

Pages Missing

The Presbyterian Review.

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Beyond the land, beyond the sea,
There shall be rest for thee and me,
For thee and me and those we love.
I heard a promise gently fall,
I heard a far-off shepherd call
The weary and the broken-hearted,
Promising rest unto each and all.

OVER LAND AND SEA.

The New York Sabbath Committee observed its fortieth anniversary last week. Dr. W. W. Atterbury, who has been its executive officer for more than twenty-five years, gave an elaborate and valuable report showing the origin and purpose of the Committee, what it has accomplished, a digest of recent changes in Sunday laws and of judicial decisions, and the condition of the Sunday question in foreign countries.

The question of Sabbath desecration is becoming a vital one in Richmond, Va. As in other places, the failure on the part of the police force and the courts to enforce the law is regarded as the most serious source of evil. The Methodist Sunday School Union, the Baptist ministers' meeting and the Ministerial Association have taken up the matter and are pressing the municipal authorities to more decided action.

The United Presbyterian Church of Scotland, at its jubilee year shows a most flourishing condition. The increase of membership during the past year is 2,582, the largest reported since 1874. The income for congregational purposes shows an increase of \$60,000, and for missionary and benevolent purposes of nearly \$12,000. This is especially interesting in view of the proposed union between that Church and the Free Church, which there is considerable hope of accomplishing very soon.

Among the strong Presbyterian churches of the South is the Independent Presbyterian Church at Savannah, Ga., organized under a charter from King George II. as an offshoot from the Church of Scotland. It has retained its separate and independent character to this day, not being connected with any Presbytery. It has a new and fine church and parsonage. The contributions for Home and Foreign Missions are made through the agencies of the Southern Presbyterian Church.

Legacies are not entirely lacking in these days. The American Board and the Woman's Board of Missions of the Congregational Church, the Congregational Home Missionary and Church Building Societies, and the American Missionary Association receive \$1,000 each from the will of Laura A. Atwood, of Groveland, Mass., while a number of other societies, including the American Bible and Tract Societies, receive \$500 each.

The funds from the "Women of Toronto" for the Indian Famine reaches now in all seven branches between 200 and 300 dollars, that from the Bible House 102 Yonge St. goes to the Rev. Dr. Warden to be dispensed by Presbyterian Missionaries in India, and we thank all who have kindly contributed to this. If any others wish to do so, before the remainder is sent away, will they either give it at the Bible House, or send it to Miss Caroline Machlem, Ighan Towers,

Rosedale, Toronto, specifying that it is intended for the Presbyterian branch of this fund, as she receives it for the others as well. We hope many kind hearts will feel disposed to help these poor people, who still stand in so great need of it. It is heart-breaking to our good missionaries to have to turn away those who come hungry and starving to them for food and shelter; let us gladly do what we can for them during this period of great distress, let us do it "heartily as unto the Lord." He will accept as done unto Him the smallest offering given in His name, and may His love fill many hearts with a desire to save these poor people from starving, and bring them some of the light and knowledge which gladdens our own hearts. The condition of the Lepers is particularly appealing. Mr. Uffmann a missionary among them writes "The famine is felt very heavily and is every day increasing, that the money sent towards the new building is exhausted, and that they are obliged during this golden time for work" to sit idle, he longs to be able to keep those who come for shelter, and to tell them of the Saviour who died for them, and reminds us of our Lord's words in St. Matt. xxv. 35, 36 and 40. Any wishing to help the Lepers particularly may also do so through Miss Machlem, every five dollars will keep one person from starving until the harvest, it is said, we trust many lives therefore may be saved out of the millions to those sending or helping to send this sum.

A burglar in Germany succeeded in frightening an oversuperstitious boy into the belief that he was Satan, and would carry him off if he made any outcry. The ruse worked, for the boy was frightened into insensibility. He was, however, a boy of conscience as well as superstition, and, having recovered his senses before the burglar was through, he thought: "Oh, if I should kill the devil, there would be no more sin." So, creeping quietly to the closet where his father kept a gun, he put a charge of swanshot into the burglar's body. It does not always do to fool boys.

At last slavery has been abolished in Zanzibar. On April 6th the Sultan issued a decree which abolishes the legal status—incredible as it sounds, we have actually been enforcing plantation slavery in the islands ever since we took possession of them—but provides that rights over concubines shall remain as before unless freedom is claimed on the ground of cruelty, the women being treated as wives. Compensation is to be awarded for slaves legally held, and if Zanzibar is unable to meet the expenditure, help is to be given by England. The clauses as to compensation are said to have made the Arabs receive the decree without discontent, and there is reported to be no probability of resistance. The Arabs, say the telegrams, were so cowed by the recent bombardment that they will not show fight. We cannot refrain from saying that the story of our dealings with slavery in Zanzibar is extremely discreditable. Till forced into better ways by public opinion the Foreign Office refused to act upon what was long ago settled to be the cardinal policy of the Empire,—the policy of abolishing slavery whenever and wherever we had the power and opportunity.

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Toronto May 6, 1897

THE SUNDAY CAR QUESTION.

WE have nothing but commendation for the manner in which the Anti-Sunday Car fight is being carried on in Toronto. A determined effort is being put forth to preserve the Sabbath, and should it so happen that an adverse vote be given no reflection can be thrown on the Alliance and its devoted workers.

We daily hear of the work done in and by the churches, aye, and outside the churches, by citizens who regard the priceless heritage of a quiet Sabbath at its true value. So far as we know the volunteers are indefatigable in their efforts to reach every voter and to reach the citizens with good literature. The young people are up and doing and they are receiving an education which no matter how the vote goes, will be useful to them in after life, for the great principles they are now mastering and defending will never be forgotten by them.

The registration of voters last week is regarded as satisfactory by the friends of the Sabbath. What now remains to be done is that the men who will act as scrutineers on polling day, make personal visits to every voter on his list so as to become personally acquainted with the voters and familiar with their appearance. This will enable him to identify each voter as he comes up to record his vote. The value of scrutineering lies very much in such knowledge, and it can only be acquired by diligent visiting and enquiry in the sub-divisions. The scrutineers should be all at work this week for to thoroughly canvas the voters time will be necessary. There ought to be 500 such canvassers actively in the field now.

Great pains were taken early this week to publish the statement that the pro-car cause was languishing for want of money, and the statement has been circulated with such persistency as to lead to the belief that there is a hidden object for so doing. It may be a ruse to lull the Antis into an easy frame of mind, or it may not. The path of duty is clearly to relax no effort to win the battle. Should the Sunday car men want money, they should find but little difficulty in commanding it. Men of wealth are interested in having cars run

on Sunday and it seems a reasonable conclusion that the movement with which they are actively identified shall not suffer for want of funds. But money or no money, much effective work is being carried on among the people by the pro-car men and on polling day they will give an account of every vote favorable to their side.

The interest manifested in this contest is wide spread. Christian men in Chicago, New York, Detroit, Montreal, and other far away places have written words of encouragement and appeal. Toronto is the scene of the fight, but the Continent looks on and the result will be heralded far and near. It is to be prayerfully hoped that the victory will be decisive and that the good name of Toronto will be upheld, nay, that the city of churches and quiet Sabbaths will emerge with a fairer name than ever and that an example will be set for other communities to follow.

A skilfully constructed address was published last week in favor of Sunday cars, designed to catch the unwary, and by specious argument appeal to the selfishness or interests of citizens. It became necessary for the Anti-Sunday Car Association to issue a counter appeal, and they did so in the following unanswerable terms. We strongly commend its careful perusal to our readers as a comprehensive presentment of the whole case:

Ever since the Toronto Railway Company secured the franchise from the City Council permitting them to operate street cars in Toronto on six days of the week, they have been making efforts to secure the right to run cars on Sunday, by persistent efforts at the City Council and the Legislature, and by continuous agitation of the public mind. Twice already they have failed to convince the citizens, and now they make a third appeal. In view of this unceasing agitation and the present vote we affirm our position:—

1. The changed conditions of modern life as to the increase and congestion or population in Toronto show no marked alteration since previous votes, and afford no adequate reason for Sunday cars. On the contrary, the changed conditions of modern life in the rush, pressure, and strain on muscle and nerve, especially in our cities, make the weekly rest all the more imperative and valuable.

2. It is pretended that Sunday cars are required to carry the workingmen and their families to the open air of the country or the parks. We are sure the workingmen of Toronto want no patronizing advice. This temporary gush of interest is in their votes rather than in their abiding welfare. It is a fact beyond dispute that it is not the workingmen who are agitating for the change, that in former votes they gave majorities against it, and that Sunday cars in cities where they do run are no valuable relief to the crowded centres.

3. The protection afforded to the street car employes in the agreement executed between the Street Railway Company and the City Council is delusive. It may be as adequate as it can be made legally, but it is difficult of enforcement, easily evaded, and practically non-effective. It is manifest that no other day but Sunday can be a day of enjoyable rest or of religious worship. If the street car employes cannot rest when all other citizens rest, their Sabbath is shattered. The right of every working man in Toronto is to enjoy rest and the opportunity for worship on the first day of each week, together

with his family, his friends, and the rest of the community. It is proposed to take away this right from the employes of the Street Railway Company, and the substitute offered to them is a day of idleness while everyone else is at work. The real question at issue is whether one whole class of the community shall be compelled to work on Sunday in order to minister to the convenience and pleasure of other classes?

4. That a Sunday car service will add to the influence and usefulness of the churches and Sunday schools, by conveying worshippers to distant sanctuaries, and thus serving their individual preferences, is a delusion and a snare. The churches throughout the city have all the better distribution of strength because of the absence of street cars, as it leads most people to attend churches near at hand, and no doubt the street cars would lure more from the churches than they would lead to them.

5. The effect on the moral tone of the city will be bad. Whatever certain worthy individual citizens may be aiming at, it is not doubted that the Street Railway Company are aiming at a large addition to their profits, as is evidenced by the large amount of money spent by them at the previous voting, and they will take the steps necessary to make the Sunday cars the means of Sunday recreations and pastimes and refreshments in parks controlled by them or others. This course of events has been unmistakable in other cities.

6. We are charged with taking an arbitrary position in imposing our views on a large minority. This, when analyzed, we consider to be simply a complaint against the law of the land. We have had over fifty years of prosperous life in Ontario under the Lord's Day Act, and we consider it unbecoming for any citizens of Toronto to complain when it is only the law of the land that stands in the way of their preferences. They support the law which forbids other crafts and callings from making sales or prosecuting ordinary work on Sunday, and the Toronto Railway Company should be no exception.

7. We wish finally to make it clear to those exercising their franchise for the first time, and to the citizens at large, that the whole province is interested in and watchful of this issue, and that friends of moral and social reform everywhere are hopeful that Toronto will maintain her present position so well-known throughout the world. The law of Sabbath rest, which is a law altogether for man's welfare, is written not only in the Bible, but in nature, in the human constitution, and on the pages of history, and is binding on corporations and communities as well as individuals. "To make Sunday a day of amusement will imperil what has been already secured in the way of a Saturday half-holiday. Beyond doubt the settled policy of organized labour is, and that of the whole community, ought to be—Saturday afternoon for recreation and Sunday for rest and worship."

For the rights of workingmen and workingwomen, for the rest of all classes of the community, for the moral and material welfare of the city, and for the national peace and prosperity, we ask the citizens of Toronto by their votes on the 15th of May, not only to defeat the Sunday cars, but to record their verdict by such a majority as will relieve the city of the agitation, expense, and periodic turmoil to which it has been subjected.

In supporting the Anti Sunday Car resolution at the Toronto Presbytery Rev. Dr. Parsons struck the true keynote when he said that the fight was a fight between a Christian versus a sentimental Sabbath. The question of the use of a street car, on an errand of necessity

or mercy, should they be adopted, was entirely apart from the present question. In such cases a Sunday street car would be as rightful a conveyance as a cab, but the introduction of the Sunday car system was at present an important moral issue.

"IAN MACLAREN'S" HERESY OASE.

The world-wide celebrity of Rev. John Watson D. D. ("Ian MacLaren.") adds to the importance and interest of the charge of heresy brought against him by Rev. Dr. Kennedy Moor. The way in which Dr. Watson regards the case is indicated in an interview given the London press the other day. He said: "It is impossible for me to say what line of defence I shall adopt. My case may be thrown out on technical grounds, or it may be argued on its merits, and it might even then end in a regular libel suit. In any event I have stated what I believe to be the truth, and I shall not recant. The petition of the Synod is illegal, inasmuch as the case should have gone to a lower church tribunal before going to the Synod. I want nothing better for my case than my prosecutors' petition, consisting of various statements of my critics and some misstatements of facts. It quotes the opinion of some American papers, which carry little weight and are extremely bigoted. The statement that the Synod of Toronto has condemned my views is false. It was only some club there. The Synod would undoubtedly be glad to have me recant and end the matter. This I will never do, but I will fight to the bitter end."

That the accuser, Dr. Kennedy Moor believes both in the legality of the procedure and in the moderation of the course he has followed may be gathered from his answer to the above interview. He says: "The petition has been purposely framed not to charge Dr. Watson with erroneous opinions. This was done to avoid a trial for heresy and to settle the matter if possible by drawing a statement from Dr. Watson which will satisfy the church. The method of proceeding by petition before making any charge of heresy is new, but it is not unconstitutional, and was deliberately adopted out of consideration for Dr. Watson and in the interests of peace in the church." There are thirty signatures to the petition, including those of Samuel Smith, member of Parliament for Flintshire, and many influential elders of different Presbyteries and there seems to be no disposition to allow the case to go by default.

