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May 12, 1898.

NOTES AND COMMENTS.

If the delegates to the W.F.M.S., Convention have carried away with them pleasant memories of the Toronto meetings, it is equally true that they have left a good impression behind them, not only in the homes where they have been welcome guests, but on the community. The church services on Sabbath were redolent of the Convention. A missionary air pervaded the churches, and in the prayers, the great meeting and the objects of its devoted work were remembered in fervent supplication at the throne.

"The Parliament of Presbyterian Women," as some one happily called the Convention, deserves the name.

No more orderly body meets for the transaction of business. The proceedings were conducted with deliberation, despatch, and method, which showed the knowledge of detail derived from familiarity with the business in hand, and only acquired by diligent study of the reports. Presbyteries and Synods can learn from the W.F.M.S., in these respects. The reports were compiled in a manner to reflect credit on the local officers, and as a consequence the minimum of trouble was experienced in presenting the business adequately to the Convention.

The impression made on the public was evidenced by the fact that Bloor Street church was found to be too small for the public meeting on Wednesday evening, and the meeting was therefore held in Cooke's church. Even its

immense seating capacity was taxed. The addresses by the returned missionaries - Miss McKellar, Rev. Donald McGillivray, Rev. N. H. Russell, were listened to attentively, as well they might on account both of the interesting facts and the attractive manner in which expression was given to them. The church is fortunate in this fact, that most of her missionaries are able to place their story of work in the field in eloquent, effective language, before the people. The addresses were a treat in their matter and manner. At this meeting Her Excellency Countess Aberdeen expressed her sympathy with the Society's work, recalling the fact that she is a Presbyterian herself, and giving of her experience of mission work in India and Egypt.

The Presbyterian Messenger of Philadelphia noting our statement in a recent issue as to the number of colored Presbyteries in the South properly supplements it by stating that, in addition to the six Presbyteries with 58 churches belonging to the Southern church, there are 175 ministers and 321 churches under the direction of the Northern church. These churches contributed last year over \$70,000 for their own support. We are glad of the additional information.

One of the points on which the Special Committee and the Standing Committee of the Aged and Infirm Ministers' Fund seems to have been agreed was that every minister in the church from henceforth ordained should be required to connect with the Fund; another point was, that the age limit of beneficiaries should be lowered as soon as the state of the fund permitted. On both of these points the Committees are in touch with the prevailing feeling of the church.

Dr. Mathews, the secretary of the Pan. Presbyterian Alliance, in the May number of the *Quarterly Register*, gives an interesting account of the Stundists, a growing body of Evangelical dissenters from the Greek Church in Russia, and of the constant persecution they are enduring at the hands of the government. He estimates them at from two to three hundred thousand, but they are continually being sent into exile for their faith. Only by living in the most unobtrusive way are they tolerated at all. Owing to the attitude of the government little can be done for them by sympathizers outside, but Dr. Mathews suggest that a few of their own young men might be helped to a better education abroad to qualify them for instructing their brethren. Their position would be a dangerous one, but he believes the right men would be forth-coming if the opportunity were afforded.

As the time for Professor Robinson's departure draws near, his friends are realizing the loss his removal will be to the pulpit power of Toronto. He has been a welcome addition to the preaching force of the city, drawing appreciative audiences whenever he appeared. On Sabbath last he

officiated at the Central church anniversary, the building being crowded. It is likely to be his last sermon before leaving. His subject was the ten commandments as a whole and the discourse was singularly able and suggestive. He will leave many warm friends here whose hearts have been cheered and minds enlightened by his thoughtful and practical discourses.

CHRISTIANITY vs. HINDUISM.

MR. ROBERTSON MACAULAY, a prominent insurance man of Montreal, has just returned from a trip around the world and has given an interview to a newspaper reporter regarding his impressions. Among other things he discusses the subject of missions and missionaries in India. He found the intelligent educated Hindus appreciative of the personal character of the missionaries and of their efforts to feed and clothe the needy classes neglected by their own religious authorities, but they were undisposed to accept their teaching. "The Hindu" said one, "is brought up in a very strict system. I do not say that I am able to conform to it in all respects. What would it profit me to change my system for the Christian system? Would it make me a better father or a better citizen? My own system is so high that I cannot attain it in all respects. Would the Christian system teach me a new kind of tenderness? Or would it alter me for the better." "To this question," said Mr. Macaulay, "I felt that I had no answer."

Now Mr. Macaulay is a most intelligent man and has been an active Christian worker. One would expect him to rise to any ordinary emergency in conversing on such a subject. But we are surprised that he should have been so easily floored by his Hindu friend in this way. If it had been a matter of life insurance he would not have let him off so readily.

Assuming, what we are not prepared to grant, that the Hindu moral code is as good as the Christian, it is precisely at this point that the great distinctive value of Christianity comes in by supplying a motive and stimulus for obedience to its code infinitely more effective than that of any other faith. It supplies in the example and especially in the self-sacrificing love of Christ a quickening Spirit that makes it easy to do what is hard to attain by any other method. It was exactly here that the Apostle Paul recognized the superiority of Christianity over Judaism. He had been a conscientious Pharisee and punctilious about matters of the law. But try as he would he could not satisfy his conscience. The misery of his constant failure drove him to despair until Christ was revealed to him. Then he found deliverance and entered upon a glad service in a spirit of freedom that made the hardest duty easy and the greatest sacrifice light. As he himself puts it in Romans "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit." He knew from his own experience that the Gospel of Christ was "the power of God unto salvation." He had found it so in others likewise and he was confident that it would be so to every one that believed it. Therefore he was not ashamed of it, but was ready to preach it everywhere. The ethical standard of Christianity is higher than that of Hinduism. But that would avail little were it not that in Christ we find the power which enables multitudes to approximate that standard in reasonable measure. The constraint of love is stronger than force, stronger than fear, stronger than law. The

admirable conduct of Christian missionaries which makes them willing to do gladly at great sacrifice what Hinduism persistently leaves undone is due to that constraint alone. Hindus who accept Christ find that they can do these things too and rejoice in the privilege.

THE SCOTTISH TIENDS.

WHILE Union negotiations are progressing favorably between the Free and United Presbyterian Churches in Scotland, the Established Church is promoting a Bill in Parliament for the better adjustment of the tiends. At present the stipends are regulated by the price of grain, fixed by the Fiars' Courts, and a minister's salary varies accordingly. The Bill proposes to change the old practice so as to bring it more in harmony than it now is with modern ideas and methods, and as Parliament seems to be in a friendly mood the Bill will likely become law shortly. The Free Churches do not view the proposed legislation with favor believing that the time has come when the claim of the Established clergy to the exclusive use of the tiends should not be re-confirmed but disputed.

MEETINGS OF SYNOD.

THE Synodical Conference at Cobourg was the occasion of a discussion on "The Spiritual Life of the Church," a subject of perennial interest and importance. Rev. John Neil, whose address introduced the subject, drew a picture of the manifestations of spiritual life in the church, which deserves thoughtful attention at the present time, the more so in advance of the meeting of the General Assembly. First, he described the Christian home, the peace, harmony and beauty of holiness therein prevailing as the result of communion with God and the leavening influences of the gracious work of the spirit. In business concerns also the law of Christ was of more moment to the genuine Christian than the law of the land in the transaction of business. Legal technicalities were less weighty than moral and Christian considerations. Where a conflict between these existed, Honesty would prevail in the Christian merchant's business, and all the channels of public and private would be purified and a reign of truth and righteousness begun. How true a picture this in the light of the Gospel! How far short of it does the average Christian life at home and in the office come! Yet the special object of Church work, of Synods and Assemblies ought to be to realize upon earth the beautiful picture thus set forth. Second, Spiritual life fostered brotherly love instead of strife. Brotherhood was the keynote of this second line of thought and the idea was well developed. One of the weak points in the church is the lack of sympathy among Christians, who are members of one body, who are united in Christ Jesus. There is a sad lack of sympathy and friendly interest in the welfare of each other, in the material as well as in the spiritual sense. We mean by this not merely that the poor and needy be helped from the Church poor fund, as they are in very many instances now, but that a fraternal spirit be cultivated between all the members of a church, that the well-to-do should be on a friendly footing with the less well-to-do; that the Christian bond should be reality wherever it exists; that a subject of grace be considered on a higher plane of worth even though poor, than a wealthy man who lives in sin, and that the logical consequence be observed in daily life; that Christians help each other for the love of God and stand by one another in the right. Mr.

Neil may not have spoken thus plainly, but his remark that church members ought to be ready to make sacrifices for each other, shows that his mind is working in the right direction, and this we may safely say, that if the idea here expressed were brought into the life of the church as a widely diffused factor, the church would be a power for good in the world, the effect of which it would be difficult for the human mind to estimate. Mr. Neil's third point was that spiritual life showed itself in a regard for Foreign Mission work. Undoubtedly. The obvious outcome of homes radiant with the love of God, of Christian brotherhood embracing mankind, would be the sharing of the gracious gifts of the Gospel with all the sons of Adam. And Mr. Neil's order of placing these steps is to be commended: First the hearthstone—the home church; next the brethren—Home Missions; and then the circumference—all the world: a magnificent view of Christian relationship, alive and connected by the spiritual forces in every heart.

The relation of the church to the Young People's Societies is a live subject which naturally found speakers at the conference. Those who gave their views were men of more than ordinary experience in work among the young and their opinions are therefore valuable. The crux seems to be how far the pastor and office-bearers ought to control or direct the Societies. It is desirable that there should be systematic organization in the church within well-understood limits. The Societies would be strengthened were a scheme devised by which their position could be clearly defined—not weakened. Congregational control should not be found irksome by the young people and we do not think it probable that there would be serious objection to the position laid down by Rev. Mr. Patterson when he says: "The minister of the church is the general, and the officers of the church are his staff; the young people should recognize and acknowledge this, and then the power which, as bodies they really are, would be directed by the church so that it would not be wasted." The usefulness in the congregation and in the general community of the Societies depends to a very great extent on its being an integral part of the congregation fighting harmoniously with the other congregational agencies. It is not a question of rights or privileges, of freedom or subserviency, but the far higher one of winning souls to Christ and of building up a Christian character, and no fitter motto can the young people adopt than that of the Master which may be translated Ich Dien—I serve.

Foreign Missions was the subject of Rev. Dr. MacDonald, Dundee's address as retiring moderator of the Synod of Montreal and Ottawa. His successor in the chair is Rev. Geo. McArthur, Cardinal.

QUALIFICATIONS THE TEST.

IN connection with the vacancy in Knox College, it may be taken for granted that the Board will recommend, and that the General Assembly will appoint, the best available man, irrespective of his nationality or the Presbyterian church he may at present be connected with. The course followed in the appointment of Rev. Prof. Robinson gave general satisfaction, and was abundantly justified by results. No doubt the qualifications of the candidates will determine the recommendation that will be made. Nevertheless we publish an extract from Rev. Principal Edward's address delivered in connection with an appointment to Bala College Wales, sent to us by an esteemed correspondent who deems it may strengthen the Board of Knox College in the action they are likely to take,

by showing the views taken in somewhat similar circumstances by the Welsh Calvinistic church.

"It is not fair to oppose Mr. Stevenson because he is a Scotsman. Scotsmen have appointed a Welshman to the chair of Moral Philosophy (Pro. Henry Jones) at Glasgow University, and the question comes to this; Is there any difference between the work of Welshmen appointing a Scotsman to teach Hebrew and that of Scotsmen in appointing a Welshman to lecture on Philosophy? Some may contend that there is some difference between lecturing on Philosophy and Hebrew. But can they point out anything unsatisfactory in Mr. Stevenson respecting the subject he was to lecture upon which might not be said of his fellow candidates? If they can do so, I shall be prepared to give my vote in favour of the two Welshmen, for I do not hesitate to say that the fact of their being Welsh is a recommendation in my sight. But the superiority of Mr. Stevenson is so marked, as may be seen from the testimonials, that I am compelled to support him, though I am as patriotic a Welshman as any of you. I do not believe in the cry of Wales for the Welshmen. On the contrary, I am of opinion that the wider we make our country and college the better it will be for Wales and the Welsh, and that anything in the way of restriction is really an injustice to Wales."

TAX EXEMPTIONS.

OUR recent comment on the crusade against tax exemption gives the Montreal *Gazette* occasion to express the opinion that "the discussion of the principle of tax exemptions has had its effect. It is recognized that it is wrong." One of the curious things in connection with the discussion has been the want of reasons against Church exemption. There is no lack of talk, but it is clamour for the abolition of Church exemption, without bringing forward reasons. When the agitation was rather lively last Fall, an abolitionist was asked to give reasons why a tax should be imposed on churches. He retorted by asking why churches should be exempted. Many reasons were submitted but they were not answered, nor refuted. The weakness of the case for abolition consists in the persistency with which the real issues have been either obscured or ignored. One of the leading representatives of the abolitionists stated that probably the churches would not be taxed, but that it was necessary to ask for abolition all along the line in order to get any concession at all, failing to see the dishonesty of such a course. Were the question discussed, generally, on its merits, we feel convinced the people would condemn the attempt to cripple the church whose resources are now taxed to the utmost by the demands of its work.

ROMANISM AND EDUCATION.

THE Spanish American war has evoked many articles from journalists, on the internal condition of Spain from the religious and literary stand-points: The following two paragraphs may be justly placed in juxtaposition, the inference from the one being furnished by the other:

"There is no country on the face of the earth and no monarchy so intensely loyal to Rome as Spain, her Catholicism is genuine, and differs radically from that of France, or even Italy. What the Pope says is tremendously potent."

And,

"We all respect the Queen as a pure, brave and true woman, and very devoted to the fortunes of her little son. But, outside of her personality, the government is boss-ridden and corrupt. The elections are tainted with fraud, and the common people have little or no conception of what liberty according to English principles means. Only 21 per cent. of the women of Spain can read or write. The percentage of men is somewhat larger. But the whole country is in that backward retrograde condition that does not augur well for its future standing among the nations."

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

IV.—THE OLD MINISTER—(Continued)

For the Review

Like many of the surrounding clergy our old minister farmed considerably, and in addition to his glebe, rented, and wrought a farm in one of the adjoining parishes, to which he had to make frequent visits. These visits were always made on horseback, as almost all journeys were at that period made. On one of these visits, he had promised to bring home some fresh eggs, and as he could not carry them in a basket, they were carefully placed in the outside pockets of his overcoat. All went well for a time, till in a moment of forgetfulness, he put his horse to the trot, to the loss of the eggs, and the spoiling of the minister's coat.

He was naturally a grave man, but he used to tell now his gravity was once sorely tried. He was preaching in a neighboring parish, when in the course of the service a "daft wife" came into the church, and began moving about, as she was well known, and usually made no disturbance, no one moved to put her out. After a time her eye caught sight of the dandy of the parish, who occupied a front seat in one of the galleries, and, who had fallen asleep, with his head lying back, and his mouth open, making her way to his seat, and slipping up behind him, she took hold of his head in her two hands, and kissed him from cheek to chin. The ludicrous character of the whole transaction, the state of the daft wife's mouth, (she was an inveterate tobacco chewer) and the consternation of the young man, all combined, so overcame the preacher, that he had to close the service abruptly, and escape to have a hearty laugh.

One other incident in the old minister's life is worthy of record, and was for a considerable time the wonder of the parish. If there had been newspaper reporters in those days, it would have been greedily reported as a Romance in high life. It happened in this way—The principal proprietor and patron of the parish at that time, was the third son of an Earl, a General in the British army, and a favorite groom of the bedchamber to the Prince Regent, afterwards George the IV. He was unmarried, and from his position in the army, and in the Royal household, was only an occasional resident in his castle. During one of his visits he was much taken with the good looks of one of his female domestics. After betraying her, he left her to the sad consequences of her fall. Her friends, who were respectable farmers in the next parish, disowned her, and she was obliged to retire to a neighboring town, where renting a single room, she supported herself and her child by spinning—Time passed on and her boy was well grown up, when some one, on one of the General's visits to his estate, took it upon himself to remind him of his conduct to that servant girl. To his honour be it recorded, he agreed to acknowledge the boy, provide for his education, and make him his heir if that could be done. The young man was accordingly sent to Eton, to be educated, and he seems to have recommended himself favourably to his father, now pretty well advanced in years. But that was not all, he intimated his purpose to marry the mother of his child, and thus legitimize him according to the law of Scotland. Whether the banns were proclaimed in the parish Church we could not learn, but one day the old minister was called to the castle, where in the presence of witnesses the General was married to his old servant. To carry out the requirements of the law, the son (now a young man) was placed beside his mother, and her skirt, or apron thrown over him during the ceremony, and so by that and other acts he was not only legitimized; but was qualified to succeed as heir of entail to his father's estates. The newly made wife retired after the marriage to a house that had been prepared for her, near the castle, and lived to a good old age. Her grand funeral is one of our earliest memories, when she was carried to be laid in the grave of her husband, and to have her name recorded on her tombstone as the *Mrs. G.* — What a change

from a serving maid to the wife of an Earl's son; but truth is sometimes stranger than fiction.

The old minister lived to a good old age, after a ministry of nearly forty years, in his first and only charge, leaving no family, his only daughter dying before him. His widow married a neighbouring minister, and by one of those strange changes in Providence, returned as mistress of the manse, her second husband having been translated to the parish in 1843. When the old minister died he was buried at the east end of the church, and as near as possible to the pulpit from which he had preached so long. A plain stone, giving his name, age, and the number of years he had served the parish with the text "Blessed are the dead who die in the Lord," marks the place of burial.

When his wife died, she was laid by his side, and in the same plot, on her other side, rests the body of her second husband. On visiting the place a few years ago with a friend, and while standing by their graves our friend asked: "Whose wife shall she be in the resurrection; for they twain had her to wife."

Glimpses of Japan.

BY T. IVERTON.

For the Review.

'Tis a beautiful summer morning as our stately ship slowly wends her way through the narrow channel leading to Nagasaki. Close to us on the left rises abruptly out of the sea an islet known as the historic rock. All eyes are directed towards it. Inquiring what interest attaches to this rock we are told that the Catholic converts took refuge from persecution on it three hundred years ago. Their enemies overtook them, however, and flung them all, to the number of thirty thousand, over the precipice facing us. There is nothing left to remind one of this tragedy so far as could be seen from the ship, and everything around was so calm and beautiful that it was difficult to realize that such a thing ever happened. Suggestive this of that final deliverance from pain and sorrow enjoyed by those who in that day earned the crown of martyrdom.

I went ashore for a ramble into the country as soon as possible. The path followed the course of a small river that flows through the town. This river is spanned at intervals by stone bridges that are covered with vines and creepers to such an extent that one is tempted to think the whole a part of nature's work. Gardens formed by terracing the steep slope drop roses along the path, and their fragrance fills the air. Brooks with water as clear as that of any Scottish glen flow past us "to join the brimming river." Then all of a sudden you hear the cuckoo, and you are reminded of other days when this harbinger of spring was familiar and welcome. Sitting by one of the splendid reservoirs I saw a company of workmen on the slope of the hill beyond. Others were coming down the valley carrying burdens and singing lustily the while. Those on the hillside soon responded and the effect in that quiet and lovely spot was most pleasing. Here at any rate men seemed to enjoy life and labor. Indeed the very conviction was while going through Japan that there was less want and suffering there than in any other country. And what a panorama stretches before one sitting on that eminence! Mountains now wooded to the top, then verdant with grass, and again waving here and there with grain to a greater height above the plain. The roadstead is crowded with ships of all kinds and from every country, giving an air of animation and human interest to the whole scene. Above all we have that combination of mountain, sea, and river so dear to the Oriental, and so essential to his ideal of perfect scenery. Truly nature has done much for the Japanese; nor do they appear to be insensible to her benignant aspects and her kindly ministrations. They thoroughly realize that there is a beauty in nature which art vainly strives to equal, and there seems to be a conscious striving in all their art to be true to nature. Seldom, if ever, do you find a bit of natural scenery spoiled by the Japanese. Even if they have to introduce artificial improvements it is done with such taste that it is never obtruded upon one.

I called at one of the Buddhist temples situated on the slope of the hill above the town, and commanding a splendid view of the harbor. The grove around the temple is very fine. There are seats placed under the grateful shade of "cherry blossoms" for the convenience of visitors, and refreshments are served to any who may call for them. A company of rustic pilgrims arrived while I was there. They visited the different shrines, and images and then loitered in the groves. There did not seem to be much adoration about their conduct while under my observation, but no doubt it gave some kind of satisfaction to themselves.