Travelling Arrangements to General Assembly. Rev. Dr. R. H. Warden has issued the usual circular letter with particulars of travel to the General Assembly, at Winnipeg. The cost of a single first class ticket will suffice for the double journey on the proper certificates being signed. The tickets may be bought from June 1st to 10th and used by 13th. They will be good for the return journey up to July 31st. The railways are arranging special rates of interest westward to the Pacific Coast which no doubt will be availed of.

Finis Field for an Inspired Preacher. In connection with the movement to induce Professor G. A. Smith, Glasgow, to accept the pastorate of Marylebone Church, London, Rev. Dr. Parker writes to the *British Weekly*: "I have just heard, with delight difficult to express, that there is some movement on foot to bring Dr. Geo. Adam Smith to Marylebone Presbyterian Church. I hope the good news is true. London needs just such men, needs them in dozens and scores—needs Dr. Smith, Dr. Watson, and all the class they so distinctively represent. I hope Dr. Smith will not hesitate for a moment; London is ready for his acquisitions, his eloquence; his gentleness, his charming music. The West-end of London just now offers one of the finest fields for an inspired preacher that is to be found in the whole world."

THE SABBATH.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Before the eternal Throne,
Sing Holy, Holy, Holy,
To the great Three in One.

On thee, at the creation,
The light first had its birth;
On thee for our salvation
Christ rose from depths of earth;
On thee our Lord victorious
The Spirit sent from heaven;
And thus on thee most glorious
A triple light was given.

Thou art a cooling fountain
In life's dry dreary sand;
From thee, like Pisgah's mountain,
We view our promised land;
A day of sweet reflection,
A day of holy love,
A day of resurrection
From earth to things above.

To day on weary nations
The heavenly Manna falls,
To holy convocations
The silver trumpet calls.
Where Gospel-light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

DR. JOHN WATSON ON PREACHING.

For the Reviewer.

Dr. John Watson has so recently given to the world his ideas on Preaching in his Yale Lectures that one might suppose he has little further to say on the subject. As if in response to some of the criticisms on that course as well as on some of his other recent publications he has however just given an additional contribution of great value and still greater interest as indicating his own position. At a conference in Sion College he read a paper on "The Positive Note in Preaching." He declares that modern preaching has very largely lost the positive note, that while in our father's day the preacher was sure of everything, the modern occupant of the pulpit seems not to be sure of anything. The one tendency is of course a natural revulsion from the other, but it has gone altogether too far. The preacher ought to be positive for he is chiefly a prophet with a message from God to the world. He may have his doubts, but if doubts come on him, let him face, fight, master them in secret and stand before men with unclouded face. The dynamic of one man believing with all his heart is incalculable. Doubt can be got anywhere; faith ought to be supplied by the pulpit. The preacher must catch the accent of the Apostle. "We believe and are sure." We must take care, however, that he is positive about the right things and in the right spirit. Here he distinguishes between the facts of Christianity which constitute Religion, and the theories which are Theology. Among the positive facts he enumerates, Revelation, the Deity of Christ, Redemption by the Sacrifice of Christ, the grace of the Holy Ghost, the life to come with moral distinctions. Among theories he would place Inspiration, the Kenosis, Substitution, Sphere of the Will, Eternal Punishment, and these theories he thinks should be advanced with diffidence. In drawing the line at this point probably most Evangelicals would be disposed to differ from Dr. Watson, and would place eternal punishment e.g. amongst revealed facts, yet there is a great truth underlying his position. The church has always asserted the fact of Inspiration for example, but it has never formulated any theory of inspiration. It has asserted along with the Apostle Paul the vicarious character of the sufferings of Christ, but it has never been able to formulate any complete theory of the Atonement. Practically every wise preacher draws a broad line between facts and theories. The former he proclaims as a herald; the latter he suggests only as helps to show the reasonableness of the facts for doubting minds. As regards the facts Dr. Watson would have the preacher speak with the utmost confidence. They may think that if they are positive they will offend some of their hearers. No, he says; with exception of a handful of Unitarians, all Christians, Roman, Anglican, Scots, Non-conforming, hold the Trinity, the Deity of Christ, revelation in Holy Scripture, Salvation by Christ's Sacrifice, the forgiveness of sins, the judgment, the life everlasting. Within this wide

field the preacher can count on the sympathy of the mass of his hearers and find ample room for strong clear unwavering speech. Having excepted the Unitarians he digresses to indicate his estimate of them. He admits that through such men as Channing and Martineau they have done good, not by denying the divinity of our Lord, but by affirming God's Fatherhood. But this gospel, he says, is now common to the whole Christian church, and there remains for Unitarians nothing distinctive but the denial of that truth which gives strength and joy and victorious force to Catholic Christianity. Altogether it must be said that this utterance of perhaps the most popular *litterateur* of the day is by far the most satisfactory statement of his theological position that he has given so far to the world. If some things in it show plainly that he is ill-fitted to be a teacher of theology it is at least reassuring to know that he is in full sympathy with the great features of evangelical truth and that he would fain have these proclaimed with all positiveness. This will do much to relieve the anxiety of many regarding his teaching and quiet the movement which has prompted the action against him for heresy. It will be felt on all hands that it is far better to have gained such an ally for evangelical religion than to force him into antagonism.

IMPATIENCE WITH GOD'S WAYS.

Man is a creature of very little patience. He soon gives out, quickly tiring in the race, easily losing heart in the struggle. In one view of the matter this is not at all surprising. We might almost wonder that the average individual displays as much tenacity of purpose and courage of heart as he does. When we consider how weak as an organism man is, how his life is but of yesterday, and pursued by innumerable, nervous worries and distractions while it lasts, we may not marvel that tempers are sometimes ruffled and that courage often breaks down under the strain. That man should frequently be impatient with his fellow men is then scarcely a wonder.

The sad fact, however, is that not alone with his fellows does every man now and then fall to quarreling, but he even dares at times to manifest impatience with the ways of his God. Man is under frequent temptation to criticise his Maker. The moral degeneration of humanity began with an insinuation which was a criticism. "Yea hath God said?" And ever since the fall humanity has been more or less industriously following the lead of the tempter in tempting God. God does not suit men. In the view of some He acts to hastily, while others anxiously inquire. Why does His chariot so long delay its coming? It is difficult to please everybody, and not even the Almighty could hope to do that, even if it were not beneath Him to make the attempt.

With reference to this human impatience with God's ways, several things deserve to be said. For one thing, would it not be well to ask whether God has not good reason for being impatient with our ways? Do we always please Him? Do we invariably fulfil His ideas? Do we not disappoint His plans, so far at least as weak, human obstructionists can do that? "I do not frustrate the grace of God," said Paul; but do we not frequently frustrate some offering grace? And when we execute the divine orderings at all, it is often only in a dilatory and half-hearted fashion that we perform them. It is narrated by a recent biographer of General Grant that the only occasions when the great Union general confessed to a feeling of impatience was when, after having issued the correct orders to bring certain troops into position, he was compelled to wait in suspense while the orders were being tardily executed. Is not the Almighty, if we can conceive of such a thing, tempted to impatience when the explicit and reiterated commands of His Word are but partially and slowly being obeyed?

It would seem, therefore, that mortal man, inattentive to duty as he often is, rules himself out of court when it comes to judging the works of his Creator. And yet men presumptuously do criticise the divine methods, and insist on making plans for providence. It is with many a congenial task to plan for others, and the adjudicative process is apt to be carried up to the spheres and systems of deity. Every sinner knows how God could have done this or that in better fashion than He did. Every infidel has at his finger ends half a hundred palpable mistakes of God. And the worst of it is that the Christian believer himself is tempted to join at times in this style of higher criticism, secretly fretting against God in his heart if not openly

murmuring at His dealings, as did a Jonah or an Elijah.

This impatience with the Deity arises in most cases from lack of vision and of faith. Man does not see all that God is doing, and so he quarrels with what he does see. Like a soldier on the field of battle, the individual believer hears the orders given, but acts in ignorance of the evolutions in progress at other points in the line. Battles are combinations of many strategies in one, and no plan of campaign, human or divine, can be judged by any one skirmish or charge. If these things be so then

"Thrice blast is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

If, then, we had more faith, where vision lacks, we would be more patient with heaven, with our fellow men, and with ourselves. We would know that God was acting, even though He might not be acting so rapidly as we would like. We would be willing to wait, knowing that to wait would not bring failure, but success. Even the old pagans knew enough to say, "The mills of the gods grind slowly, but they grind exceedingly small." It would be equally true to say, though with a Christian reference, that the mills of providence grind surely, without hitch or break. The truth is that God is not in a hurry. He never has been in a hurry, or never will be. There is no reason why He should hasten. Men are often excited beyond description and fevered with the rushing rivalries of life until peace and rest seem simply lost memories, and no longer possibilities. But God labors on calmly and successfully while the centuries pass and time grows old and eternity comes on apace.

We cannot hurry God; and there is no good reason why we fret while God takes His time. Impatience with God's ways is not only impiety, it is also the height of folly. Nothing in life can be well done in a spirit of feverish restlessness and of captious criticism of the divine powers and methods. There is no need of nervously troubling ourselves in the Martha-manner about many things if we will but put our trust in God. "He that believeth shall not make haste."—*New York Observer*.

THE SABBATH AND ITS OBSERVANCE.

BY REV. S. I. LINDSAY.

Exodus xx: 8-11 and Hebrews iv: 9-10.

These two Scriptures cover the entire question of the Sabbath and its observance. The former relates to its establishment as an institution, the latter to its change and perpetuity. It is not our purpose at this time, however, to discuss the change and perpetuity of the Sabbath, and so we assume that, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

We merely state in passing, that Exodus xx: 11 and Hebrew iv: 10 clearly show that the Old Testament Sabbath was observed in commemoration of creation's finished work, and the New Testament Sabbath is observed in commemoration of redemption's finished work, "For he (Christ) that is entered into his rest, he also hath ceased from his own works, as God did from his."

But we desire to emphasize more particularly the question of the proper observances of the Sabbath. A careful analysis of Exodus xx: 8-11 reveals the following first principles:

1. That "six days" of the week, and six only, have been set apart for purely secular "labor."
2. That each "seventh day" is just as clearly set apart as "the Sabbath of the Lord."
3. That this twofold obligation rests upon all alike: "Thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

The practical application of the above principles, however, is the particular point about which there seems to be so much difference of opinion. But we shortly face the issue squarely:

1. Let it be remembered, that Jesus Christ freed the Sabbath from all distinctively human restrictions, and declared most emphatically that the "Sabbath was made for man, and not man for the Sabbath." Thus with one

stroke, He freed it from "the traditions of men," and restored it to its original simplicity and power.

2. Not only so, but Christ also declared that works of necessity and mercy are as obligatory upon the Sabbath as at any other time (see Matt. xii: 12, Mark ii: 23-38), and that decision as to what constitutes works of necessity and mercy belongs to the enlightened individual conscience. In this as in all things it may be said—"To his own Master, he standeth or falleth."

From this foregoing discussion it is clear that no cast-iron rule as to Sabbath observance can be laid down or enforced. There are, however, certain obligations growing out of the afore-named principles which should govern us in the matter: These are:

1. That six, and only six, days of the week should be devoted to purely secular employment or amusement. See Isa. lviii: 13. Also Exod. xxiii: 12. This being true, it follows (a) that all individuals or corporations which oblige their employes to labor on the Sabbath are guilty of the violation of the Sabbath as the fundamental law of REST. (b) That all forms of amusement, are an open violation of the sanctity of the Sabbath, transforming it from a "holy day" to a "holiday." And the saddest of all is to find professing Christians, who not only excuse, but are active participants in one or both of the above forms of Sabbath desecration. Little wonder under such conditions that there should be bitter war between labor and capital, or that there should be such rapid increase in profligacy and crime. "Verily my Sabbaths ye have profaned."

2. That works of necessity and mercy are lawful on the Sabbath. Care, however, is to be exercised in the application of this principle. We should be thoroughly conscientious in the matter. We are not justified in putting the ox into the ditch on Saturday, so as to have an excuse for lifting him out on the Sabbath. The same is true in reference to recreation. Certain recreation may be necessary, but care should be exercised that it in no sense violates the sanctity of the Sabbath. But—

3. Most important of all is: "Remember the Sabbath day to keep it holy." Not only by abstaining from all secular labor and amusements, but also by engaging in such devotional and evangelistic services as will most advance our own growth in grace, and extend the kingdom of Christ. These religious duties include (a) faithful and regular attendance upon the public services of the church to which you belong (b) Attendance upon, and participation in, the Sabbath school and Young People's meetings. (c) Such acts of charity and ministration to the sick as cannot be postponed to another day. (d) Such missionary and evangelistic work as may be imperative. (e) Such private devotion and family instruction as may be necessary to the training of our children in the "nurture and admonition of the Lord."

To sum up—"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."—*Christian Observer*.

SAYING GRACEFUL THINGS.

There is a nice art in being able to pay a compliment gracefully, and it is one that ought to be cultivated in the home as well as the outer circles of society. There is no reason why the home circle should not be as polished and attractive in its behavior as the public assembly. It is a great error for fathers and mothers to permit such a relaxation of politeness among their children as we too often find under the family roof tree. Company behaviour and company manners may necessarily be more formal and precise than those of the fireside and sitting-room, but it is fatal to good breeding to deliberately lay polish and compliment aside when our dear ones compose the company exclusively. Teach the children to say graceful things—yet truthful things, of course—to brothers and sisters as well as to strangers; to be as careful of wounding their feelings and their self-respect as they would be of the feelings of a guest, and at the breakfast or dinner table to take just as much pains to entertain and enlighten each other as though the entertainment of a party of invited friends depended upon the effort.

ACCEPTANCE OF COMMON OPPORTUNITIES THE JUDGMENT TEST.