At Kobe I visited a Shinto temple. The word Shinto means the way or doctrine of the gods. A rope, to which white slips of paper were attached, was stretched across the portal of the Shinto temple. I asked what might be the meaning of it, and got the following account of how the rope and white paper came to be used in all Shinto temples and shrines. In ancient times a vision was seen by people in a part of Japan. In the gloaming a virgin clad in white was seen walking along a secluded path. Some concluded at once that she was a goddess, and followed her. Observing that she was being followed she turned round, and like Virgil's goddess shone resplendent in a light not of earth, but instead of approaching her pursuers she entered into a cave that happened to be near at hand. The vulgar crowd made up their minds to catch her, and to prevent her escape stretched a rope across the mouth of the cave, but the divine one did not reveal herself any more. Ever after the rope was used in memory of such a remarkable occurrence, and the white paper symbolises the spotless robes of the goddess. In this myth we may see teaching that is true and universal. It tells us that men have always believed in spiritual beings, in a higher order of things than the seen and temporal; that men have ever longed for fellowship with such beings and that religion may fairly be called an everlasting sigh after fellowship with pure and spiritual beings; that men have also in every age and clime believed in some vague way in such things as revelation, and incarnation. And these myths, grotesque as they appear to us, may thus have been the means used by God at times to teach His darling children, and to keep them from becoming utterly carnal, and barbaric in these instincts. We may in all such things find a witness to the divinity of the religious nature of man, and a powerful testimony to that religion which has gathered up and focussed all the broken lights of Ethnic religions. Instead of seeking to prove that all religions but Christianity are utterly false, let us rather say that the lowest form of religion confirms the higher, and the higher forms lend all the weight of their combined testimony to that highest which excludes all their own errors, contains all that was true in them, and supplements with the fulness of life and light and love all their great and glaring defects. With these musings we bid Japan farewell for to-day.

The Golden Anniversary of Constitutional Government in Italy.

BY THE REV. ALEXANDER ROBERTSON, D.D., VENICE.

For the Review.

On March 4th, 1848, just fifty years ago, Carlo Alberto, King of Piedmont and Sardinia, the father of Victor Emmanuel, and grandfather of King Humbert, the present sovereign of Italy, signed the *Statuto del Regno*.—the Constitution which bestowed for the first time upon the Italian people of these Provinces representative government with civil and religious liberty gradually by the free vote of the inhabitants, city after city, province after province, state after state, joined themselves to Piedmont and Sardinia, until, in 1870, all the scattered parts of the country were welded into one, and the Kingdom of Italy was created with Rome for its capital and the great Victor Emmanuel for its King.

The "Statuto" given to Piedmont in 1848 is now that of Italy, modified by recent legislation and interpreted in a liberal sense. This therefore is the jubilee of free institutions in Italy, and it has been celebrated throughout the Kingdom with unanimity and enthusiasm. Thanksgiving to God has arisen from millions of hearts.

The centre where the celebrations in honor of the golden anniversary of its promulgation reached their climax was, of course, Rome, and what called forth the greatest enthusiasm there was King Humbert's speech, delivered on the capitol. It was a noble speech worthy of the King and of the occasion.

"In this memorable day" said he, "from this hill, consecrated by immortal glory, I turn my first thoughts to my magnanimous grandfather, and to my father, the father of the country, because their work initiated and carried to consummation the national resurrection. I thank you for the homage rendered to me, justly inspired by profound gratitude towards these two great men, who, borne up by the strong will of the people, gave to Italy its unity, its independence and its liberty. I wished to convoke this assembly in the capitol, from which, admiring the magnificence of the eternal city, the work of two civilizations that from Rome illuminated the world, we raise thanksgiving to God, who willed the unity of Italy in order that the country should be prosperous and great. Amongst the majestic ruins of ancient greatness the greatness of the present does not seem to us little. The ancient greatness was, by the spirit of the past, universal; the present one is national. The first gave us a Roman Italy; the second an Italian Rome. The former was the result of force; the latter is the expression of Right, and, like every right, an Italian Rome is inviolable. To fulfil our destiny we ought to aim at the attainment, we ought to keep steadily in view these two exalted ends, which the thought of modern times sets before a free people,—industry of life and the education of the soul. In a country like ours, gladdened by the smiles of a blue sky and sunshine above, and by a fertile soil beneath, the manufactory and the school are the factors of a true and secured greatness, the breast-plate and the shield against any danger."

These parts of the speech, however, have naturally given tremendous offence to the Pope and the papal hierarchy. To talk of the manufactory and the school as elements of a people's greatness! Why it is the policy of the papal church to cripple, and to destroy both, to keep the people in ignorance, or to teach them falsehood, to impoverish the people and make them idle if not vicious. Wherever popery is there are ignorance, error, poverty and vice. Travellers cannot but distinguish between and contrast the Protestant and Papal Cantons of Switzerland, the former happy and prosperous, the latter squalid and miserable. The peace and prosperity of Italy is due to its having cast off the papal yoke.

King Humbert's words, that "God willed the unity of Italy" have given even greater offence in papal circles. Who is God, is indignantly asked, and where is he to be found? God is the Pope and he is to be found in the Vatican. Did the Pope will the unity of Italy? The Pope protested against it, fought against it, hired mercenary troops to murder his own Italian brothers and sisters. When his cause was utterly hopeless, *Pio Nono*, in pure love of revenge, instructed his mercenary soldiers to shoot down the heroes who were besieging Rome. Had the Vatican but the power, it would bring Irish and French fanatics from the four quarters of the globe to break up the kingdom of Italy, to re-establish petty states, which it would keep in a condition of interminable war, as it did in the past.

But papal wrath and papal protests go for nothing to-day. God willed the unity of Italy. God raised up heroes, Garibaldi, Mazzini, Cavour, and Victor Emmanuel to bring it about. King Humbert of Italy can afford calmly to wait till God in His good providence, wills the deliverance of Italy from the incubus of an effete superstition, and wills it to become in outward profession, what it already is in heart, Protestant, and therefore Christian.

The Home Power.

BY THE REV. SAMUEL E. EASTMAN.

The surest way to prevent crime will be to strengthen that which remains of true family life which is ready to perish. We must rebuild the tumbled-down home upon the old Jewish and early Christian ideals. The modern drift into Socialism, into organisations of every name and for every conceivable purpose, has enfeebled the moral and spiritual power of the home.

This power must somehow be reinstated. Is the home a mere "addendum to society," as a recent writer has said? Is the home an assistant to the Church? Is the family an aid to the Sunday-school? to the Christian Endeavour Society? to the new Junior Endeavour organisation? or are these secondary and only helps to the family? Are they very important helps to the family that even approximates an ideal home? I think they are quite insignificant to such a family.

When Christian parents began to delegate to the Sunday-school their work for their own children, the enfeebling process began. The Sunday-school was begun for the neglected waifs of drunken or incapable parents; but parents soon leased to the Sunday-school their duties, and this "letting out of duty" to various organisations has continued until to-day.

I am speaking to Christian people, to those who believe in revealed religion. So let us learn from the Word wherein we have gone wrong, and see how we may rehabilitate our home, reinvigorate our enfeebled family powers, so that our homes shall be more than the places where our boys come to eat and sleep, our daughters to dress for and get rested from the duties and pleasures of society, and both go away from their pleasures, their education, their discipline and their religion.

Careful study of our sacred book shows us that the primary seat of religion is in the home, and not in the Church. In the patriarchal age the father was the high priest of the family. He administered the religious rites of his household. The religious worship included all the members of his family. Household is the word used. It runs through the Old Testament, and is not dropped in the New. It includes parents, children, and servants (Genesis xviii. 19). "I know him," said God of Abraham, "that he will command his household after him, and they shall keep the way of the Lord to do justice and judgment." Of David it is written (2 Samuel vi. 20), "And David returned to bless his household;" and Paul baptises the household of Stephanas. This word household is used in the Bible to express the organic religious unity of the family; and this religious unity appears plainly in the Scriptures to be primary both in time and in importance, while the Church is an aftergrowth, a divine expedient for public benefit, that there may be in the community an organic religious unity like that of the family. The divine ideal Church is an organisation, not of religious individuals, but of religious families—households.

So plain is this under the old covenant of law and ceremony that no one questions it. It seems to me equally plain under the new covenant of grace, though it was so neglected or questioned, that there came a time when, instead of expecting their children to grow naturally and certainly in the Christian life, parents expected them to grow up out of all covenant relations, become converted, and join the Church. A child of the covenant join the Church!

A Church in this case is like a mother who should never dare to say "my child" until her son arrived at years of discretion, and should declare himself a member of her family.

The Christian home, and not the Church, is the place where the children should be converted, or rather brought up, in the nurture of the Lord, while the work of the Church is, primarily, to reach with the regenerating influences of the gospel those families in the communities that are without Christianity.

Under the error that children must grow up in sin and unbelief and then be converted, a fatal mistake has been made, an error that grew naturally, almost inevitably, out of the sharp philosophical definitions and analytical method of the Christian teaching of the last century, following Calvin and the Schoolmen rather than Peter and Paul.

Christian parents have turned over to the Church this work of converting their children. Let us learn again that the responsibility for the conversion, instruction, and Christian nurture of children rests primarily upon the parents, and that this very responsibility gives, or would give if it were not rolled upon the Church, definite aims and stimulus to the religion of the home.

So it has come about that Christian parents to-day wait for their children to be converted in the prayer-meeting or the young people's meeting, or in special revival meetings of the Church, rather than to expect the growth and development of the Christian life by the fireside and around the home altar.

This Christian nurture has been left to the Church, to the sorrow of many Christian parents; for God has not honoured this mistake, their neglect, their shirking of duty; and their children are a sore trial—half-grown men and women with no thought of life save the pleasure they can get out of it, and that pleasure not of any high order.

My Temptations.

Luke xxii. 28, 29.

BY T. IVERTON.

For the Review.

Deeply significant and suggestive is the fact that our Saviour here speaks of His life as His temptation. We cannot limit His language to the great temptation in the wilderness for the disciples were not with Him then; nor to the awful agony in the garden for these words were uttered prior to that sacred hour. Rather does the Lord look upon the whole of His earthly life as a series of temptations. We may fairly include here His temptation by the devil, all the privation and sorrow of His life, as well as His sacred passion at the last. And if this was the Lord's estimate of His own earthly life may we not here get the true estimate of all our lives. Well may it reconcile us to the common lot of God's people to know that the author and finisher of our faith thus viewed His own life. Often a chance word reveals to us the inner workings of a man's mind. So here we have, as it were, a ray of light glinting into the mind of Christ and making luminous the thoughts and feelings within. We see that the Godman felt keenly the need of human sympathy, and that He could never forget those who manifested it. He appreciated and estimated generously all that the disciples had done for Him. To themselves it appeared that they had done less than nothing, that the obligation was all the other way. In truth they were only following Him at a distance and with faltering steps like the rest of us. Often they misunderstood His conduct and His words—nevertheless they loved Him best of all and continued with Him. The Lord ignores all their shortcomings. It is not for Him to scan these with a cold, critical eye. Their ministrations were to Him as dear as the services of angels, and filled His heart with tenderest emotion. No, He will not forget. Complete conqueror of sin and evil, He is about to reap the rewards of victory, to enter into His Kingdom, and He assures them that they are to share in His victory and in His Kingdom. Before the terrible ordeal comes He gives them this assurance that it may sustain their faith and hope during the gloomy hours when their hearts accused them of failure, and when His own life seemed to close in disaster and disgrace.

We do well to think of these words of the Redeemer for we all need them. They do assure us that if our sympathies are with Him, if the predominating motives and influences of our lives are on His side, if we daily take up the cross and follow Him in suffering and in service, we shall not be overlooked in the crowd when the Lord visits His people, and returns to take them home to be with Himself. But we can no longer render the direct personal service to the Redeemer that the apostles rendered. He is no longer in the state of humiliation. His people are however, and hence service rendered to them in their hour of need is by Him estimated at the judgment as done to Himself personally. If we wish to abide with Him in His temptations we had better look to the poor, the outcast, the unfortunate and the sinning, and render to

them such services as our hearts would incline us to render Him, so shall we hear at the last the words, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Don't Crowd.

This is the cry that comes from the passengers of the already packed boat as others press aboard, from those who are pushed and tossed by the swaying multitude. Crowding belongs not to any one sphere. All conditions of life suffer from it. Men are not disposed to give place to others. The motto is, Every man for himself; push ahead; crowe on.

This principle is all wrong. The world is large and roomy. There is space, opportunity, scope and abundance for each and all. Individual right and liberty are to be maintained and recognized. The proper condition and relation in every case are to be respected and preserved. The race of life must be open and free. The pushing, scrambling and jostling are out of place.

"Don't crowd," in this sense, is the demand of benevolence, the dictate of the Christian brotherhood, and the call of noble and generous humanity. It is selfishness that cries: crowd out all competitors; make room for yourself. This crowding spirit produces bad feeling, wrangling, variance, strife, envy and disturbance. It arrays class against class; individual against individual; nation against nation. There is a better way; that which grants a fair show in all avocations and pursuits and interests.

Wealth is a laudable prize. Let its avenues be accessible to all ranks and persons. Let not those in front exclude those coming on; nor those behind push those in advance. Let each man in his place act honorably and justly. Have regard to the rights, position and deeds of others as well as your own. Give the needy a lift. Help the worthy over a difficulty. By crowding them you inflict damage. Upon the ruins you may become enriched, but your gains are discounted by the good. By and by reverses may overtake you, and it will be your turn to feel the crushing force of the crowding process. He who crowds others for the sake of personal aggrandizement may succeed; but a Nemesis hangs over him, and he lives in dread of the stronger and more pushing about him gaining the upper hand and reducing him to want.

The pursuit of wealth becomes noble and meritorious when conducted with full regard to the "Don't crowd" principle. The speedily gotten fortunes are not so numerous, or the estates do not so frequently and suddenly change hands; but there is a fairer, more secure, more even and more just distribution of wealth. What each one obtains by thrift, economy, industry, prudence and talent he holds and enjoys, and his neighbors award to him its enjoyment.

As in the matter of gain, so of honorable position. Official station and influence are coveted and prized, and should be within the reach of all. One set should not crowd out the other; yet this is what is continually going on. The struggle for place and power is intense. No matter how well "the ins" are doing, "the outs" want their places, and are not content until they are removed and themselves installed. But the new-comers are no sooner comfortably settled than others are crowding hard upon them and seeking to oust them. Positions of honor and trust are thus made insecure and uncomfortable. The community is deprived of the full benefit of a stable administration. Change is the order of the day.

Crowd not as respects goodness. All cannot be rich; all cannot occupy influential station; but all can be good. Here there should be no monopoly. Goodness is for the race. God offers His grace and truth and law to all. The Saviour is for humanity. The Holy Spirit's aid is for every man. The Church is common property. There is a place and work for every individual in God's kingdom. Keep the road unobstructed; crowd none off the track; give all a fair chance and a helping hand. There is on the part of some an exclusive sort of religion, which takes in our set and keeps all others out. But this is not the Gospel idea. Its call is, Every man for Christ; salvation for mankind.

As respects time do not crowd. There is a time for

every thing. Each duty has its season. Every day is a unit; stands out by itself; has its own order; is a life in itself. Let, then, each day come in its order with its arising demands and its assured grace. Don't crowd to-morrow into to-day; nor try to do in one day what God intended to be done in several days. The true philosophy of life takes events and duties and joys and sorrows as they come—in orderly and due relation. That is a false and disturbing view which permits them to work personal discomfort, inconvenience and worry.

In our education there is too much crowding. Children are crammed with all sorts of knowledge, without sufficient time for its proper digestion, or for its correct understanding. The effort is to get over the prescribed curriculum in the shortest space; and he is regarded the smartest who takes it all in the soonest. This crowding method often causes premature breaking down. Let there be less cramming and more thoroughness in our schools; a smaller quantity and a better quality of study.

If, as we look at life, there be a sphere where crowding is at all admissible, it is at the point where sin and Satan are contending for the mastery. The more we push them out of the heart, out of the life and out of the world, the better. With their dispossession come into play the nobler and better elements of being. Christ and grace find a larger and wider field of operation for the production of the highest and purest forms of individual, social and national development.—*Presbyterian*.

Novel Experience for a Presbyterian.

Some of the members of the Dunfermline Free Presbyterian had a novel experience recently. They were to meet in Dunfermline to have their books and accounts examined prior to the regular Presbyterian meeting the following day; but on turning up at the rendezvous they discovered that the church officer—probably through not having been notified of the meeting, or perhaps because of the holiday—had failed to put in an appearance. The rev. gentlemen were, therefore, face to face with a locked door, and no hope of getting the keys to open it. Naturally, they scarcely felt inclined to trudge home again without having their books examined; and the only solution was to force their way into the building through one of the windows. We only wish we had seen the ministers climbing the railing outside the building, and then scrambling, one after the other, through the window. It is said—with that degree of truth we do not know—that in attempting to get over the railing, one of the clerks tore the tail of his clerical coat. In some cases no difficulty was experienced in gaining admission to the building. The "little ministers" popped through the window with the greatest of ease. The more substantial ones only accomplished the task after no little exertion. One nervous gentleman had a particularly sad time of it—to the ill concealed amusement of his co-Presbyters—and the worst of it was, that while it was no easy matter getting him into the building through the window, it seemed twice as difficult getting him out again. A member given to joking remarked, with a merry twinkle in his eye, that he was sure the burglar who recently forcibly entered the building by the selfsame window did so much more expeditiously. Some of the members chattering over the incident afterwards are said to have declared that, after all, it wasn't a bad way of spending the holiday, and that they wouldn't have missed the fun for anything.—*Dunfermline Press*.

The census, taken in June last, shows that in Egypt there is a population of nearly 10,000,000. Of these, nearly 9,000,000 are Moslems, 700,000 are Christians, and 25,000 are Jews. Only a very small proportion are Protestants or Roman Catholics. The great majority are Copts, who have considerably increased under British rule. Cairo has 570,000 inhabitants; Alexandria, 320,000. Great Britain is represented in the country by 1,500 persons, but that number includes 6,500 Maltese and 5,000 men composing the army of occupation.

UNDER THE EVENING LAMP.

THE CAMERONIAN DREAM.

In a dream of the night was wafted away,
To the moorland of mist where the martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,
Where the minister's home was the mountain and wood,
When in Wellwood's dark moorlands the standard of Zion,
All bloody and torn, 'mong the heather was lying.

It was morning, and summer's young sun from the east
Lay in loving repose on the green mountains' breast,
On Wardlaw and Cairntable the clear shining dew
Glistened shewn 'mong the heath bells and mountain flowers blue.

And far up in heaven, in the white sunny cloud,
The song of the lark was melodious and loud;
And in Glenmuir's wild solitudes, lengthened and deep,
Was the whistling of plovers, and the bleating of sheep.

And Wellwood's sweet valley breathed music and gladness,
Its fresh meadow blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of green July's bright morning.

But, ah! There were hearts cherished far other feelings,
Humbled by the lights of prophetic revealings,
Who drank from the scenery of beauty but sorrow,
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who with Cameron were lying
Concealed 'mong the mist, where the heath-fowl were crying;
For the horsemen of Earlehall around them were hovering,
And their bridle reins rang through the thin misty covering.

Though their faces grew pale, and their swords were unsheath'd,
Yet the vengeance that darken'd their brows was unbreath'd;
With eyes raised to heaven in meek resignation,
They sang their last song to the God of salvation.

The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing;
But the melody died 'midst derision and laughter,
As the hosts of ungodly rushed on to the slaughter.

Though in mist, and in darkness, and fire they were shrouded,
Yet the souls of the righteous stood calm and unclouded;
Their dark eyes flashed lightning, as proud and unbending
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming,
The heavens grew dark, and the thunder was rolling,
When, in Wellwood's dark moorlands, the mighty were falling.

When the righteous had fallen, and the combat had ended,
A chariot of fire through the dark cloud descended,
The drivers were angels on horses of whiteness,
And its burning wheels turned upon axles of brightness.

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining;
And the souls that came forth out of great tribulation
Had mounted the chariot: and steeds of salvation.

On the arch of the rainbow the chariot is gliding;
Thro' the paths of the thunder the horsemen are riding,
Glide swiftly, bright spirits, the prize is before ye;
A crown never fading a kingdom of glory!

JAMES HYSLOP

A MISSIONARY HERO.

When Captain Allen Gardiner died, a shock was felt in England similar to that caused when the news came that Gordon had perished at Khartoum. For in truth these two men were very much alike both in spirit and life, and they both finished their career under tragic circumstances.

It is just a hundred years ago since Gardiner was born in a little Berkshire village, from which, as he grew up, he migrated to the Naval College at Portsmouth. In due time he entered the Service, and saw some exciting incidents of the American war. He was much as other young naval lieutenants were—gay, fearless, and with little regard for eternal things—and it was not until he had returned from one of his voyages and bought a Bible at a bookseller's shop in Portsmouth that the great change came. He had a faithful Christian friend, who followed his wandering, and all this influence, in the good providence of God, culminated in his conversion in August, 1822.