This is because our habit and manner of accepting them reveal character as nothing else does. The power to seize on exceptional occasion and, by nerving one's self temporarily for a tremendous effort, to do something brilliant and conspicuous, which wins wide admiration, is not to be underestimated. It is to be honored and desired. But it is only one of the elements which unite to compose one's character. From its nature it can only be exhibited now and then. The final inquiries concerning each of us are not to be—What has he done, what can he do, but what is he? The difference is plain.

It is the acceptance of common opportunities of service, when the ordinary wear and tear of life is being felt, when the romance of existence has given place, at any rate for a time, to prosaic duties and commonplace experiences, that shows our underlying character. We are not on dress parade then. We forget or do not care to pretend. If we are quick-tempered, fretful, suspicious, indolent or careless, we show it then. If we are cheery, patient, energetic, spiritually-minded, then it is that those who know us best thank God for us. The apostle has bidden us "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." He might have added, "Whether, therefore, ye eat or drink or whatsoever ye do, ye cannot help showing whether ye do it to the glory of God or not."

This is fair to everybody. Nothing could be fairer. Most of us cannot do brilliant things. Few can accomplish acts of heroism often, if ever. But everybody can use common opportunities faithfully. And sometimes, in divine providence, the most uninviting openings prove to afford occasion for the most heartily recognized heroism. But the judgment test will not be whether we succeeded in being appreciated but whether we tried to be faithful.—*Congregationalist*.

THE SCOTCHMAN'S PERTINACITY

The Scotchman has as a trait the element of persistence. Upon his drumhead he never beats a retreat. It is liberty or death. This story illustrates how a Scotchman will hold on and follow what he considers to be his one line of duty.

It is told of a clergyman in the days when Knox was battling against the Roman hierarchy. His congregation brought a charge against him before the Presbytery that he never could preach a sermon without breaking a lance with the pope—*i.e.*, his sermons were all the same thing: pope in the exordium, pope in the body of the sermon, and pope in the peroration or conclusion. Thus it was, fifty-two Sabbaths of the year. His preaching grew monotonous and the people grew weary.

The Presbytery said: "We will try him: we will give him a text to preach from; we shall hear his sermon, and we shall see if your charge be true—that it is popery and pope no matter what text he takes,"

They gave him for a text three proper names: "Adam, Seth, Enos." When the Presbytery met, there was a great congregation there, and the minister felt that they needed sound doctrine and timely warning. He saw a great opportunity. Solemnly he took his place in the pulpit and announced his text. "Adam, Seth, Enos," and this was his first sentence: "My dear brethren, these men lived in a day when there was no pope nor popery, and consequently they had not to contend against the following evils," and he enumerated in full and without waste of time all the evils of Romanism.—Dr. David Gregg in "*Makers of the American Republic*."

FOR CHRISTIAN WIVES.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." 1 Peter iii. 1-2.

Oh, Peter, have you not made a mistake in writing this, or perhaps several mistakes? Should not the Christian wife who has a worldly, irreligious, ungodly husband, one not obedient to the word, be instant, in season and out of season, in reproving, rebuking and exhorting? How else can she hope to win him to the word? If she fails in this does she not neglect her

Christian duty? If a woman now has a husband addicted to some bad habit—smoking, drinking, swearing, money worship, ought she not to make it hot for him till he quits? How else can she break him of it? And how can a Christian wife be subject to a heathen or ungodly husband? And how is it possible for her to "fear" or reverence such a man?

But perhaps there is some truth in the old heathen fable of the sun and the north wind. The sun made the traveller lay aside his cloak, the wind made him bring it closer. And perhaps Peter was right. The warmth of wifely love and respect and obedience may make the husband throw away the bad habit or may melt the heart of unbelief, much sooner than wifely reproofs and reproaches. And "conversation" in the text does not mean talking, much less reproving, but manner of life.

If the wife refuses to her husband the respect and the regard for his wishes which belong to him by the law of nature and the law of God, will she increase his disposition to obey the Word of God? And if she does this on the plea of religion, will not his dislike to religion be strengthened?

"Judge and ye shall be judged." If the wife is forever blaming her husband, shall she herself escape blame? And if she does it in the name of religion, will it escape? What Christian woman can stand the scrutiny of a husband who is unfriendly to the Gospel? And if she can not endure such hostile criticism she had better avoid it.

Yes, Peter, you were right, as usual. The best way to manage a bad husband is to be a good wife—*Christian Observer*.

"WHAT DOEST THOU HERE?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theatre, the dancing saloon, or the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workshop in which there is no room for drones. God Himself worketh as the great Master builder. All creatures fulfil their needful functions, from the angel that hymns God's praise to the wasp that buries a corpse. There is plenty to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. What doest thou here? Up, Christians, leave your caves, and do! Do not do in order to be saved; but, being saved, Do!

THE BREVITY OF LIFE.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power into our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels year after year which a manly word any day would compose? Would we pass old friends or neighbors in the street without recognition because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of kind words or commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give.

SCHEMES OF THE CHURCH.

The ecclesiastical year ended on Friday last. The books of the Agent were closed promptly that evening. It is exceedingly gratifying to learn the result of the year's work, so far as the finances of the various Schemes are concerned. There is indeed reason for heart felt gratitude to God for the large measure of success attained, notwithstanding the unexampled period of business depression throughout the country.

Rev. Dr. Warden reports the following Funds as having ended the year without debt:—Home Missions, Augmentation of Stipends, Widows' and Orphans', Assembly Fund, French Evangelization and Presbyterian College, Montreal. The year began with an indebtedness of \$6,576 in the Ordinary Fund of Knox College. This amount has been reduced to less than \$1,000. Many of the graduates of the College agreed to contribute an average of \$25 each, with a view to removing the deficit. Already a large number of these have forwarded their contributions. It is expected that within the next few days the others will do so, and that the indebtedness will be entirely wiped out.

It is gratifying to report that the Foreign Mission debt has been reduced to \$10,000. The contributions for Foreign Missions this year have been \$25,000 in excess of those of any former year in the history of the Church, and this notwithstanding the fact that the receipts from legacies are much less than usual, and that about \$15,000 have been specially contributed towards the Indian Famine Fund. A number of congregations have not yet responded to the special appeal of the Committee on behalf of the deficit. When these are heard from, and when the special contributions which are being raised by the W.F.M.S., are obtained, it is hoped that the \$10,000 yet required will be got, and that during the month of May.

The Aged and Infirm Ministers' Fund is in debt nearly \$2,000, the Committee might have reduced the annuities so as to avoid this debt. They felt, however, that this would scarcely be just to the annuitants, and resolved to pay the higher rate in the full confidence that the Church would come to their assistance, and during the month of May provide the amount necessary. In this confidence we trust they will not be disappointed. Surely there is sympathy sufficient for these aged brethren, who so long have borne the burden and heat of the day, to secure a generous and prompt response to the Committee's appeal, so that when the Assembly meets they may be able to report that all liabilities have been met and the Fund freed from indebtedness.

The total contributions received during the year just ended for the Schemes of the Church will be found to be considerably in excess of those of any preceding year.

THE POWER OF GOOD BOOKS

is shown by the following incident related by one who attended one of Rev. F.B. Meyer's lectures last month.

Before the service I was attracted by an elderly Jewish lady, who sat next to me. I exchanged a few words with her regarding the lectures and Mr. Moody's gospel sermons. She informed me "she had been converted by reading one of Canon Farrar's books ten years ago. A Christian lady gave it to me to read and I would take it to the park and read and enjoy the fresh air and sunshine at the same time. I was born again; a new light came to me, never having read and seldom having heard of the Lord Jesus before. To think of His dying to save sinners—such sacrifice and such love filled my heart with gratitude. I think I had a rapturous spiritual vision, for nature and everything seemed so different, so beautiful, I was beside myself with joy. I have twelve living children—good, moral children—six are Christians, six are followers of Ingersoll." I asked, "Are you not unhappy about the unbelievers?" "No and yes," she replied. "They will become Christians I'm sure; I'm sorry they are missing so much happiness and joy. My husband died four years ago in the Jewish faith. I was so troubled and prayed so earnestly that he would be saved. I opened my Bible at those verses about believers and unbelievers being yoked together. God speaks to me through His Holy Word. I believe through my prayers he was saved. I am so happy in the Christian religion."

LOOKS INTO BOOKS.

THE SPIRITUAL SENSE OF DANTE'S DIVINA COMMEDIA. By W. T. Harris. Pp. xxi+193. Houghton, Mifflin & Co., Boston. 1896. Price, \$1.25

THE DIVINA COMMEDIA of Dante has been pronounced to be *par excellence* the religious poem of the world, and within the 200 pages of this volume one finds an interesting and able study of its profoundly engaging theme. The substance of the book, it appears, has been worked out very carefully in the author's mind, and during the last twenty five years has been frequently presented to the public (through the press and upon the platform) in various preliminary productions. It is now published in what may be considered its final form,—a form at once complete and compact, and in this little treatise, which contains the results of all this honest and painstaking labor, there are abundant evidences of the scholar's judicious restraint and of the poet's intuitive penetration.

As most are aware, Dante was much more original in the manipulation of his material than in the discovery or creation of it. His ethical teachings he borrowed from the Church; his framework of incidents and actors he borrowed from Literature. The real core of his poem is the Purgatorio,—to which the Inferno is simply a necessary introduction, and to which the Paradiso is the fitting conclusion. but Dante himself is to be looked for especially in the central section of this "mystic mighty drama,"—that section of it moreover, which is unquestionably the poet's *coup de maître*.

The deeper significance of the DIVINA COMMEDIA, when one possesses himself of those teachings which do not lie wholly upon the surface, is interpreted by Mr. Harris in the following manner. He shows that the doctrine of Sin is the pivot upon which everything else turns, and Sin is invariably an act of human free will. It is the choice of a responsible being, whereby he puts himself out of harmony with the Divine purposes. Thus "whatever a man of free will does, he does to himself. Here is the root of Dante's "Divine Comedy." . . . | "The three-fold future world,—Inferno, Purgatorio, Paradiso,—presents us the exhaustive picture of man's relation to his deeds." So long as a man regards his own will as the sole umpire of his actions, he takes no account either of Society or of God. He is self-centred, and resents instantly any interference from without. The punishment of sin, from whatever source it comes, enkindles his anger. God, engaged in punishing sin, he regards as his especial enemy,—"only another fiend, more potent than the treads of Hell," and so he bitterly and continually blames God for all his pains. Such a one, following the bent of his own selfish choice, finds his home perforce in the Inferno.

When, however, a man, under gracious influences, consents to a limit that all true liberty takes account of the legitimate liberty of others; when he concedes that Society has rights as well as the Individual; when he voluntarily acknowledges that, after all, the Supreme will ought to be the Divine Will, and when (moreover) he cheerfully submits himself to the governance of that Will,—the pains which he endures because of his sin begin gradually to purify him. The suffering continues, but now he bears it willingly, because he discerns its purpose and its effects. God is no longer his persecutor, but his friend. He perceives that he is not a unit in the universe, but holds eternal relations with myriads of other beings, who may help him (through exhortation, prayer, etc.) and to whom in turn he ought to render constant assistance. Thus the soul, enlightened and subdued, passes naturally into that environment which Dante calls the Purgatorio.

But the process is still far from complete. In the Paradiso, there are no fewer than ten Heavens, rising one above the other. In those blissful abodes, tho' will still retaining its inherent freedom, man is ever coming into closer touch and into more conscious touch with Him who is the ultimate centre of all things. The original perverted conception, that man can live for himself alone, is found here to be entirely eradicated: each lives for the welfare of others, while all alike strive to magnify the ineffable glory of God.

Such, briefly outlined, is the burden of this thoughtful little book. Mr. Harris attempts no systematic exposition of Dante's great poem, but incidentally he has enriched his work with bits of genuine exposition of an exceedingly high order. As to the dress in which this volume greets its readers, it will suffice to say that its clear cut type and gilt tipped pages and noticeably dainty appearance suggest at once that thoroughness of mechanical execution which has made *The Riverside Press* famous around the world.

LOUIS H. JORDAN.

The *Biblical World* for April discusses the book of Jonah editorially in a not very satisfactory way, and is a good deal below the average in its other articles. The central feature of this magazine, however, the articles on Bible study are of the usual character and are likely to be greatly helpful to any one who will take them up seriously. Chicago University, Press. \$3.00 a year.

THE HOME CIRCLE.

THE MOTHER'S DREAM.

Boy, your mother's dreaming; there's a picture pure and bright,
That gladdens all her homely tasks at morning noon and night;
A picture where is blended all the beauty born of hope,
A view that takes the whole of life within its loving scope.

She is dreaming, fondly dreaming of the future when
Her boy shall stand the equal of his grandest follow-men,
Her boy, whose heart with goodness she has labored to imbue,
Shall be, in her declining years, her love proud and true.

She's growing old; her cheeks have lost the blush and bloom of
spring.

But, oh, her heart is proud because her son shall be a king;
Shall be a king of noble deeds, with goodness crowned, and own
The hearts of all his fellow men, and she shall share his throne.

Boy, your mother's dreaming; there's a picture pure and bright,
That gladdens all her homely tasks at morning, noon and night.
A view that takes the whole of life within its loving scope,
Oh, boy, beware! You must not mar that mother's dream of hope.

SMALL MATTERS OF PRINCIPLE.

BY SUSAN TEALL PERRY.

It is to be deplored that some parents show such a want of principle, in what they term "little things." A boy came into his mother's room from school, not long since, with a glow of enthusiasm on his face, and held up a pocket knife. "See, mother, I traded that old, broken pencil with a boy to-day, and got a great bargain; it's almost brand new. The pencil wasn't any good, but the boy was willing to swap because it had such a pretty handle." The boy chuckled with delight at the thought of his shrewd bargain. The mother was busily sewing, and just glanced up at the knife her son held in his hand. Then the boy threw down his books and took his ball. As he passed out he said: "He was a little chap, and did not know how much more the knife is worth than the pencil, or he wouldn't have made such a bargain."

The mother heard the last remark, although it was made in a lower tone of voice, but she did not say anything. If that mother had been a woman of high principle, she would never have let such a transaction on the part of her child pass without showing him the advantage he had taken of the one younger and less shrewd than himself. She would have insisted on his returning the knife, which was of so much greater value than the pencil, and have made him understand that the trade had been a dishonest one.

Helen had not done her examples, and it was only a half-hour before school time. She could not possibly do them in that time, so she said to a friend: "Let me copy my examples from your paper, so I can hand them in to my teacher, and not have to stay in after school." The obliging schoolmate allowed Helen to copy her examples. Helen's mother knew of the deceit her daughter was practicing on her teacher, but let it pass unnoticed. Helen was marked perfect in her arithmetic lesson when she did not merit it.

Sarah forgot her penny for Sunday school one Sunday, and a friend who had two pennies lent her one. Sarah promised to return it the next Sunday. She told her mother about the matter, but her mother did not take the opportunity to impress upon her little daughter that she must be sure and not forget to pay that debt at once. The child forgot her obligation and the little friend did not speak of it, so it was not paid. "Only a penny!" Yes, but the principle involved was just the same as if it had been a dollar.

A father, in the presence of his little son, hired a boy to shovel off the snow in front of the house. When the job was done the father had nothing less than a five dollar bill, and of course the boy could not change it. "Come around to-night when I get home and I will pay you," said the business man. The boy came and waited, but something kept the man down town so late that he had to go home without it. The next morning the little son said, "Father, that snow-boy came for his money last night and waited and waited." "I forgot all about that boy," the father said carelessly, "he'll probably come again to-night." But it was three days before the boy could come again, and then there had been no change left for him, and although he needed that money as a dire necessity in his home it was one week before he got it. Would the son of such a father learn promptness from his example in paying the laborer, who is worthy of his hire? Would he think it a matter of principle that even such a small transaction as the business man regarded this one, was worthy of immediate attention?

"Mother is sorry for you, but she needs the money for the wash so much. You see Johnny is sick, and"—When Mrs. Baxter heard that pathetic child voice in her ear she exclaimed: "O yes, I entirely forgot that I promised to send my little girl with that money." When the washerwoman's child had gone this

same little girl said: "You know, mamma, I asked you twice to let me go to Mrs. Brady's with the money, and you said there was no hurry about it." What impression of trustworthiness for one's word did that child learn of her mother's careless keeping of her promise to one who had served her, and who was kept waiting for her just dues so long that her sick child really suffered in consequence. The poor can make no debts, you know. They must pay down or go without.

Children are very quick to learn what is right in the way of honesty and trustworthiness. How wonderingly the child looks at the mother, as she receives a coming guest with a show of pleasure, when that same child has heard her mother, only a short time before, speak in the most depreciating manner of that very guest.

Ah, father and mother, let our children learn from us to be straightforward, honest, true and trustworthy, even in the smallest dealings. The glories of the world are nothing in comparison with a solid, right character. To be trustworthy in every word and action in one's life is far surpassing all other honors in this world. Impress upon your children the great importance of being true, and noble in principle, even in the minutest details of life. Never let underhand, crooked, dishonest things pass unnoticed, but show the upright way at once.

Uprightness and true sincerity in one's purposes of life are characteristics that never bring any one to confusion, or in temptation, as regards deceit and falsehood. To have our children noble characters we must be living epistles of truth, justice and mercy ourselves. We must be Christ-like in our daily lives.

Smiles says: "The good and true draw others after them. They brighten and lift up all who are within reach of their influence. They are so many loving centers of beneficent activity. Let a man of energetic, upright character be appointed to a position of trust and authority and all who serve under him become, as it were, conscious of increasing power." And Edward Garrett says: "No life can be pure and true in its purpose and strong in its strife, and all life not be purer and stronger thereby." Another writer says: "Every duty, even the least duty, involves the whole principle of obedience. Little duties uprightly performed, make the will supple and prompt to obey. The commonest life may be full of uprightness and fidelity to God and one's fellows." And St. Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things."—Ex.

LITTLE CHRISTIANS IN CHINA.

A little boy in China, eleven years old, was the means of a great revival there recently. Formerly he lived a great way off from the missionaries, and all his family were strangers to the true God. Somehow his father, Wang Cheng Pei, heard about the true God, and then set off with his family and his old mother to find the foreigner who had the good news to tell. Wang brought his old mother in a wheelbarrow the whole journey of four hundred miles to hear the Gospel.

Some time after this Wang's little son was in a Gospel meeting, when he got up and said:

"We have been asked to confess our sins, and I want to confess mine. I have three great sins that I want to confess. The first was some time ago, while I was playing with my little sister, I struck her and hurt her so much that she cried. The second was not long since, when I was away from home, and did not get back till after dark. I was afraid. And I knew I ought to trust Jesus to take care of me in the dark just the same as He does in the light. The third was recently, when a man wanted a hymn book. I took one out of the chapel and gave it to him as if it were my own, and that was the same as if I had stolen it. I want to be forgiven for these sins."

After the little boy had thus confessed his sins many older people began to see that they were sinners also and to pray for God to forgive them; and as a result many people were converted to God. This little boy and his still smaller brother were both converted and were overheard to make the following statements to each other. The oldest one said, "I feel as happy as if I had a double handful of cash" (Chinese money). The younger one exclaimed, "Oh, I feel as happy as if I had a double handful of silver!"

Since the revival there has been a strong desire on the part of a large number of boys in the Mission school to be the happy possessors of a Bible. So the teacher suggested the following plan:

Each boy has two meals per day and two small cakes as a lunch at noon. Those who give up their lunch at noon get the value of it in money. Each Sunday they do without lunch, take the money and put it in the various collections.

A little girl who was among the converts asked her mother to unbind her feet. When asked "Why?" she replied, "Because I want two little feet to walk for Jesus."

THE WHITE RIBBON MOVEMENT.

A STATEMENT FROM THE PRESIDENT, FRANCES K. WILLARD.

The Woman's Christian Temperance Union is an organization of Christian women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in Custom and in Law.

We believe that God created both man and woman in His own image, and therefore we insist upon one standard of purity for men and women, and believe in the equal right of all adult members of society to hold opinions and to express the same in the home, on the platform, in the pulpit, and at the ballot box.

We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain.

We solemnly promise to abstain from all distilled, fermented, and malt liquors, including wine, beer, and cider, as beverages, and to employ all proper means to discourage the use of and traffic in the same.

There are 250,000 white-ribboners in the United States, with a direct following of as many more, besides as many children and thousands of "Brothers-in-law" and "Brother helpers." With about 250,000 white ribboners in other lands making about a half million round the globe.

The world's motto is "For God and Home and every Land." The badge is a knot of white ribbon, and was adopted in the convention of 1877.

The trying hour is the noontide hour of prayer, when each white-ribboner, the world over, is expected to lift her heart to God in prayer for His blessing on the work and workers, and for the overthrow of the liquor system and its allies, the gambling system and the house of shame.

The W. O. T. U. exists for the purpose of educating the young, forming a better public sentiment, reforming the drinking classes, transforming by the power of divine grace those who are enslaved by alcohol, and securing the entire abolition of the liquor traffic.

It has, also, through the clear vision which has come to its membership of the basic unity of all reform forces and the interrelation of each evil with all other evils, widened its scope until there is no wrong against which it has not lifted up its voice, nor good with which it is not allied.

Men are admitted as honorary members, not as full members, because we believe the need which called for a separate organization still exists. If, in the good day toward which we are hastening, woman is to take her place side by side with man in all of life's relations, she must fit herself for that position.

The lines of work are classified under the heads of Organization, Preventive, Educational, Evangelistic, Social, and Legal.

An Anti-gambling Department has been added to the Department of Legislation and Enforcement of Law.

Its officers are: Frances E. Willard, President; Lady Henry Somerset, Vice-President; Agnes E. Slack, Secretary; Anna A. Gordon, Assistant Secretary; and Mrs. Mary E. Sanderson, Treasurer.

Three conventions have been held in Faneuil Hall, Boston, U. S. A., in 1891; at the World's Fair in Chicago, Ill., in 1893; in Exeter, Queen's, and Royal Albert Halls, London, England, in 1895. The next convention will be held in Toronto, Canada, October 20-22, 1897.

The Polyglot Petition, with its seven million names and attestations of great societies, is addressed to the governments of the world, asking them to do away with the manufacture of and traffic in alcoholic liquors and opium and the legalization of impurity. It has already been presented to the President of the United States and to Queen Victoria, and its journey around the world will probably be undertaken in the near future.

The present pressing needs are money to carry forward the work along all its varied lines and consecrated hearts to join our ranks. When every Christian woman shall wear the white ribbon, the day of victory will be at hand.

Perhaps no society has ever done more "honest, hard work" with less money than the W. O. T. U. Its object is home protection; its methods are unsectarian; its history is one long record of heroism in the rank and file; its motto is, "For God and Home and every Land."

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb varieties the possession of the few rather than the realization of the many.

THE BIBLE CLASS.

PAUL'S FIRST MINISTRY IN CORINTH.

(For May 10th—Acts xviii, 1-22, 1 Thes. iii. *)

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

How long Paul remained in Athens cannot be gathered from Luke's narrative. The intellectual stolidness and lack of moral seriousness in the polished and philosophical Greeks must have convinced the Apostle before very long that this was no place in which he could anticipate large success. In the hope of finding a more responsive population he departed with a heavy heart to Corinth forty-five miles away.

THE PLANTING OF THE CHURCH IN CORINTH.

Paul's work in Corinth illustrates admirably his missionary policy. It was a Roman colony, the capital of the province of Achaia, possessed a large population of diversified nationalities, was the centre of the Lavanine commerce, and had a large and influential settlement of Jews. All these considerations made it a most important place for the prosecution of evangelistic work. Its commerce made it possible for Paul to support himself at his customary trade. This threw him at once into the company of Aquila and his wife Priscilla, who were among the hosts of Jews who had recently been expelled from Rome. With them he took up his abode, and, in sharing their daily toil, found in them two sympathetic souls whose spiritual insight, practical wisdom, and ready efficiency in all Christian work comforted and stimulated him in his loneliness, and laid the foundation of one of the most delightful, self-sacrificing, and persistent friendships of his life (Rom. xvi, 3, 4). Tent-making was a laborious and unremunerative trade. Notwithstanding the utmost exertion he found himself often oppressed by the ills of dire poverty—hunger, thirst, and nakedness—and exposed to the insults which the Pagans delighted to heap upon the members of a despised and alien race (1 Cor. iv. 11-13). Here he began his evangelistic work in conversations with all whom he could reach while toiling steadily at the loom.

But a larger field quickly opened to him. The Sabbath was kept by the provincial Jews as strictly as by those in Palestine, the synagogues being thronged by eager worshippers. In these assemblies Paul's rank of Rabbi, his profound learning, his simple eloquence, his intense moral earnestness, and his extraordinary personality gained him instant recognition and welcome. Of his right to be heard he availed himself from Sabbath to Sabbath, preaching Jesus as the fulfilment of prophecy, the Messiah sent from God to save men from their sins. Some believed, including Crispus, the ruler of the synagogue and all his house. In the synagogue, however, Paul's hearers were not Jews only. Many of the better class of the heathen population had been attracted by their pure and spiritual worship. These were awakened to repentance by the Apostle's preaching, and led to experience the joy and power of a new life in Christ. But such receptivity to the Gospel by the proselytes aroused, as usual, the bitter jealousy of the Jews, and made further work among them impossible. Paul was therefore obliged to direct his work to the Gentiles. Close by the synagogue he found in the house of one of his converts a place in which his services could be conducted. Here he reasoned and preached with such success that a large and independent church grew up composed mainly of Gentile elements. For a time apparently the only restriction upon his work was the necessity of toiling for his own maintenance, a necessity which he laid upon himself by his determination to be independent of material support from those to whom he ministered in spiritual things. But even this restriction was removed by the arrival of Silas and Timothy who brought with them not only most comforting news respecting the churches in Macedonia, but a pecuniary testimony of their gratitude and love so generous that henceforth Paul was enabled to devote his entire strength to the work of the Gospel. This work was not confined to the rich and influential, but embraced the most depraved and degraded elements in a city notorious for its vices and corruption (1 Cor. vi. 9-11). Such success, however, only excited the more the rage of the unbelieving Jews. Emboldened by the reputation of the new consul for gentleness and love of peace they hoped to gain from him an easy-going compliance with their desire to inflict punishment on one whom they charged with heresy. But in Galio they met a Roman official of wholly different type from Pilate. Their case was peremptorily dismissed and they themselves ejected from the court. This ignominious failure was quickly utilized by the Pagan rabble as an excuse for a further attack on the hated and crestfallen Jews. The remainder of Paul's stay in Corinth seems to have been free from further annoyances from this source.

*An Exposition of Lesson 20 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

PAUL'S PREACHING IN CORINTH.

In Athens, Paul came into direct contact with the wisdom of the world in its most brilliant form. Instead of being impressed by its power he was filled with scorn at its weakness. The preaching of a world-Redeemer who had been nailed to a cross, might be derided by a fastidious taste, but Paul knew that it was the power of God to Salvation to all who accept its humbling but quickening truths. The Gospel did not represent the impotent effort of man to soar away on the wings of speculation from earth to heaven, but the omnipotence of divine love reaching down from heaven to earth to lift man into purity and eternal life. Whatever may have been Paul's feelings in recalling his address on Mars' Hill, it is certain that his arrival at Corinth was marked by a determination to divorce his preaching alike in matter and manner from every appearance of accommodation to worldly wisdom. Between this and the wisdom of God there was no common ground. Hence his resolve at any cost of personal reputation to himself to abide by a Gospel that centered upon the cross of Christ.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—PAUL PREACHING TO THE GENTILES—MAY 16.