Subsequently he married, and lived, when not on active service, at Gadshill and the Isle of Wight; but the death of his wife, at whose bedside he promised to devote himself to the work of God among the heathen, completely changed his future career.

Gardiner's first work was in Africa, where he preached to the Zulus, and did a deal of pioneer work in making a way for the missionaries who came to settle and establish stations. His journal, which is happily still preserved, abounds in exciting adventures and escapes from dangers of fire and flood, from wild beasts and even wilder men.

Subsequently he made his way to South America, to preach Christianity to the poor Indians, traveling with his family for miles over the stony steeps of the Cordilleras, crossing rivers, and going in and out among the tents of the natives, distributing copies of the Testament in the Spanish language. It was an uphill task, but he laid the foundation of a work which has since been richly blessed.

Gardiner returned to England to speak of the needs of the dark continent of the West, and finally started the South American Missionary Society, devoting himself specially to the wild outcasts of Patagonia. He had made up a small party of men, noble and devoted as himself, who, in some small decked boats, sailed about the desolate islands of the Fuegian coast. Their first attempts met with little success, for the native islanders were savage and cruel, and the lonely and defenceless men were plundered of almost everything that they possessed. For a time the true-hearted little band were able to keep together. But their provisions ran short, and they subsisted some weeks upon shell-fish and scraps of seaweed. One by one the brave company fell helpless on the strand, and succumbed to their sufferings, until only their leader, his hands encased in some thick stockings, waited the end. Gardiner painted the rocks with texts, and buried papers in a bottle with directions carved on the rock: "Go to Spaniard's Harbour; we are dying." But his efforts were all in vain. Falling by the side of his boat, he gave up his soul to God.

His death is one of the most beautiful and pathetic pages of history; and when the ship came, alas! too late to save him and his companions, his body was found beside the boat and his books and papers lay all strewn along the shore.—*Family Visitor.*

WHERE THE TROUBLE LIES.

"There is no stupid work," says a French epigram, "but only stupid workers." We have not learned the first lesson of life if we call any useful employment "menial" or "degrading." It is the spirits that qualifies; the work is simply the vehicle of that spirit. Between the daily employment of a Sairey Gamp or a Florence Nightingale, there is no difference; the immeasurable contrast is in the character of each. What can be more unpleasant than some of the details of an average doctor's practice? yet the profession of medicine is rightly honoured, and its heroes are many. To be a cook may mean to be the ill-tempered ruler of a slovenly kitchen, or to be Mrs. Rorer, or Miss Parloa, whose skill tends directly to the health and happiness of thousands—since wholesomely prepared food is the foundation of wholesome lives. It is only the stupid worker who stupidly despises employment. The story is told of Maydole, the hammer-maker, that he told Mr. Paton that he had been making hammers for twenty-eight years. "Well, then, you ought to be able to make a pretty good hammer by this time." "No, sir!" was the reply, "I never made 'a pretty good hammer.' I make the best hammer made in the United States!" That was the spirit of an intelligent worker. "Why do you work in the factory for \$2.50 a week on insufficient food, when you could have a good place as housemaid, at \$3.50, with a comfortable room and plentiful table?" asked a lady of a young girl in whom she had become interested. "Oh, I couldn't demean myself to go out to service!" was the instant reply. That was the spirit of the unintelligent worker, since the work of a good housemaid is by no means of a low order, demanding exquisite cleanliness, order, and an essential touch of refinement. "Persons who have put thought and honesty and conscientious trying into their common work—it may be sweeping rooms or planing boards or painting walls—have put their ideals so long, so constantly, so lovingly, into that common work of theirs, that finally these qualities have come to permeate not their work only, but their being so that they are fine-fibred," says Gannet. The man who condemns his own daily and unavoidable task as "stupid" is not as superior to it as he thinks—rather he condemns himself for not realising and using the possibilities within it and so growing by and through his work until both the work and the man are ennobled.

THE HOME CIRCLE.

REMEMBRANCE.

One night you touched the harp beside the stair,
The harp that, long undinged and unstrung,
Had silent dreamed of hours when it was young,
And those who loved it bright and frail and fair.
Beneath your careless hand a faint, sweet air
Leaped back to life, and told with tender tongue
Of loves forgot, and soft, the strings among,
The dying music lingered like a prayer.
How long the harp had waited for your hand,
So long my heart lay silent till you came;
How strangely sweet the strain you made to rise
From each I And yet you cannot understand
That now can neither ever be the same—
Ah, love, ah, love, how slow the music dies!
—Guy Wetmore Carryl, in *Harper's Magazine* for May.

HEAVEN OUR HOME.

As we pass along life's journey we many a time seem to forget that we are only travelling on—to that better city, that eternal home, which is prepared for us in the heavens, and that this is not our abiding place. Some bereavement or chastisement has to come upon us to stop us in our career, until we remember that we are only travelers in this world of sin and sorrow.

Many times I sit and ponder the reason we are so loth to die and leave this sin-burdened world, where there is so much sadness and tears, and pass on to that eternal home where there is no more night. Why is it? To be sure there are bright sunny days in the life of each one and pleasures untold, but are there not many dark and cloudy days as well? This world is not what we could make it, would we only put forth our efforts; but no, we desire to go on in our own sinful and selfish way. Wree we only true and faithful to each other and to the vows we have made to God and man, how much brighter the sun would shine in us! Before we reach that eternal home in the heavens we must live truer and better lives.

We all have dear ones on earth to whom we are strongly attached, and that is one reason why we are so loth to go when the Master calls; but have not many of us friends in heaven as well? When our dear little one was snatched from us in a moment, I felt then that it would be a pleasure to go too, but after awhile this busy world claims us again, and we feel that our dear ones there are away from all harm and temptation, and that Jesus is with them, hovering over them. Blessed thought to sore and bleeding hearts! Would this life be worth living, where it not for the thought of that heavenly home on beyond?

The happiest moments here to many of us, and they ought to be to us all, are the moments that we are ministering to the sick, helping the poor, comforting the bereaved, for what could we do without sympathy, or without prayer and praise? Are not these the very things that Jesus performed while on earth and delighted so in doing? Certainly it is; and the more we practice them the more stars will be added to our crown in heaven, our home. Let us love, and not be ashamed to show our love and esteem for God and fellow man. We too often want to hide our affection and appreciation. Let it shine out as a blazing star, for we know not how many crushed hearts we are helping while we are speaking words of sympathy. After we have once passed through the deep waters, we feel as this is essential to reaching the home beyond. Jesus spoke words of comfort and love and we must follow his example. By so doing we will lead others on, whom we could lead in no other way. When we have all filled our mission on earth and passed over the river to that eternal home, how happy we will be to meet our God and our loved ones waiting for us at the Golden Gate.

A BIBLE-READING ON ETIQUETTE.

I not long ago saw a peculiar seal-ring that a mother had had made as a birthday-present for her son, who was away at school. It was a bloodstone carved with the device of two mailed hands, one reaching to the other a cup, around this an inscription which was Greek to me.

"What does it mean?" I asked, after a little study.

"Is it the cup of water in the name of a disciple?"

The mother laughed.

"Not exactly," she said, "but it is a cup of water—the cup that Sir Philip Sidney gave to the dying soldier on the battlefield. You remember the legend; the motto you

will find in *Romans* xii. 10: 'In honor preferring one another.' I had it engraved in original Greek, so that every one couldn't read it, for this is between my boy and me. Paul has always been my teacher of good manners, and I thought this ring would please Tom and at the same time remind him of some of the things that I cannot say to him now."

"Will you tell me what you mean about Paul and good manners?" I asked. She smiled a little and said,

"Why, I wanted above all things, as I suppose every mother does, that my boys should be well bred, courteous, polite—in a word, gentlemen—but I soon found out that the continual teaching to do or not to do each particular act was never going to make them what I wanted. It must be deeper than that, and after a while I came back and rested on the Bible, and especially on Paul. Did you ever read the twelfth chapter of *Romans* with reference to manners? No guide to etiquette or rules for deportment could do as much for one as that. My boys and I finally took the one broad rule: 'Be kindly affectioned one to another, with brotherly love; in honor preferring one another.' That, in its broadest sense, includes everything. The talking to disagreeable people, the being cordial and hospitable, the trying to entertain others and give them pleasure with any talent we have, are all, I think, being kindly affectioned, and 'in honor preferring one another' may mean everything, from the offering of one's chair to the giving up of one's life. I think I learned this once when it was my lot to live for a time in a little Western village with what you may call very common people. Uncultivated they certainly all were, but I saw there what a perfect substitute true Christianity is for good manners, as society calls them. There were there some people who never offended. Quaint and amusing they might be in their ways and expressions, but never rude, never curious nor prying and conceited. They were always considerate and thoughtful, always full of some kindhearted plan for other people's pleasure. They were kindly affectioned and preferred one another. I remembered all this when I came to the training of my own boys, and so far Paul has been my authority on manners. I do not say that through him I can teach my boys to use the right fork for oysters or to make a faultless bow, but I do say that I can teach them to be so manly, so gentle, so thoughtful of others and unassuming about themselves, that even if they blundered in every small social matter they would still undeniably be gentlemen. The small matters of etiquette are chiefly mechanical; they can easily be learned outside even if they are not in one's own home; but it is with the great underlying principle, 'in honor preferring one another,' that the true training must begin."—*Bessie Chandler*,

IN THE MORNING.

The Psalmist says, "My voice shalt Thou hear in the morning, O Lord." Certainly we should begin the day with God. We cannot begin it better. But David's word can be taken in a wider sense. We should begin life with God. We should begin the year with Him. We should begin our studies for a learned profession, or our apprenticeship for a trade, with God. On entering a new house we should begin our life in it with God. Let the morning of every endeavour begin with God.

The motto of every Christian ought to be, "Unto thy Father." Doing everything for His eye, and caring more for His favour than for the applause of the world. A little boy loved to be always saying to his father when they went out for a walk or ride, "Papa, if that was my house, I would give it to you," or, "If that was my horse and trap, I would give it to you," or, "If that was my store, I would give it to you." Do you think it didn't please his father? It made him rich in receiving the gifts his little boy gave, and it made the child rich to give. God is a Father who rejoices in the love of His child. Lord, we would live only to do Thy will, whatever the cost may be.

A certain father had long and earnest prayer about a bad son, but no mark of grace appeared in his character. Seeking for advice, the parent received this counsel:—"My friend, your prayers won't do that boy any good unless you give him a good deal more of your companionship. Make yourself actively his friend; take an intelligent interest in all his affairs, and he won't seek for other company."

WOMAN'S FOREIGN MISSION SOCIETY.

Special Report.

The annual meeting of the Woman's Foreign Mission Society last week was in many respects notable, and was one of the most successful in the history of the Society. The weather was charming, the hospitalities bountiful and whole-hearted, the attendance large, the proceedings inspiring and abounding in interest from start to finish. The public was attracted to such an extent that difficulty was occasionally experienced in meeting the demand for accommodation, and the impression made by the Convention on the public will materially aid the Society in its important and arduous work.

The meeting place was Bloor Street church, whose managers and pastor deserve special thanks for the admirable arrangements made for the Convention.

DELEGATES REPORTED.

The opening session was on Tuesday afternoon, Mrs. MacLaren presiding, and among the delegates present being the following:—

Mrs. Alguire, Lunenburg; Mrs. Jas. Allan, Malton; Mrs. (Rev.) W. D. Armstrong, Ottawa; Mrs. A. Adie, Clifford; Mrs. J. Alexander, Watford; Mrs. Arnott, Oakville; Mrs. (Rev.) Amos, Aurora; Mrs. Aull, Palmerston; Mrs. Anderson, Windsor; Mrs. Atkins' North Pelham.

Mrs. Burnett, Keady; Mrs. Berkstead, Aultaville; Mrs. Ball, Guelph; Mrs. Ballantyne, Kirkwall; Mrs. Brodie, Montreal; Miss Bruce, Almira; Miss Brown, Holstein; Mrs. Boyd, Chealey; Mrs. Blair, Prescott; Miss J. Brohner, Mrs. (Rev.) Bradley, Mitchell; Miss Burns, Raglan; Mrs. Beatty, Collingwood; Mrs. Bartlett, Mrs. Braid, Windsor; Mrs. Brydon, Mrs. Beattie, Guelph; Mrs. Baldwin, Sunderland; Miss Bruce, Waterloo; Mrs. Bowman, Port Perry; Mrs. J. L. Biggar, Belleville; Miss Brodie, Forest, Mrs. Bridgdon, Richmond Hill.

Mrs. Cameron, Allandale; Mrs. Cowie, Allandale; Miss M. Clark, Paris; Mrs. Coe, Limehouse; Miss G. Clark, Hamilton; Mrs. Cameron, Strabano; Mrs. W. J. Cation, Cheltenham; Mrs. J. M. Clark, Smith's Falls; Miss Conquest, Scotch Block; Mrs. Crawford, Scarboro; Mrs. Coombe, Kincardine; Miss H. Clark, Dunlop; Miss M. Caldwell, Bolton; Mrs. (Rev.) Campbell, Sandford; Mrs. Carmichael, Strange; Mrs. Crozier, Grand Valley; Mrs. Craig, Oakville; Miss Cameron, Watford; Mrs. Clark, Elora; Miss Campbell, Mrs. Currie, Belmont; Mrs. Cameron, Glenoee; Miss Campbell Ballinfad; Miss Calder, Carluko; Mrs. (Dr.) Cameron, Mrs. C. Cameron Iroquois; Mrs. Colquhoun, Waterloo; Mrs. Cook, Thorold; Miss Craw, Thorndale; Miss Campbell, Harrington; Miss K. Cowan, Pickering; Miss Craib, Woodstock; Mrs. Coombe, Simcoe; Miss Clark, Dunbarton; Mrs. Corrie, Acton; Miss Campbell, Maple; Mrs. Conning, Caledonia; Mrs. Croan, London; Mrs. Currie, Perth.

Miss A. Dickson, Goderich; Mrs. Dundas, Thamesford; Mrs. Dowley, Prescott; Miss May Dougan, Miss Mina Dougan, Thorold; Mrs. (Rev.) Duncan, Woodville; Mrs. Dey, Simcoe; Mrs. Dunbar, Pickering; Mrs. Drummond, Keene; Miss Dickson, Peterborough; Mrs. Dahl, Erin; Miss Drummond, Newcastle.

Mrs. A. W. Eastman, Smithville; Mrs. Jas. Evel, Hamilton; Miss Egan, Strange; Mrs. Eastman, Meaford; Mrs. Evans, Hamilton; Mrs. Elliott, Parkhill; Mrs. Elliot, Bethesda; Mrs. Eckardt, Unionville.

Mrs. J. B. Fraser, Annapolis; Miss T. M. Fraser, London; Mrs. Fisher, Christie, P.O.; Miss A. A. Ferguson, Eversley; Mrs. (Dr.) Ferguson, Kirkton; Mrs. Fortune, Alvinston; Mrs. D. Fletcher, Hamilton; Mrs. Ferguson, Chealey; Mrs. French, Brockville; Mrs. Fraser, Orangeville; Mrs. J. Findlay, St. Thomas; Miss Forsythe, Peterborough; Mrs. Fustrie, Mount Forest; Mrs. Farquharson, Claude; Mrs. J. M. Forbes, Miss Fernier, Caledonia.

Miss E. H. Gillespie, Picton; Mrs. Wm. Galhe, Mrs. M. E. Grey, Barrie; Mrs. A. Grant, St. Mary's; Miss H. J. Graham, Egmondville; Mrs. Gibb, St. Mary's; Mrs. Gunn, Thamesford; Mrs. Gardiner, Meaford; Miss Glennie, Hamilton; Mrs. Gemmel, Bute; Mrs. Garrett, Bradford; Mrs. T. Gray, Bethesda; Mrs. (Dr.) Grant, Gravenhurst; Mrs. Gunn, Woodville; Miss Goodall, Arthur; Miss Gray, Bradford; Mrs. Gualbraith, W. by; Mrs. T. Goldie, Guelph; Mrs. Grant, Orillia; Mrs. Gracey, Gananoque.

Mrs. Hamilton, Erin; Mrs. J. Hobley, Barrie; Mrs. Hart, Guelph; Mrs. J. Henderson, Limehouse; Mrs. Hoessack, Lucan; Mrs. (Rev.) Hamilton, Goderich; Miss Hewett, Streetsville; Miss Hampshire, Milton; Mrs. Hardie, Ayr; Miss Henry, Agincourt; Mrs. Howie, Waterloo; Mrs. Hay, Cobourg; Miss E. Harvie, Orillia; Mrs. Hanna, Mount Forest; Mrs. Henderson, St. Catharines; Mrs. Hay, Ottawa.

Mrs. D. Irving, Nassagaweya; Mrs. J. W. Irwin, Mrs. R. Irwin, Clinton.

Miss Jamison, Picton; Mrs. Jefferson, Paris; Mrs. Jordan, Strathroy; Mrs. R. Johnston, London; Mrs. J. Jamieson, Kirk-

wall; Mrs. Jardine, Sutherland; Miss Johnston, Newtonville; Mrs. Kirkton, Woodstock; Mrs. Kerr, Cayuga; Miss Kennedy, Belmonte; Mrs. Kirkland, Mounty Healy; Miss Kennedy, Arthur; Mrs. Koster, Ingersoll.

Mrs. Lawson, Dunlop; Mrs. Letham, Hamilton; Mrs. Leggatt, Drumbo; Miss Loughrin, Guelph; Mrs. Leitch, St. Elmo; Mrs. Logie, Nassagaweya; Mrs. Lockie, Zephyr; Miss Law, Pickering; Mrs. Little, Dornack; Mrs. J. Leach, Greenbank; Mrs. Larkin, Chatham.

Mrs. MacLennan, Owen Sound; Mrs. J. D. MacLennan, Cornwall; Miss MacMath, Goderich; Mrs. McMillan, Rodney; Mrs. Mackay, Winnipeg; Miss M. Mackenzie, Grand Valley; Mrs. McTavish, Parkhill; Miss Macpherson, Orangeville; Mrs. Macdonald, Windsor; Mrs. MacAlister, Iroquois; Mrs. Mackewin, St. Thomas; Miss Macdonald, Hamilton; Mrs. Machau, Sarnia; Mrs. Macpherson, Acton; Mrs. MacGillivray, Kingston; Mrs. MacLeod, Vankloek Hill; Mrs. MacNichol, Mount Forest; Mrs. Macdonald, Glenarm; Miss E. McLeod, Barrie; Mrs. E. J. McKinney, Brampton; Miss J. A. McMullen, Woodstock; Mrs. McArthur, Melrose; Mrs. K. McLean, Guelph; Mrs. G. McClure, Brampton; Mrs. Neil McPherson, Hamilton; Mrs. A. L. McKay, Braemar; Mrs. McMaster, Montreal; Mrs. McConnell, Aylmer, Que.; Mrs. McQuestin, Mrs. McKean, Hamilton; Mrs. McFaul, Seaforth; Mrs. McTaggart, Clifford; Miss McCaig, Mull; Mrs. A. McKinney, Ridgetown; Mrs. McMurachy, Vaughan; Mrs. McCurdy, Kirkton; Miss McEwen, Lakefield; Mrs. McGill, Chataworth; Miss McDonald, St. Helen's; Mrs. McDonald, Glenarm; Mrs. McArthur, Fenelon Falls; Mrs. McGregor, Tilsonburg; Mrs. McLeod, Georgetown; Mrs. McAuley, Pickering; Mrs. McDonald, Somerville; Mrs. McIntyre, Belmont; Miss McMurtry, Bowmanville; Miss McKenzie, Fairview; Mrs. McKay, Lucknow; Mrs. McPhaden, Cannington; Miss L. McKay, Woodstock; Mrs. McMashan, Port Perry; Mrs. McCausland, Pickering; Mrs. McKagrie, Baltimore; Mrs. McComb, Granton; Mrs. McCrae, Galt; Mrs. McInnes, Elora; Mrs. McCrae, Collingwood; Miss McRoutie, Forest; Mrs. McGillivray, Whitby; Mrs. McVicar, Fergus; Miss McKellar, India; Mrs. McGregor, Caledonia; Mrs. McKinley, Thornbury; Mrs. McKenzie, London; Mrs. McMullen, Woodstock; Mrs. McCalla, Miss McCalla, St. Catharines; Miss McCammon, Gananoque; Miss McLennan, Lancaster.