(Acts xiv. 11-22.)

GOLDEN TEXT—"I have set thee to be a light to the Gentiles."—Acts xiii. 47.

TIME AND PLACE—A. D. 46. Antioch in Pisidia, Iconium, Lystra, Derbe.

INTRODUCTION.—The effect of Paul's preaching in the synagogue of Antioch is described in the latter part of the thirteenth chapter. Many Jews and proselytes seem to have accepted his teaching, and the interest excited was so great that we are told on the next Sabbath *almost the whole city came together to hear the word of God.* But when the Jews found that the gospel was offered freely to the Gentiles, they raised a persecution against Paul and Barnabas, and drove them from the city. Iconium was the next point reached in their journey, and there they so spake, *that a great multitude both of the Jews and of the Greeks, believed.* And we are told that they abode there a long time, *speaking boldly in the Lord.* At length, however, they became aware of a conspiracy to assault them, and fled to Lystra and Derbe. At Lystra they wrought a miracle of healing, which led the people to regard them as gods, and they proposed to offer sacrifices to them, as related in our present lesson.

VERSE BY VERSE.—V. 11. "Lycaonia."—A name given to the great plain in the centre of Asia Minor

V. 12. "Jupiter."—In the Greek mythology, Jupiter, which is the Latin name of Zeus, was regarded as the supreme ruler of gods and men. "Mercurina."—The Greek deity of eloquence, he was said to be the messenger of the gods.

V. 13. "Brought oxen."—To be offered in sacrifice. "Garlands."—To be hung in front of the temple and around the necks of sacrifices. "Gates."—The gates of the city.

V. 14. "Rent their clothes."—As a token of their abhorrence of the act proposed.

V. 15. "Those vanities."—Referring to their false gods.

V. 17. "Left not himself without witnesses."—The works of nature testified to the being and the goodness of God.

V. 19. "Certain Jews."—Unbelieving Jews who had shown their hostility in persecuting the apostles before. "Iconium."—An important city; at one time the metropolis of Lycaonia. "Stoned Paul."—Designing to kill him, and supposing they had done so. "Drew him out of the city."—Dragged him out.

V. 20. "The disciples."—Those who had been converted by the preaching of Paul and Barnabas. "Rose up and came into the city; and the next day he departed."—There seems to be implied a supernatural recovery taking all the facts together. If he had fallen into a swoon he might have risen up, but after being stoned apparently to death, he would scarcely have been able to take his journey the next day. "Derbe."—A small town of Lycaonia, not far from Lystra.

V. 22. "Confirming."—With further teaching and exhortation. THORNTON.—Paul healed a cripple at Lystra. He had been thus afflicted from his birth. He could neither walk nor stand. His case was deplorable. He heard Paul preach, and believed that there was a power in Christ Jesus to heal him. He desired and hoped for it in his own case. Paul, under the power of the Holy Spirit, cured him. He leaped up from the place where he sat, stood upright, and walked. This was a fulfilment of the words of the prophet: "Then shall the lame man leap as an hart." Isa. xxxv. 6. "Those that by the grace of God are cured of their spiritual lameness, must show it by leaping with a holy exultation, and walking in a holy conversation." The healing work of these missionaries

made the people wonder. Miracles are a sign "to them that believe not."

The apostles were revered by the heathen populace. They looked upon them as two of their gods. "Proud enough they were to have a visit from them." Their religion required that they should be received with appropriate religious honors. They proposed to offer sacrifices to both of them. The people join with the priest in it. The apostles are horrified. They rejected this self-worship. There was a strong temptation presented to these men. They withstood it with a holy indignation. Paul and Barnabas protest against this undue respect paid them, and prevent it.

These two missionaries preached to these idolaters the nature of the God to whom they should offer their worship. All the gods of the heathens, Paul told them, were cheats and counterfeit. They deceive those that trust in them and look for help from them. The God whom they would have them turn to is "the living God." This God has life in Himself, and imparts life to all His creatures. His life is the life of the universe. He is the patient Governor of all men. He is the efficient and constant worker of the universe. "He works everywhere in nature, always doing good, always blessing His creatures, and all His works are witnesses of Himself."

These devoted apostles and missionaries, after this, loose their unlooked-for and uncoveted popularity. The people become terribly incensed against them. Certain Jews, from localities where they formerly evangelized, told the people of Lystra that they were seditious, unruly persons, not fit to be harbored. "By this attack, the enthusiastic adorers are transformed into malignant foes. The men who are honored as gods one hour, are treated as wretched criminals the next. They who shouted 'Hosanna' on Sunday, cried 'crucify him' on Friday. They who sought to worship Paul and Barnabas, now attempt to kill Paul with stones. These are the methods used to defeat the progress of truth by those who have no arguments. But in this instance we find "sermons even in stones." We are not to expect gratitude if we are doing good."

Little men seek popularity. Great and noble souls care nothing for it. "These men counted not their lives dear unto them." They returned to the places of former labor and suffering, to confirm, establish and exhort the believers to continuance in well-doing.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Gospel rejected by the Jews. Acts xiii. 44-62.

Second Day—"His own received Him not." John i. 1-18.

Third Day—Fleeing to cities of Lycaonia. Acts xiv. 1-10.

Fourth Day—Paul preaching to the Gentiles. Acts xiv. 11-28.

Fifth Day—The Apostles prepared for Persecution. Matt. x. 14-42.

Sixth Day—Christ's Disciples shall suffer persecution. 2 Tim. iii. 1-17.

PRAYER MEETING TOPIC, May 16, SOME THINGS WORTH LIVING FOR.

1 John ii. 12-17.

AIMS IN LIFE.

"Live to learn their story, who suffered for your sake, To emulate their glory, and follow in their wake, Bards, Patriots, Poets, says, the noblest of all ages Whose deeds crown history's pages, and time's great volume make.

Live for those who love you, for those who know you're true, For the heaven that smiles above you, and waits your spirit too, For the wrongs that need resistance, for the cause that needs assistance, For the future in the distance, and the good that you can do."

"If life be worth living, it is so only when we live it ourselves, and help others to live it, in a manner worthy of life."

"Show by your life that you live, move, and have your being in the sunny element of God's love."

"Come, let us live while we live! Let us serve God to the utmost stretch of our manhood. Let us ask the Lord to brace our nerves, to string our sinews and make us true crusaders, knights of the blood-red cross, consecrated men and women, who for the love we bear Christ's name will count labor to be ease, and suffering to be joy, and reproach to be honor, and loss to be gain."

SOME THINGS TO LIVE FOR.

To do good and leave behind you a monument of virtue, that the storm of time can never destroy. Write your name by kindness, love and mercy on the hearts of the hundreds you come in contact with year after year, and you will never be forgotten. No, your name, your deeds, will be legible on the hearts you leave behind. Good deeds will shine as bright on the earth as the stars in heaven.

It is worth living to serve God; and it is worth our effort to be like Jesus Christ. He is our perfect pattern and ideal, and if we follow in his footsteps, we, like Him shall go about doing good. It is worth our while to strive to bring forth the fruit of the Spirit.—Gal. v. 22-25; Eph. v. 9, 10. To "overcome the wicked one" is one of the things for which we should aim. To help others to gain the victory over sin is one of the noblest ambitions, and what we do to the least of these His brethren, we shall do it unto Him.

The world is lost in trespasses and sin, and men are helpless in their own strength. To show the world the way of life in Christ is to confer upon it the greatest possible benefit. This is something worth living for and worth dying for, and he who does this, can not live in vain, and the sanction and blessing of the Master will abide upon the lofty endeavor.

It is every one's business not only to make his life worth living, but to make it as much worth living as possible.

Judge the worth of your life not by what it is worth to yourself, but by what it is worth to other people.

Love is worth living for, when it is the love that seeks to give, not the love that seeks merely to receive.

Ambition is worth living for, when it is ambition for the things which endure.

Wisdom is worth living for, when it is the wisdom that begins with the fear of the Lord.

And, above all, heaven is worth living for—that glorious future whose joys are beyond our imagination; heaven is worth living for, provided we don't live for it, but that God's will may be done on the earth.

"Not enjoyment and not sorrow
Is our distant end or way,
But to live, that each to-morrow
Finds us further than to-day.
Art is long, and time is fleeting,
And our hearts thou stout and brave
Still like muffled drums are beating
Funeral marches to the grave.
Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor or to wait."

ECHOES OF ENDEAVORS.

At the recent quarterly meeting of the board of trustees, Secretary Baer reported the total enrolment of Christian Endeavor societies as 48,305, with a membership of 2,800,000.

Christian Endeavorers are giving especial attention to Sabbath observance, and committees are being appointed for this work in many places. California leads the States in the number of these committees.

There is a Presbyterian home mission school for Indians in Indian Territory that may have to suspend operations because of lack of money, yet the Indian Endeavorers of this same school recently raised fifteen dollars for the home mission board.

The Junior Society of Christian Endeavor was thirteen years old on March 27. On March 20, there were enrolled on Secretary Baer's books 11,537 societies with 346,110 members. The first society was organized in Tabor, Iowa, by Rev. John W. Cowan. The first signer of the Junior pledge is now a clergyman.

A company of Endeavorers from the Broadway Baptist Church, Cambridgeport, Mass., hold weekly meetings in a rescue mission in Boston, providing a free lunch for the men, in opposition to a free lunch saloon in the neighborhood. These meetings have resulted in many conversions, and in several accessions to the church. The Endeavorers make it a practice to secure employment for the converts when possible.

The Endeavorers in the State of Washington have made earnest efforts to secure temperance and Sabbath observance legislation. A temperance bill was recently before the legislature and the Endeavorers prompted prominent representatives to personally visit the Capital, while about five hundred telegrams were sent from all parts of the State to the senators and representatives. Mass meetings were also held in many districts, all with the aim of properly influencing legislation.

"She hath done what she could." The members of the Christian Endeavor society in the Indiana State prison at Michigan city have no money to contribute toward State Christian work, but the other day the State treasurer received from this society fifty-two stamped envelopes. One of these envelopes is issued to each prisoner every two weeks and an extra one is given instead of a ration of tobacco. By abstaining from the luxury of correspondence, and from the use of tobacco, the men were enabled to fulfil their pledge.

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 Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

What business has the young vigor of twenty to demand that the fire shall be warm and the seat cushioned and the road smooth? Let him not parade his incompetence for life by insisting that life is not worth living unless a man is rich—unless, that is, the abundance of life should be eked out with wealth, which is an accident of life, not of its essence. Let him not insult himself by behaving as if the sunshine or the shower made a difference to him. Let those poor slaves wait till the heart is soured and the knees are weak. Not the young man's place is to scorn delights. Our gilded youth are not—and they ought to know that they are not; they ought to be told that they are not—choice young men when the study of their life is to spare themselves pain and surround themselves with creature comforts. It is a sign that they have not got hold of the sufficiency of life. They do not know what pure gold is, and so they try to eke it out with gilding.—*Phillip Brooks.*

HOW NOT TO SUCCEED IN BUSINESS.

BY EVERETT MCNEILL.

Drink intoxicating liquors, and smoke and chew tobacco; the more, the better. This will dull your brain, ruin your health, and use up all of your spare funds. Three sure ways of missing success.

Never black your shoes, seldom brush your clothes or hat, allow your shirt and collar to become dirty, and do not be too particular about keeping your hands and finger-nails clean. Cleanliness is a sign of prosperity, and should be strictly avoided.

Always be down in the mouth. Never let an opportunity go by of telling other people of your hard luck. Whine a little. This is a sure way of convincing those that might otherwise help you that you deserve just what you are getting, and is sure death to success.

Cultivate a bearish disposition. A little rudeness will often cause a splendid opportunity to slip right through your fingers. This has not prevented some men from succeeding, but as a "starter" down the hill of success it is hard to beat.

When you make an appointment, be sure to come late. This will show those with whom you have dealings that you are not to be depended on, and, when they need a worker, they will pass you by.

Be lazy. Indulgence means success. Idle away your time. Loaf around the street-corners, with both hands in your pockets and an old pipe in your mouth, and watch the successful men go by. This will let them know just what kind of a man you are, and will prevent them from troubling you with offers of employment.

Whenever you see an opportunity coming your way, shut your eyes and keep quiet. Opportunities are dangerous. If grasped at the right moment, they lead to success. Let them all slide by.

Be timorous. Act as if you were quite certain you have no business ability. A courageous, self-reliant man always succeeds. Besides, the average business man will take you at your own estimate, very properly thinking that you ought to be the best judge of your own ability.

Success never woos a grumbler; therefore, grumble. Always be finding fault with your work, your salary, or your employers. With a little practice you can make this very effective in driving success from you.

For a man of average ability any one of these rules, if closely followed, will be sufficient; but great ability may require the use of two or more. Let each one apply according to individual need, and failure will follow as certainly as night follows day.

Thousands of young people are taking music lessons and practicing, week after week, on piano and violin, who can never hope to be expert musicians. But it is all right. If they do not become conductors and prima donnas, they can still learn enough to make life sweeter and happier at home and in the family circle. We could do without music on the stage, but not in the home. We could get along without the opera more easily than without the lullaby.

"If God takes a man into His service He breaks the yoke of all other services, and brings the servant into fellowship with Himself. He accepts no service from those who are the slaves of other masters no offering from those who are not in fellowship with him."

THE LITTLE FOLK.

JIM THE NEWSBOY.