Mrs. Matheson, Belleville; Mrs. Miller, Ashfield; Mrs. Matheson, Lucan; Mrs. Mullan, Fergus; Mrs. (Rev.) Murray, Kincardine; Miss Mather, Kincardine; Miss Mitchell, Tara; Mrs. Murray, St. Mary's; Mrs. Murray, Streetsville; Mrs. James Moore, Brockville; Miss Menzies, Campbellville; Mrs. Mitchell, Lindsay; Mrs. Mitchell, Beeton; Mrs. Malcom, Stratford; Miss Murchison, Lucknow; Mrs. Manning, Clinton; Miss T. Moffat, Baltimore; Miss J. Millor, Pensley; Rev. Mrs. Morrison, Cedarville; Mrs. G. Munro, Harriston; Mrs. Marshall, Shelburne; Mrs. Munro, London; Mrs. Malloch, Perth; Mrs. Moffat, Fergus.

Mrs. Ness, Eversley.

Mrs. Ormeston, Raglan.

Mrs. Panton, Stratford.

Miss A. Poyntz, Brampton; Miss S. Porteous, Galt; Mrs. (Rev.) Patterson, Embro; Miss Parker, Aylmer, Que.; Mrs. Powott, Hospeler; Mrs. Parker, Cayuga; Miss Paterson, Agincourt; Mrs. Perrin, Georgetown; Miss Perigine, Brampton; Mrs. Pettigrew, Glenmorris; Mrs. Paton, Lindsay; Mrs. Phair, Udora; Mrs. Potter, Peterborough; Mrs. Peckover, Woodstock; Mrs. Purvis, Columbus.

Mrs. A. Robertson, Ottawa; Miss H. Robertson, Collingwood; Mrs. Dr. Robertson, Milton; Mrs. Rose, Seaforth; Miss Ross, Strange; Mrs. Ratchliffe, Kirkton; Mrs. (Prof.) Ross, Montreal; Mrs. Robson, Bute; Miss Ruthford, St. Helen's; Mrs. Robertson, Milton; Mrs. Ronton, Carluko; Mrs. Ross, Brussels; Mrs. Richard, Brussels; Mrs. Rose Seaforth; Mrs. Ross, Lindsay; Mrs. Rose, Elora; Miss Roger, Peterborough; Mrs. (Rev.) Ross, Glenoee; Mrs. Rennie, Chatham; Miss Reid, Campbellville; Mrs. Ross, Kingston; Mrs. Robertson, Ingersoll; Mrs. Ramsay, Doff; Mrs. Rodgers, Owen Sound; Mrs. Ross, Cardinal; Mrs. Robertson, Beaverton.

Mrs. Shearer, Drumbo; Miss M. Smith, Brampton; Mrs. T. Southward, Grimsby Centre; Mrs. A. W. Shaver, West Flamboro'; Mrs. Wm. Stewart, Embro; Mrs. R. Sheridan, Freolton; Mrs. C. Stewart Strabano; Mrs. F. H. Stewart, Kirkwall; Mrs. R. Shephard, St. Mary's; Mrs. (Rev.) Shaw, Egmondville; Miss M. Smith, Sanford; Mrs. T. Stevenson, Holstein; Mrs. (Rev.) Scott, Perth; Mrs. Smith, Hamilton; Mrs. Smith, Bradford; Miss Sharp, Brampton; Miss F. Smith, Somerville; Mrs. Spooner, Sunderland; Miss Sharp, Glenmorris; Mrs. Symmre, Hamilton; Mrs. Stewart, Lindsay; Mrs. Stiver, Unionville; Mrs. Sharp, Gravenhurst; Mrs. Scott, Malvern; Mrs. Strachan, Brussels; Mrs. Somerville, Owen Sound; Mrs. Stewart, Niagara; Mrs. Stang, Goderich; Miss Stang, Goderich; Mrs. Sutherland, Oliver's Ferry; Mrs. S. Stone, Chatham.

Mrs. J. Todd, Barrie; Mrs. Telfer, Parkhill; Miss Telfer, Ayr; Miss Thompson, Scarborough; Mrs. Templeton, Belleville; Mrs. Tait, Quebec; Miss Thomson, Whitby; Miss Thornton, Georgetown; Mrs. Thompson, Strathroy; Mrs. Thompson, St. Thomas; Miss Thomson, Pickering; Miss J. Thomson, Newtonville; Mrs. Tolly, Peterborough; Mrs. Thompson, Collingwood

Mrs. Vincent, Hamilton.

Mrs. Walkington, Maple; Mrs. Watson, Bradford; Mrs. Westing, Malvern; Mrs. Walker, Uxbridge; Mrs. Wood, Erasmoss; Mrs. Waugh, Stratford; Mrs. White, Meaford; Mrs. Walsh, Fenelon Falls; Mrs. Warnock, Goderich; Mrs. Watt, Guelph; Mrs. N. D. Watson, Ayr; Miss G. Watson, Hamilton; Miss Weir, West Flamboro'; Mrs. Wood, Fergus; Miss Wood, Hamilton; Mrs. H. G. Wilson, St. Mary's; Miss Wallace, Branchton; Mrs. Wood, Brantford; Miss Watt, Brantford; Mrs. Waugh, Stratford; Miss Wallace, Brampton.

Mrs. S. Young, Clifford; Miss Young, Clifford; Miss Young, Mull; Mrs. Young, Agincourt; Mrs. Young, Gravenhurst.

OPENING EXERCISES.

Mrs. W. B. McMurrich led the opening prayer. Mrs. Ross gave a Scripture reading, and Mrs. Purvis, of Columbus, led in prayer, with special reference to the Jews.

The devotional exercises concluded, reports of Presbyterian Societies were received from Ottawa, Lanark and Renfrew, Brockville, Glengarry, Kingston, Peterborough, Whitby, Lindsay, Toronto, Barrie, Owen Sound, Saugeen, Guelph, Orangeville, Hamilton, Paris, London, Sarnia, Chatham, Stratford, Huron, Maitland, Bruce, Winnipeg, Westminster, Glenboro', Brandon, and Portage la Prairie, and the Auxiliaries not in connection with the Presbyterian Societies.

The meeting concluded with prayer led by Mrs. MacLeod, Vankeek Hill.

ANNUAL REPORT.

After the opening exercises, the president delivered her address. She spoke feelingly of the late President, Mrs. Ewart, who for 16 years had presided over the meetings of the Society. Mrs. Ewart had, she said, been earnestly interested in the formation of a Missionary Training Home, and it was with thankfulness that they were now able to look upon the Ewart Woman's Missionary Training Home as an accomplished fact. She rejoiced that this year there was no deficit to be found in the Schemes of the Church, with one exception. This year also a new call came to the society as individuals and as a society they would gladly do their share in the work of supplying missionaries for the Klondike.

Mrs. Playfair, the Recording Secretary, presented the report of the Board of Management. She made feeling remarks upon the death of the late President and the sorrow which had come to the home of Mrs. Ball, the second Vice-President. She regretted that Mrs. G. H. Robinson, the efficient and faithful editor of *The Tidings*, had been obliged to give up the position, and suggested also that in future it might be advisable to incorporate the editing of *The Tidings* with the work of the Literature Secretary.

The report of the foreign work was presented by the Foreign Secretary, Mrs. Shortread. The work in India during the last year had involved scenes of distress owing to the horrors of famine, which sorely tried the capacities of Miss Sinclair, who attended to the work in connection with the famine orphans. In the Mission Schools native workers were being trained upon whom they would trust for the greatest help in the work of evangelization. In Mhow and Neenuoh the famine orphans had greatly increased the anxieties and work. In Rutlam, Ujjain and Dhar much faithful and successful work had been done by the mission's workers. From Dhar, Dr. Margaret O'Hara had arrived in Toronto that morning, and the delegates had the pleasure of seeing her face to face and learning of her successful work. In Formosa and Honan, China, also, the Society was being blessed in its work.

Mrs. Jeffrey spoke of the work in the Northwest and British Columbia. She mentioned the need for good missionary work among the Indians. She affirmed that the race was not, as is generally believed, dying out, but, on the contrary, was on the increase, there being now in our Dominion about 100,000 Indians.

Mrs. Grant, the Home Secretary, read the report of the Home Missions. The Presbyterian Societies, she reported, had increased the number of their branches. The reports from auxiliaries were cheering and hopeful, giving assurance of increased interest and greater knowledge of the work. In the Mission Bands the interest appeared to be increasing. During the year scattered helpers had proved a source of strength and were increasing rapidly in numbers, as many as 100 having been added during the year.

Mrs. J. Caven presented the report of the International Conference, which was extremely interesting.

The Financial Statement was read by Miss George, and showed a balance on hand of \$20,201.58.

A paper on the "Reflex Influence of Foreign Missions" was read at the afternoon session by Mrs. MacGillivray, of Toronto, in which the subject was ably treated from three standpoints, that of the commercial, intellectual and the spiritual. Upon the first aspect the speaker pointed to the wide influence exerted by missionaries in opening up unexplored lands. Livingstone, she said, had done more for geography than all the geographical societies in the world. Upon the influence intellectually she referred to the value of missionary literature and the great help given by them to the study of biology, ethnology and kindred sciences. Foreign missions were a great stimulant to widespread sympathy and love, and to contentment in our own homes and lives, they stimulated systematic giving and self-denial, and it was through the call of the Indian missionaries that the week of prayer, now almost a universal institution, was originated. The paper created a general impression.

Mrs. G. L. Robinson, of Toronto, gave an interesting story of her own experiences as a missionary in Egypt.

Miss J. Caven described the means employed by her in maintaining an interest in the work among the children of the Church.

Mrs. Sinclair, of Oliver's Ferry, followed with an interesting talk on the same subject.

The two addresses were followed by a general discussion, in which many delegates took part.

THE EVENING MEETING.

Rev. Dr. Moore, Moderator of the General Assembly, presided at the public meeting held in Cooke's church, and her Excellency Lady Aberdeen was present during the last part of the meeting. The members and friends of the Society were out en masse. Proceedings were opened with devotional exercises, led by Rev. R. P. McKay, secretary of the Presbyterian Foreign Mission Society, assisted by Rev. Wm. Patterson, after which the chairman introduced Rev. W. G. Wallace, who welcomed the delegates. Rev. Dr. MacLaren followed with a brief history of the Society, and what it had accomplished since its organization.

Dr. Margaret McKellar, a returned missionary from India, delivered an interesting address on work in that country. She stated that the only reason why some of the more cruel practices of the pagan religion were not practiced was because they were prohibited by the English law, and that if the law were removed they would be again resorted to. Mission work was seriously deterred by caste.