BY M. E. HUSTON.

On a little white bed in the children's ward of a large hospital, lay Jim the newsboy.

The way that he came to be there was this: one day when there was just enough rain falling to make the asphalt pavements dangerous to the feet of the unwary, Jim was standing on the corner of a large thoroughfare, with a bundle of papers under his arm, when suddenly a carriage, drawn by a pair of spirited horses, dashed around the corner, and Jim, letting fall the paper, rushed into the street just in time to save a dainty little maiden. Strong arms were ready to catch the child, but, alas! no hand could be outstretched in time to save poor Jim as he slipped and fell beneath the feet of the prancing bays.

Very tenderly his poor, bruised and mangled little form was lifted and carried to the hospital, where for days he lay unconscious. Dreamily, one bright morning, Jim's eyes opened upon his strange surroundings. He had never been in such a large, beautiful place before, and as for the bed, why, he had never known the luxury of one; but the poor newsboy was too dazed and tired to ask where he was.

Quietly and tenderly the nurse administered the medicine that was to be given him on his awaking, and then once more Jim fell into a gentle, refreshing sleep, which lasted for hours.

When he awoke by degrees it all came back to him; how he had slipped and fallen in trying to save the little girl. Had he reached her in time? He could not remember, and he grew quite restless and excited waiting for Nurse to come, that he might ask her all about it. When the gentle woman came Jim's face grew radiant as she calmed his fears and told him that little Daisy Bell was not hurt, and that she and her mamma came every day to hear how he was; and then she let him smell the beautiful flowers they had left for him that very morning, telling him how brave they all thought him.

Jim was very glad, for he did not like to think of "the little un being hurt, like he was; she was such a purty little gal."

On the wall at the foot of Jim's bed hung a beautiful picture of the Good Shepherd.

Jim was greatly attracted by the sweet face of the Saviour, and would lie for hours, with his eyes riveted upon it, until his own face would grow so't and his eyes fill with tears, as he wondered who the Man was that carried that one little lamb so tenderly in His arms. He felt very tired and wished some one would carry him like that.

"Nurse, will you tell me about the picture?" he asked.

Sitting down beside the bed, the nurse took his little hand in hers and told him the sweet old story of Christ the Good Shepherd; how he had come into the world to save His people, who like sheep had wandered from His fold; how He gathered the lambs in His arms, and carried them in His bosom, and at last how He laid down His life for them.

She told it in such a sweet, simple way that Jim understood every word; and as she finished, grasping her hand he whispered: "Do you think He would take me in His arms?—I am so tired!"

Soothing him with the assurance that he would, she left him, and a look of perfect peace made the poor boy's bruised face quite beautiful.

The next time Nurse came to see him she found that the Good Shepherd had taken into His own tender keeping His lamb; for poor little Jim the newsboy was dead.

THE COYOTE AND THE JACK RABBIT.

A Jack Rabbit had been feasting on the pease in a farmer's garden, but hearing the barking of a dog in the barnyard near by, he suddenly concluded that

he had eaten enough, and so hopped quickly through the hedge into the road.

"Hello? friend jack-rabbit, what's the haste? A gentleman of your abilities surely is not afraid of a common cur! Come! calm yourself and sit down here beside me for a friendly chat. It is not often that a coyote and jack-rabbit have such a privilege."

The jack-rabbit turned with a quick jump to see who had addressed him, and beheld an ungainly coyote stretched at full length beneath the dead sunflower stalks that grew in front of the hedge. The rabbit drew himself up in a dignified way as if to resent the insolence of the address, but the small gain of flattery it contained soothed his ruffled feelings, and as the farm-dog had ceased to bark, he ventured to stop for a few minutes. He seated himself loftily upon an overturned sod, and surveyed the coyote in a contemptuous way.

"Pray what is your business here this fine morning—or have you any business at all? Why are you not up and at work as all honest people are, instead of lying idly in the hedge to disturb passers-by with your senseless talk?"

"Honest! honest!" barked the coyote. "Ha! ha! the joke of the season! You talk of honesty, and call yourself an honest fellow, when you have barely swallowed the last morsel of a stolen breakfast! Honest indeed!"

"And what are you," retorted the jack-rabbit, angrily, "but the tramp of creation. A sneak-thief of the boldest type; a fellow whom no one cares to acknowledge as brother or friend, and a neighbour whom no one wishes to have. I dare say that but a few minutes ago you were concocting some scheme for securing some of yon farmer's chicken's for your supper."

"And what if I were?" said the coyote, "it is any worse to steal chickens than pease? Chickens grow of themselves, but pease take a deal of labour. It is not the size of a thing, but the cost of it that counts. But that is neither here nor there. If you were an honest fellow at honest work, why did you run when yonder cur chanced to bark at a stray pig? Was it not a guilty conscience that caused you to fear?"

"Run!" cried the jack-rabbit, indignantly, "I did but come away because my breakfast was finished. It takes a coyote to run."

"Aye! that it does. Whatever a coyote does, he does with dispatch. Not by fits and starts like some people that I know," was the ready answer.

"That is once you told the truth," said the jack-rabbit, scornfully. "You rush headlong through life, never stopping to deliberate or plan. You are entirely too fast, sir."

"And you, sir are so slow that you are only able to do one thing at a time. Why, you even have to sit down to be able to think!" barked the coyote.

"Better that than not to think at all," was the quick retort.

At this moment the dog came bounding through the garden barking furiously.

"Now, friend jack-rabbit, you may "deliberate and plan" all you please, but you shall see that a coyote's heels are better than a jack-rabbit's head," and the coyote's was up and away before the rabbit had time to turn about. The latter soon followed, however, in long swift jumps; and when the dog burst through the hedge, both were out of sight.

The dog sniffed about the spot where the two had been lying.

"What conference of thieves has been here?" he said. "A coyote and a jack-rabbit have little in common. But though they agree not together, dogs and men agree that each is as much of a pest as the other."

Like Beavers.—Tommy—Paw, what does it mean in the paper when it says that the leaders of a party are working like beavers? Mr. Figg—It might mean they are saying nothing and sawing wood, but generally means they have begun throwing mud.

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.

At a special meeting of the Presbytery of Montreal on Tuesday evening, April 27th, arrangements were made for the induction of the Rev. D. MacVicar, formerly of Drumore, Ont., as pastor of Victoria church on the 6th May. The Rev. W. R. Cruickshank is to preside, the Rev. J. D. Anderson of Beaubarnois to preach, the Rev. Dr. Amaron to address the minister and the Rev. Dr. Barclay the people. It was also agreed to secure an ordained missionary for a term of one or two years, if possible, for Maisonneuve.

At the same meeting an application was received from Mr. D. Downie, M.A., of Glasgow, to be received as a licentiate. After a careful examination of his papers it was unanimously agreed to forward his application to the General Assembly.

At the regular fortnightly meeting of the Ministerial Association on Monday morning April 26th, the Rev. G. C. Heino read a paper giving a sort of outline and brief characterization of Dr. McCurdy's great work on "Prophecy, History and the Monuments." The paper was much appreciated and gave rise to an interesting discussion.

St. Gabriel church annual report has just been published, and it shows that the Christian Endeavor Society, Young People's Association and missionary organizations are all in hearty co-operation with other branches of the church, working for the general progress of Christian conduct and morals. The finances of the church appear to have been managed with good results, and the pastor, the Rev. Dr. Campbell, remarks: "There is cheering evidence already that we have turned the corner of anxiety—and that having seen the worst, things are in all respects now on the mend."

The school-room of St. Matthew's Presbyterian church was the scene of a pleasant assembly of Christian workers one evening recently, the occasion being a farewell social to Mr. J. H. Cayford, late superintendent of the school, who is leaving that part of the city in a few days to reside in Westmount. Mr. Cayford was made the recipient of "Parkman's History of Canada." Mrs. Cayford was also made the recipient of a handsome bouquet of flowers. Their departure from the "Point" after fifteen years' residence is much regretted. Mr. George Burney succeeds Mr. Cayford as superintendent.

Mr. P. A. Walker, a member of the graduating class in the Presbyterian College this session, has been ordained by the Presbytery of Champlain, N. Y., and placed in charge of Bourke congregation, which lies immediately on the Canadian frontier. As a student Mr. Walker labored in an adjoining mission station under the Presbytery of Montreal.

GENERAL.

The ordination and induction of Mr. W. J. West, licentiate to the pastorate of Bluevale and Eadie's congregations—Presbytery of Maitland—took place on April, 20.

Rev. Dr. Warden, treasurer of Knox College, has received from Mr. William Mortimer Clark, Toronto, the handsome contribution of \$1,000, towards the funds of the college.

The Rev. Mr. Craw, of Douglas, intends in the course of a few weeks to resign his charge in Douglas. He proposes leaving for Scotland and entering one of the universities there for the purpose of continuing his studies.

The congregation of the South Plympton Presbyterian Church met at the manse on April 21st, and presented their pastor, Rev. Geo. Cathberton, with a purse and a suitably worded address. A very enjoyable evening was spent. Excellent music was furnished by the choir.

The Presbytery of Whitby, at quarterly meeting on April 20, appointed Rev. John Abraham, Rev. J. A. McKee, B. A., and Rev. George B. MacLeod, M. A., ministers, and Messrs. Colin Phillips, John Reed, and William Anderson, commissioners to General

Assembly. Mr. Abraham was nominated to serve on Committee of Bills and Ordinances of the General Assembly, and Mr. Eastman, minister, and Mr. Anderson, elder on Synod's Kindred Committee.

It was a cordial welcome that was extended to Rev. D. M. Ramsay, B. D., and Mrs. Ramsay by the congregation of Knox Church, Ottawa, on April 23. Rev. Dr. Campbell, moderator of Ottawa Presbytery welcomed Rev. Mr. Ramsay on behalf of his fellow Presbyters, a remarkably pleasant evening was spent. At the close of the programme Rev. Mr. Ramsay expressed thanks on behalf of himself and Mrs. Ramsay for the kind welcome that had been accorded them.

That the members of the graduating class of '96 from Knox College are not indifferent to the needs of their Alma Mater, is demonstrated by the following note from the class secretary: The secretary treasurer of the class of '96 desired to acknowledge the receipt of five dollars from each of the following members of the class, to be applied towards the reduction of the present college debt. Messrs. Dow, Ross, Dodds, Fasken, Campbell, (D. L.) Maclean, Jeffrey, Bell, Cameron, Nixon, Mackay, (E. W.) Radford, Tate, Macpherson and Mullin. The Rev. Dr. Warden, acknowledges with thanks the receipt of the above \$75.

Chalmers' Church, Toronto, anniversary meeting to commemorate the dedication of the new church, was held April 26. Rev. Dr. McKay, moderator, presided, and conducted the opening exercises. An interesting address on Chinese Mission work was delivered by Rev. Mr. McKenzie, of Honan, China. Rev. Dr. McTavish delivered an address that was much appreciated. He told his hearers that they should not be discouraged on account of the death of their pastor, but should take courage, and be rather more earnest in the work that the church might not so keenly feel the great loss it had sustained. Rev. J. McP. Scott, of St. John's Presbyterian Church, spoke to the same purport.

At a late meeting of the Ladies' Aid Society, of St. Paul's Church, Victoria, B. C., a communication was read from the secretary of the Board of Management, informing the Society that at a recent meeting of the Board, Mrs. Macrae, the pastor's wife, had placed in their hands the sum of \$260, which she had collected while on a visit to the east, from personal friends at Dundas, Hamilton, Toronto, London, Chatham, Fergus, Strathroy, Bullocks Corners, West Flamboro, Norval, Brampton, Maxwellville, and Montreal,—to be applied towards the reduction of the debt on the church building, expressing also the Board's appreciation of Mrs. Macrae's services, the liberality of the contributors and also asking the Ladies' Aid Society, for a Grant of \$40 in order to enable the Board to pay an instalment of \$300 on the debt. The communication was received with great satisfaction, and the request of the Board cordially granted.

On Sabbath evening, April 25th, the Rev. J. A. Morison, B. A., of East Presbyterian Church, Toronto, preached from the text: "Oh Lord, I have heard Thy speech and was afraid; oh Lord, revive Thy work in the midst of the year."—Habakkuk iii. 2. The preacher discoursed upon the kind of revival that is needed at the present time, the true preparation for such revival being an obedient spirit that continually waits to hear God's word as revealed by the Bible, by God's Providence, or by the workings of the Holy Spirit in the human heart. He showed that this would inevitably lead to a return to the doctrine of the Bible, to the seeking of personal goodness, to the establishment of family religion and to the development of a vigorous Christian manhood and womanhood. During the course of the sermon he insisted that the Sabbath Day as a day of rest and worship rested upon the command of Almighty God, that the preservation of it was necessary not only for man's spiritual nature, but for his physical well-being and the development of domestic virtues and national prosperity.

Synod of Toronto and Kingston Conference on Christian Life and Work will be held in St. Andrew's Church, Lindsay, on May 10th and 11th. Judging from the following programme, a pleasant and profitable time will be spent.

MONDAY EVENING—Rev. H. M. Parsons, D. D., Toronto, presiding; 7.30—Devotional Exercises; 8.00—"The relation of the Holy Spirit to deeper Christian life." Rev. J. A. Brown, B. A., Agincourt.

Conference.
9.00—"The relation of the Holy Spirit to more efficient Christian service." Rev. A. R. Linton, B. D., Port Credit.

Conference.
TUESDAY FORENOON—Rev. J. Abraham, Whitby, presiding. 9.30—Devotional Exercises. 10.45—"How to utilize and develop the force that lies in the young life of the Church." Rev. R. J. M. Glassford, Guelph.

Discussion.
10.30—"How to reach and hold the young men." Rev. D. L. McCrae, Ph. D., Collingwood.

Discussion.
11.15—"Is the tithing system, as at present advocated, sound in principle; and is it fair to all the parties concerned?" Rev. W. Bennett, Peterborough.

Discussion.
TUESDAY AFTERNOON—Rev. J. M. Cameron, Wick, presiding; 2.30—Devotional Exercises. 2.45—"How to present doctrine so as to be most helpful for Christian living." Rev. A. Blair, B. A., Nassagaweya.

Discussion.
3.45—"The church in relation to temperance reform." Rev. H. Gracey, M. A., Gananoque.

Discussion.
4.45—"The duty of the pulpit to the labor problem." Rev. W. A. Hunter, Ph. D., Toronto.

Discussion.
Committee—W. G. Hanna, J. McD., Duncan, J. W. MacMillan, S. C. Duncan-Clark.

QUEEN'S CONVOCATION.

Convocation Hall was comfortably filled on the afternoon of April 27th to witness the closing exercises of the session. The platform was occupied by Chancellor Fleming, Principal Grant, Rev. Dr. Bell, Professors, graduates and visitors.

Without any preliminary remarks, the Chancellor called upon Mr. D. L. Gordon to deliver the Valedictory for Arts. During the reading of the valedictory, the retiring Registrar, Rev. Geo. Bell, LL.D., accompanied by the new incumbent, Mr. G. Y. Chown, entered the hall, and the students' friend was received by them with rousing cheers.

The unveiling of Dr. Bell's portrait, which is the work of a Toronto artist, followed. Prof. D. H. Marshall, on behalf of the Senate and subscribers, unveiled the portrait, and presented it to the Chancellor, for a place in Convocation Hall, among the tributes to other distinguished men.

Dr. Wardrope, of Guelph, a fellow-student of the Rev. Dr. Bell in the first days of Queen's, contributed a few words of testimony in the farewell of the retiring Registrar. The speaker and Dr. Bell had met at Queen's fifty-five years ago, at the first opening of the University, and a fond remembrance of the meeting was retained until the present day. Although their paths had led in different courses since leaving the University, still he had always preserved an intimate acquaintance with the doctor. His work in every undertaking had been efficient, and efficiency was one of his characteristics. All bore witness to the capable manner in which the Doctor had performed his duties during his University career.

Mr. R. Burton then presented the Rev. Dr. Bell with an elaborately-framed address, bound in leather, in book form.

Dr. Bell made a touching reply expressing his appreciation of the gift, and of the kindness shown by the Faculty, subscribers and students.

Rev. S. H. Gould appeared as valedictorian for the Medicals, and in his introductory remarks made special reference to the successful year just closed.

Mr. T. S. Scott, M. A., M. P., delivered the Valedictory for the new department, the Faculty of Practical Science.

The Chancellor congratulated the first graduate, and expressed the hope that Mr. Scott, like Rev. Dr. Bell, would be found at Convocation fifty-five years hence.

Mr. A. D. McKinnon followed with the Valedictory for Divinity.

SYNOD OF HAMILTON AND LONDON.

THE MODERATOR'S SERMON.

The annual meeting of the Synod of Hamilton and London was opened in the Presbyterian Church, Paris, Monday April 26th and will continue for three days. There was a good attendance at last evening's session, about 150 ministers and Elders being present. The chair was occupied by the Moderator Rev. Dr. Lyle of Hamilton, and Rev. Dr. Cochran of Brantford acted as clerk. The session was opened at 7.30 o'clock. After the usual religious exercises the annual sermon of the Moderator was delivered, and was listened to with the closest attention throughout, and subsequently commented on in terms of appreciation by several of the leading ministerial delegates. The sermon was a forcible and logical consideration of the question to what extent is heredity and environment answerable for immorality and crime on the part of the individual. The preacher, while admitting that these were factors which had to be reckoned on, emphasized the duty which the ministers of the gospel owed to themselves, to society and to God to preach the doctrine of man's moral responsibility for his own actions. Dr Lyle chose as his text the 24th verse of the 32nd chapter of Exodus: "Then I cast it into the fire and there came out this calf."

At the conclusion of the sermon the business portion of the meeting was taken up.

In calling for nominations for the office of Moderator Dr. Lyle briefly thanked the Synod for the kindness and assistance given him during his incumbency of the position. On motion of Rev. Dr. Thompson of Sarnis, seconded by Rev. Dr. Hamilton of Motherwell, Rev. E. Cockburn of the Presbyterian Church of Paris was unanimously elected Moderator. In retiring from the chair Dr. Lyle received the cordial thanks of the Synod for his able discharge of his duties during the past year.

Mayor Fisher of Paris made a very happy address of welcome to the delegates, and extended to them the freedom of the town.

SECOND DAY.

The Synod was called to business Tuesday at 10.30 o'clock, with the Moderator, Rev. E. Cockburn, in the chair and the members all present. On motion of Rev. Dr. Cochran, Rev. Dr. Campbell of Renfrew, convener of the augmentation fund, and Mr. J. K. Macdonald of Toronto, Treasurer of the Aged and Infirm Ministers' Fund, and Rev. Wm. Burns, Secretary of the same fund, who were present, were asked to sit as corresponding members.

The Committee on Bills and Overtures reported recommending the docket for the day, and several items were at once taken up.

The application made for the transfer of the congregation of Alberton from the Presbytery of Paris to the Presbytery of Hamilton so that it might be united with the congregation of Ancaster, under the charge of the same pastor, was considered, and after discussion the transfer was ratified.

The report of the Board of Directors of Brantford Young Ladies' College was submitted and read by Rev. Dr. Cochran, who is governor of the institution. The report was to the effect that the college was in a highly flourishing condition, and the teaching staff in a state of the greatest efficiency. Rev. Dr. Cochran supplemented the report in a short address. Rev. Neil McPherson, Hamilton, was appointed visitor for the succeeding year.

AUGMENTATION FUND.

Rev. Dr. Campbell of Renfrew, the convener of the Augmentation Committee, was then asked to address the Synod. His address was an appeal for more generous support for the augmentation fund. He contended that the church in eastern Canada was not doing what it should for the Northwest and British Columbia. To place matters on a right basis, a special contribution of between \$5,000 and \$10,000 should be raised. He said that the Synod of Hamilton and London gave only \$5,000 last year for contributions to its officers, and the old entry congregations were giving notice at they could no longer subscribe to the stern work, as they had in the past. It did be well, in view of this, to have its rden reduced as much as possible.

Rev. Dr. Cochran agreed with the views

of Dr. Campbell, and moved a resolution conveying the thanks of the Synod for his address, and commending the scheme to the Synod for greater liberality. This resolution was adopted.

AGED AND INFIRM MINISTERS' FUND.

The overture presented by the Paris Presbytery was then taken up for consideration. It had been drawn up by Rev. Messrs. McMullen and Hardie, who spoke in support of it. Mr. J. K. Macdonald of Toronto, the Convener of the aged and infirm ministers' fund, and Rev. Wm. Burns, the Secretary, were present to reply to any charges that might be made. The overture recalled the fact that the Committee on the Aged and Infirm Ministers' Fund, western section, in their report to the General Assembly, June, 1893, reported a falling off in congregational contributions to said fund of \$602.66 as compared with the previous year, and a falling off of \$1,043.46 as compared with 1890 and 1891, and, further, that 250 congregations had not given anything to said fund. The continued falling off is commented upon with the deepest regret, and as only a minority in the western section are connected with the fund by paying rates and the interests of ministers who do pay are jeopardized by the method of administration of said fund, the overture asked an investigation of the state of the fund, including investments made, securities held, losses incurred, if any, cost of administration and rules and regulations of administration, with a view of holding out greater inducements to ministers to become connected with it and secure a generous support from congregations.

Dr. McMullen charged that the aged and infirm ministers' fund was yearly decreasing, and he said it was not creditable to the Presbyterian Church that it was not equal to corresponding funds of the Methodist and Anglican Churches. He said there was very general dissatisfaction with the fund and that it was supported by a minority of members in the western section. Among the other charges were that ministers on the fund had their annuities reduced, non-paying members were given half benefits, Rev. Wm. Burns, the Secretary, had become permanent officer, although it was intended first that his position was only temporary, and as Rev. Dr. Warden was Treasurer as well as Mr. Burns the salary paid to Mr. Burns was an unnecessary expenditure. The fund, too, was conducted partly on a charitable and partly on a business basis, which made it especially objectionable. Rev. Mr. Hardie also urged that the fund should be conducted on a business basis strictly. He said that till it was the fund would not obtain the confidence of the ministers.

Mr. J. K. Macdonald reviewed the points of attack made by Rev. Messrs. McMullen and Hardie, and so effectually disposed of them that the proposed overture was dropped and a cordial vote of thanks was unanimously passed to Mr. Macdonald for his untiring and successful efforts on behalf of the fund. Mr. Macdonald, in beginning his remarks said that the framers of the overture presented to the Synod had in their general remarks regarding the Aged and Infirm Ministers' Fund shown themselves very ill-informed in many respects. He said that they were apparently speaking of the conditions of the fund as they had known it in 1892-93, before it had been put on the basis it now occupies. The fund in 1869, he said, amounted to \$15,500, while now there was to its credit a balance of \$137,143, a fact which in itself showed that the church had not been idle. Rev. Wm. Burns had contributed largely by his undying works towards bringing the fund to its present dimensions. In 1892-93 the records of rates were in such a condition that it was impossible to tell whether a minister was in good standing or not. Rev. Mr. Burns was then appointed Secretary in addition to agent to go into the whole matter and adjust it. His appointment was made by the General Assembly direct. He disagreed with Mr. McMullen that the fund was becoming worse. It was true that the contributions were in some cases decreasing even, but this was the fault of the congregations or rather of the Ministers. But while there was a lessening there the capital fund had been added to, and the church seemed to regard the fund as strong because more

names were being added constantly to the annuitants' list. Mr. Macdonald denied that there had ever been any breach of faith by the committee. In reply to the charge that only a minority of ministers in the western section were members of the fund he showed that there were 400 at present on the roll, and that that 400 constituted a majority of the western ministers. When Rev. Mr. Burns took charge of the fund there was \$4,000 in arrears. Referring to the matter of non-paying members receiving half benefits, Mr. Macdonald said that he had always felt it was wrong. Hereafter all young ministers coming into the church must become connected with the fund or *reconnote all benefits from it*. Mr. Macdonald spoke most highly and admiringly of the work done for this fund by Rev. Wm. Burns. Any mistakes which might have been made in the investment of the fund money or in distributing it except to annuitants had not been by the committee, the members of which had never been consulted regarding investment or outlay until after the meeting of the last General Assembly. After stating that the church had been pursuing a wrong system in the carrying on of its business, Mr. Macdonald asked why this fund had been singled out for attack when it had lost less than any other endowed fund. The committee were more than willing to have the fullest inquiry, but objected to unfair and ignorant criticism. The annuitants, too, were increasing rapidly. There were now 81 annuitants on the fund, and this number would be increased after next session of the General Assembly. After Mr. Macdonald's address several proposals were made to dispose of the overture, but the sense of the Synod was that it should be dropped entirely, and a cordial vote of thanks to Mr. Macdonald and of confidence in the committee was carried.

MRS. ROSS' CASE.

The case of Mrs. Gavin Ross against the Presbytery of Huron was then taken up by the meeting. The case has occupied the attention of various church courts during six years. It sprang out of certain reflections given by Rev. Mr. Henderson, pastor of the Hensall Church, on the character of Mrs. Ross, who was a member. Mrs. Ross, learning of these, immediately applied for a certificate of disjunction. The session granted this, placing at the end of the certificate a clause that Mrs. Ross was freed from all charges. She objected to this and appealed to the Presbytery. The Presbytery sustained the Minister. Mrs. Ross appealed to the Synod at its last meeting. The Presbytery was practically instructed by the Synod to meet Mrs. Ross' desires, but from the statements made to-day by members of that Presbytery Mrs. Ross made such demands that they would not comply. The matter again came before the Synod to-day, and although Mrs. Ross and her lawyer were present to press the matter it was shelved. Mrs. Ross will now bring the matter before the General Assembly at its meeting in Winnipeg in June, and if she fails to obtain her demands at that highest church court she will bring a civil suit for damages against the pastor.

At the evening session the report of the committee appointed to strike standing committees was submitted and recommended the following committees:—

Sabbath Schools—Revs. Dr. Abraham, R. S. G. Anderson, J. E. Elliott, W. K. Shearer, J. G. Stuart, and Messrs. Peter Stevenson, Fingal; D. D. Wilson, St. Catharines, and Dr. Stuart, Thamesville.

Young People's Societies—Revs. W. G. Jordan, Neil McPherson, R. W. Ross, R. T. Hunter, W. H. Johnston and W. Muir; Messrs. F. Reid, Simcoe; R. Lockhart, St. Helen's; J. Cameron, London.

Church Life and work—Rev. D. R. Drummond, J. Eadie, Dr. Hamilton, A. Stewart, R. M. Hamilton, and Messrs. W. Wilson, Hamilton; Dr. G. Hodge, London; John Penman, Paris.

Augmentation Fund—Rev. J. C. Tolmie, Mr. John Currie and Convener of Presbyterian Committees.

AUGMENTATION FUND.

After the Committee on Bills and Overtures had submitted the balance of the docket for the convention the report of the Augmentation Committee was presented. The report showed that there were 27 augmented congregations within the bounds of

the Synod, of which seven were vacant. During last year the 30 congregations filled had received assistance to the extent of \$1,800 or \$162 each. It was likely that there would be five more at the end of this year, but some others might then be self-sustaining. Of the congregations assisted, one-half were in London and Hamilton Presbyteries. The report represented very strongly that the fund had not been supported as it should be. Only \$1,763 had so far been received from the Synod—considerably less than the Synod would receive from the fund. The report recommended that the Synod should express its opinion that it ought to try to raise \$7,000 next year, and also that those congregations which are morbidly deficient in their contributions to this fund should be visited by deputations from the Presbyteries. The report was adopted.

Rev. Dr. Buchanan, who for some years has been engaged in mission work among the hill men of India, then addressed the Synod on the work and its needs there. The report of the Sabbath School Committee, which was then presented by the Committee on Young People's Societies.

SABBATH OBSERVANCE.

A resolution opposing the desecration of the Lord's Day was carried. It was virtually aimed against the introduction of Sunday street cars. In reply to a communication from the Anglican Synods of Toronto and Niagara the following resolution was carried:—"This Synod acknowledges receipt of the courteous communication from the Anglican Synods of Toronto and Niagara in reference to religious instruction in Public Schools. In answer it reaffirms its deep sense of the importance of religious instruction having a prominent place in public education, and its sympathy to this extent with the Anglican Synods; also its conviction that the system now existing in Ontario, recognizing and providing as it does for religious instruction, is the system best suited to the circumstances of this Province. Therefore, without entering into a consideration of details, the Synod respectfully declines to commit itself to any course of action tending to impair the efficiency of the existing system by farther extending the establishment of Separate Schools."

This concluded the business of the meeting. It was decided to meet next year at St. Catharines on the first Monday in May. The Synod then adjourned.

ONE BOY'S FEMININE WEAKNESS.

Although he became foreman of a juvenile hook-and-ladder company before he was five, and would not play with girls at all, he had one peculiar feminine weakness. His grand passion was washing and ironing. And Ann Hughes used to let him do all the laundry work connected with the wash rag and his own pocket-handkerchiefs, into which, regularly every Wednesday, he burned little brown holes with the toy flat iron which would get too hot. But Johnny Robertson and Joo Stuart and the other boys, and even the uncles and aunts, never knew anything about this—unless Ann Hughes gave it away!—"A Boy I Know," by Laurence Hutton.

Rich, Red Blood

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

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists \$1.

Hood's Pills assist Digestion and cure Constipation. 25 cents.

MY AUNT'S ADVICE.

Brought a Young Lady out of the Shadow of Death.

A Remarkable Case That Vividly Shows the Wonderful Health-Restoring Power of Dr. Williams' Pink Pills.

From The Orangeville Banner.

There is no doubt at all that many people are prejudiced against proprietary medicines, and equally no doubt many look upon the testimonials published as much in the nature of an exaggerated puff. If the Banner has been tinctured with this feeling it has, so far as one medicine is concerned, had its doubts removed. We refer to Dr. Williams' Pink Pills, concerning the curative qualities of which strong claims have been made, and proofs advanced in their support which seemed equally strong. But it is when one comes across in their own locality a case almost rivaling any that have been made public, that doubt disappears and conviction follows. Such a one the Banner came across and investigated and now gives the facts. The case is that of Miss Sarah Langford, an estimable young lady who resides in the neighborhood of Camilla. We were told she had been brought near to death's door and had been restored to health through the agency of Dr. Williams' Pink Pills. We decided, however, to cast heresy aside and investigate for ourselves.

We found Miss Langford the picture of health and good spirits, at her pleasant home in Camilla. In response to our inquiries as to her illness and the cause of her recovery, she expressed her willingness to satisfy our curiosity, and as she added, relate her experience for the good of others afflicted as she was. Her story very briefly, was as follows:—

"I had la grippe in the spring of 1894, I did not seem to get over the effects of the attack, and as the summer progressed became weak and listless. Any kind of work became a burden to me. After pumping a pail of water from the well, I would have to stand and hold my hands over my heart for a moment or so, it would flutter so violently. I could not go upstairs without difficulty, towards the last would have to rest on the steps, and when I got to the top, lie down until I could recover my breath. I became a mere skeleton, my cheeks were like wax and my lips colorless. I lost all appetite and my meals often went untasted. Medicine seemed to have no effect upon me. I was getting weaker all the time, and at last began to give up hope of recovery. My parents were of course in great distress, and I knew by the looks and actions of friends who called to see me that they thought I was doomed to an early death. Then a dear lady friend died and I managed out of love for her to drag myself to her funeral. The sensation of seeing her laid away, believing that I would soon follow her, was a strange one. Shortly after this an aunt of mine, Mrs. Wm. Henderson, of Toronto, came to visit at our place. My condition troubled her very much and she insisted on my trying Dr. Williams' Pink Pills. To please her I consented but with little hope of any good result. The effect, however, was wonderful and a pleasing surprise to me. I soon began to feel more cheerful and seemed to feel stronger. Then my appetite began to improve and the color return to my cheeks and lips. From that hour I steadily gained strength, and was soon enjoying my former excellent health, and I am sincere in expressing my belief that to Dr. Williams' Pink Pills do I owe my recovery."

Enquiry among neighbors corroborated Miss Langford's story as to her illness and remarkable recovery. In her case at least Dr. Williams' Pink Pills have given a striking proof that they possess wonderful merits.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

BICYCLE NOTES.

What makes a wheel run hard? is a question often asked by riders who are unacquainted with the construction of the cycle. The proper answer would be a number of causes. Perhaps the best plan for any rider whose wheel runs hard would be to make a personal diagnosis of the cause. It would not take much investigation to reveal the cause. The bearings of the wheel may often be too tight or too loose; they may be so clogged up with dust and gummed as to prevent the balls from working freely; the sprocket wheel may be out of line; the chain may not be running level or may be too tight or may be in need of cleaning or lubrication; the wheels may be out of true; the frame may be bent; the head may be too tight; or there might be a number of other minor troubles. The most common trouble is the bearings, and the power to push the wheel is double that required when the balls are not too tight or too loose, but running evenly and perfectly.

The friction is perhaps greater at the chain than, at any part of the bicycle, and next to an unadjustable bearing this is the most common cause for complaint. If too tight it will grind and make a noise plainly heard by the rider; if too loose the chain is apt to jump the sprockets, with more or less serious results to the rider. Keep it always well cleaned and well lubricated with graphite or other substances, and it will work all right, if not running out of line or uneven. When the chain is in good working order and the bearings properly adjusted, the wheel works easily and delicately. The weight of the valve in the tire is sufficient to cause it to revolve of its own accord, and keep swinging, sometimes making several revolutions.

CORRESPONDENCE.

Editor Presbyterian Review:

The territory embraced by the Presbytery of Superior is the scene of considerable activity, as well as the subject of much speculation, to say nothing of Parliamentary debate and legislation.

The huge delegation from Algoma West that waited upon the local and Federal Governments recently tells of the keen interest felt by the people of this part of Ontario in the development of the district, and the reception accorded them is the best evidence that the Governments are not without faith in the future of this part of the Province.

Men are being attracted to the rich mining locations of Algoma and Rainy River in large numbers and our Presbytery feels that the church should keep pace with material progress.

In the neighborhood of Mine Centre, in the Seino River county between 300 and 400 men have been actually employed during the past winter, and this number will be largely increased during the next six months. The Ontario Government have appropriated \$2,500,000 for expenditure this summer in this immediate district on road improvement and there is every indication of special activity at the Foley Mine as well

"Perdition catch my Soul
but I do love thee."

—(CANTON)—
"SALADA"
CEYLON TEA

Delicious, Wholesome and
Refreshing

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as at the Ferguson, and other locations near Mine Centre. Mr. R. C. McDermid of the Knox College Missionary Society takes charge of this field during the summer, and from Mr. McDermid's success in the work on Rainy River we expect to hear encouraging reports of the work among the miners.

Another mining mission of equal importance is that near Rat Portage, to be known as "Lake of the Woods mines." In this district over 300 men were employed during the past winter, and it might not be judicious to write figures expressing local anticipations with regard to increase this season. There will certainly be a very considerable influx. Mr. George Kendall of Knox College Missionary Society has gone to look after the spiritual interests of the miners of this locality, and while the work will be arduous, we feel sure that it will be a very important mission.

I wrote you recently about the older fields in our Presbytery but I feel that some of the facts recently received in a detailed report from the missionary in charge of the Ignace Mission will prove interesting to your readers. Mr. Samuel Kerr has been doing excellent work in this field. He speaks in warm terms of the kindness shown him by the C. P. R. employes, and of the regard many of these men have for religious services. "I have visited" he says "seventy camps fifty miles from my field, some of which had sixty men in them. I held services in all these camps and the men gave good attendance. I have visited also some of the mining camps where I also held services, and where I was received with all kindness and urged to call oftener. Some of these camps I have succeeded in visiting four times during the winter. I find that I have visited seventy families, made 424 visits held 108 services, and have travelled 3200 miles. I have walked as far as twenty, twenty eight, and sometimes thirty miles in one day in order to reach my appointment at night, and I enjoy the work well." It will appear to most of your readers that this represents a fair amount of pastoral work for five months. Mr. Kerr says farther, "As I am appointed for the next six months I ask the prayers of Christians for the advancement of the work on this field, as well as for strength for myself to carry on the work."

Mr. Kerr also speaks in terms of heartfelt appreciation of the kindness shown him by Mrs. Grant, of Swanee, who loves to keep a "Prophets Chamber," and who extends a hearty welcome to the weary missionary to rest beneath her roof as he pursues his regular rounds. About one hundred miles from Rat Portage is Wabigoon, one of the stations in Mr. Kerr's field. This is the point of departure from the Canadian Pacific Railway to the Manitoba Mining Country. A little town is likely to spring up here in fact already considerable progress has been made. Several stores have been erected, and it is expected that quite a volume of business will be conducted here with miners, prospectors, and "birds of passage," that will be sure to visit this point during the summer. Boats will leave this point for the mining camps, and special attention will need to be given to this district, probably a larger share of attention than the stupendous energies of Mr. Kerr will be able to undertake. I remain,

Yours sincerely,

S. C. MURRAY.

The Manse, Ft. Arthur, Ont. April 19, '97.

THE STUDY OF GENEALOGY.

The recent growth and increase of societies in which eligibility to membership depends upon the deeds of ancestors rather than upon any personal qualifications of members, has resulted in a great revival of the study of genealogy in the United States. We have the Sons and the Daughters of the Revolution, the Society of Colonial Wars, Society of the War of 1812, Colonial Dames, Society of the Mayflower Descendants, Holland Society and others, organized and organizing. To become a member of any of these, a record of the family history is required.

It is an injustice to characterize this movement as merely an American society fad or passing fancy. It is much more. It stimulates a desire for genealogical and historical research, a pleasing and interesting study. It leads to a proper respect for one's ancestors, and creates a desire to emulate their work for the good of one's family and country. It revives an interest in United States history. Therefore, the movement is one to be commended, and thousands are now making a study of their family history. In fact, every person in Canada should compile and preserve such a family record, for it may be of great value to future generations, if not to themselves.

Foremost among journals to aid in extending this interesting study is *The New York Mail and Express*, which maintains a weekly department devoted to queries for family records and replies thereto. The department is open to any one who wishes to make use of it. In this connection that paper is printing a long series of articles devoted to the history of the families and descendants of the Signers of the Mayflower Compact, which are particularly timely just at present.

A large and fashionable audience attended the entertainment, April 30th, in Association Hall, Toronto, by the popular elocutionist, Mr. Owen A. Smily. The assisting artists were Miss Virginia Nina Eastman, soprano; Mr. Harold Jarvis, tenor; and Mr. G. A. Dewey, pianist, all of Detroit. Miss Eastman, who is comparatively unknown in Toronto, won a distinct triumph, and was given a very flattering reception.

INSURANCE - IS IT RIGHT?

A religious newspaper enquires.—
"Is it distrusting Providence to save and lay up a portion of one's earnings every year to provide for the wants of the family or old age, or after the death of its head? Is it any more distrusting Providence to invest it with a company which honestly seeks to disburse it, according to the contracts made, among the families that are most in need of it?"

"To some God gives long life. To others are allotted but a few years of active usefulness. Is it a sin for those whom God thus favors to pay into a general fund a much larger sum than they ever expect to draw out of it, with the understanding that the surplus shall go to the families of those who die early? Is any element of wrong introduced into the transaction when a contract is entered into that, in case they should be the ones to die first, the same provision will be made for their families out of that fund as they contemplate should be made for the other families? Is there any botching in this? Is it not rather the spirit of the golden rule, doing for the families of deceased brethren what they want the other brethren to do for their families in case of death?"

"To all of which we answer, 'certainly not.' Misery does not add to the honesty or to the beauty of the world. Consequently a reasonable amount of it is very much to be desired. Providence will doubtless be very glad to be relieved of the responsibility."

The North American Life is a strong and successful Home Company, having the largest ratio of assets to liabilities, and of net surplus to liabilities, of any of the Canadian companies, and in addition has plans of insurance to meet the wants of all classes of insurers.

For full particulars of the Company's attractive investment plans of insurance, and for copies of its last annual report, address Wm. McCabe, Managing Director, Toronto.

FREE until JUNE 1st

We direct especial attention to the following remarkable statements:



Dear Madam:—
Yours to hand I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By

all means get it.

Yours truly, W. E. PENN.
EUREKA SPRINGS, ARK.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Abion, N.Y.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Loggrippe the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.

Miss E. S. ORR, E. Harpswell, Maine.

Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Box 585, Wichita Kas.

Restored His Hearing in 5 Minutes.

My age is 63. I suffered from Catarrh 10 years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I had commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.

ELI BROWN, Jacksboro, Tenn.

"Whereas I Was Deaf, Now I Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE Derby Center, Vt.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, until June 1st, send medicines for three months' treatment free. Address, J. H. MOORE, M.D., Dept. H. 6, Cincinnati, O.