Rev. Norman H. Russell, another returned missionary from India, also spoke, and Rev. Donald MacGillivray, from Honan China, gave an interesting description of the work among the Chinese.

Her Excellency, after expressing her hearty sympathy with the work, expressed an opinion that what was needed as much as missionaries was that those who went there and entered commercial life should conduct themselves in such a manner as to be an example to the natives. There was also need for co-operation between the missionaries and resident Europeans and Canadians.

CLOSING SESSION.

On Friday morning it was decided to hold the next annual meeting at Woodstock. Addresses were delivered by Mrs. Malcolm, China; Mrs. Russell and Miss Mary C. Dougan, India.

The following officers were elected, and ratified by the Convention:—President, Mrs. James MacLaren; Vice-Presidents, Mrs. Ball, Mrs. MacLennan, Mrs. J. C. Hamilton, Mrs. G. H. Robinson, Mrs. Mortimer Clark; Recording-Secretary, Mrs. Playfair; Corresponding-Secretary, Mrs. H. Campbell; Home Secretary, Mrs. Grant; Foreign Secretary, Mrs. Shortread; Secretary of Indian Work in the North-West and British Columbia, Mrs. Jeffrey; Secretary of International Conference, Miss J. Caven; Secretary-Treasurer of Publications, Mrs. Telfer; Secretary of Life Memberships, Miss B. MacMurchy; Treasurer, Miss George; Editor of *Tidings*, Mrs. MacGillivray.

Board of Management:—Mrs. Telfer, Mrs. MacGillivray, Mrs. J. J. Bell, Miss J. Caven, Mrs. MacLennan, Miss Clark, Mrs. Grant, Mrs. Crombie, Mrs. Jeffrey, Mrs. G. H. Robinson, Mrs. J. Caven, Miss B. MacMurchy, Mrs. Shortread, Miss T. Robinson, Mrs. A. Bertram, Mrs. McGaw, Miss Craig, Mrs. Mortimer Clark, Miss George, Mrs. Hamilton, Mrs. Playfair, Miss Reid, Mrs. W. N. Anderson, Mrs. H. Campbell, Mrs. J. McP. Scott, Mrs. Mitchell, Mrs. Wm. I. Davidson, Mrs. MacLaren, Mrs. Hartie, Miss Jennings, Mrs. Fraser, Mrs. McClelland, Miss Bethune, Mrs. Smith, Mrs. Lee, and Mrs. E. Hall.

It was agreed to pay \$19,000 to the Agent of the Church for payment of missionaries; and to make a grant of \$1,000 to the Ewart Missionary Training Home. The question drawer elicited many interesting answers to questions. The missionaries home on furlough were thanked for their services at home, and the Rev. Mr. Wallace and officers, of Bloor St. Church, were thanked for the attention shown to the Convention, and the officers of the Society received a like tribute. The closing address was delivered by Mrs. McKay, Winnipeg.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VIII.—THE DAY OF JUDGMENT—MAY 22.

(Matt. xxv : 1-16.)

GOLDEN TEXT.—"He shall reward every man according to his works." Matt. xvi. 27.

TIME AND PLACE.—Friday, April 4th, A.D. 30. Mount of Olives.

LESSON OUTLINE.—I. The Separated Realms. II. The Saints Reward. III. The Sinners Rejection.

INTRODUCTION. Our present lesson is a part of the same discourse as the last, delivered on the Mount of Olives. The duty of watchfulness was enforced by the Parable of the Virgins, and the duty of faithfulness by the Parable of the Ten Talents. Then follows the judgment scene, as in our lesson.

VERSE BY VERSE. 31. "The Son of man."—Who is also Son of God, the Judge of all the earth. "Shall come."—To the judgment of the world. "In His glory."—Exalted to His true state, as the King of kings. "All the holy angels."—The angels of God are represented as surrounding the throne. "Shall sit upon the throne."—As King and Judge.

32. "All nations."—Meaning all the human race. The dead, small and great, shall stand before God. (Rev. xx. 12, 13.) "Shall separate."—They have been long divided in character, now the separation will be made plain.

33. "On His right hand."—As the place of honor.

34. "The King."—The Lord Jesus Christ. "Blessed of My Father."—My Father's blessed ones. "Inherit."—Because they are the children of God they are the heirs of the Kingdom. "Prepared for you."—God has prepared the place, and has prepared His children for the place.

35. "I was an hungered."—As explained in the 40th verse, Jesus counts Himself one with His brethren.

37. "The righteous."—This term clearly indicates the character of those whom the King welcomes as the heirs of the kingdom; they have done deeds of kindness and mercy, but these were the fruits of character wrought by the ministry of the Spirit.

40. "Ye have done it unto Me."—It was done in the name of and for Christ's sake.

41. "Depart."—The righteous are welcomed to Christ. "Come."—While the wicked are driven from Him. "Everlasting fire."—Not literal fire, but such punishment as is fitly represented by fire. "Prepared for the devil, etc."—As they first sinned and were first punished under God's government, a place of punishment was prepared for them, to which all who follow their example are consigned.

45. "Ye did it not."—There was simply neglect, failure in duty.

46. "Everlasting."—The same word as that rendered *eternal* in the last clause. If the one is without end so must the other be.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MACTAVISH, D.D., BENSINGTON.

DAILY READINGS.

First Day—In resisting temptation.—Matt. iv. 1-11.

Second Day—In obedience.—John v. 30-48.

Third Day—In patience.—1 Pet. ii. 18-25.

Fourth Day—In humility.—John xiii. 3-16.

Fifth Day—In service.—xxii. 24-30.

Sixth Day—In self-sacrifice.—Phil. ii. 5-11.

PRAYER MEETING TOPIC, May 22.—CHRIST OUR MODEL.—Matt. x. 24, 25; John xiii. 12-15. (Union meeting with the Juniors suggested, led by the Junior Superintendent). Quos. 22.

CHRIST OUR MODEL.

The daily readings in connection with this topic have been very admirably chosen. Nothing could be more helpful or practical than a careful study and prayerful consideration of the six passages, to which those readings direct us. If the meeting, as the topic card suggests, is held with the Juniors, the youngest as well as the more advanced, will learn that Christ in many things can be imitated, and that their lives will be useful and attractive as they are moulded after the pattern of His beautiful life. It is true that there are many other winsome features of the character of Christ than those referred to in the daily readings. Endeavorers who care to pursue the subject will find some admirable hints in Dr. Stalker's book, "Image Christi—the example of Jesus Christ." But the six which are presented in our readings are sufficient, and more than sufficient to be considered at one time. Let us look at them in their regular order.

I. Christ is our model in resisting temptation. How did He resist? He saw that no matter through what channel the tempta-

tion came, the arch-enemy, Satan, was the author of it. Once the temptation came to Him from His foremost disciple, Peter, and yet no sooner was it presented than it was spurned with indignation. Looking straight at Peter He said, "Get thee behind Me Satan," (Matt. xvi. 23). Again, when Satan, in the wilderness, came with his tempting offers to Christ, the Saviour rejected them with scorn; and even though the wicked one was able to quote Scripture to his purpose, Christ met him with the assertion, "It is written again." In His promptitude and decision in dealing with the tempter, how different was His conduct from that of Eve, who parleyed with the tempter, till she was led into sin! How striking the contrast between His course in dealing with the enemy and that pursued by Achan: When the latter was told that he was not to take of the spoil of Jericho, he saw, he coveted, he took. Christ's example plainly then, teaches three things, viz., He recognized the temptation as from Satan; He instantly repelled the tempter; He parried the thrusts of the wicked one by the "Sword of the Spirit which is the Word of God."

II. Christ is our model in the matter of obedience to earthly parents, to ruler and to God. As a child Christ was subject to His parents, as every child ought to be. When He entered upon His public ministry, His highest ambition was to do the will of His Father, who had sent Him. It has been said that one can never rule until He has learned to obey. A gentleman who has had much to do with prisons, and youthful criminals, once said that the word *obedience* ought to be written in capitals of fire in every home, for obedience is the first step to a life of virtue. Junior Endeavorers especially should weigh those words well.

III. Christ is our model in the matter of patience—not the patience which sits down and folds its hands and makes no effort to improve its circumstances; but that patience which persists in going steadily forward, even when the best efforts produce but scanty results, and which neither grumbles, nor mopes when success does not at once crown its efforts. Seven centuries before Jesus came, the prophet Isaiah foretold, that He would be meek and patient under even very sore trials; and we have but to study the life of Christ as portrayed for us by the Evangelists to see how true was Isaiah's prediction. Are we willing to let patience have her perfect work? Have we risen to those heights where we can keep calm when buffeted by the adverse winds of ill-success, or by the chilling winds of neglect, or by the cutting blasts of sneers and ridicule.

IV. In the matter of humility Christ is a model well worthy of imitation. How beautiful His conduct that night when washing the feet of the disciples! The ceremony of "foot-washing" has often been imitated, by Thomas a Becket, by the Roman Pontiffs and by the Emperors of Austria, but in their conduct it is not unlikely that there was more of the shadow than the substance of humility. Christ went to His disciples as they came from the street and washed their feet, whereas the feet of the men who have been presented to the Austrian Emperor have already been washed by some of his attendants and the Emperor merely goes through the form again. Christ's act, as interpreted by Rev. Dr. Taylor means that Christian disciples are to help each other even if they are sometimes required to stoop to the lowly position of servants.

V. In the matter of service we can find no better model than Christ. He engaged in it early, and this fact will afford the Junior Endeavorers food for thought. When Jesus was a child of twelve years of age, He was found among the grave doctors and rabbis at Jerusalem, both hearing them and asking them questions. When His mother found Him there and accosted Him, He replied, "Wist ye not that I must be about My Father's business?" Thus early He began work. From the time that He entered upon His public ministry till His death He went about doing good.

VI. Where in all the annals of the race can we find anything to compare with the self-sacrifice of Christ? Tigranes offered to lay down his life for his wife; Jonathan was willing to surrender his crown for David's sake. These, indeed, are illustrious examples, and if more were required they could be found studding here and there the pages of history. But be it remembered that they who denied themselves did it for friends dear and loved; whereas Christ's self-sacrifice was offered on behalf of those who were enemies—those who were alienated from Him by reason of their wicked works (Rom. v. 8). Have we sacrificed anything for Him? Are we willing to deny ourselves even some of the comforts of life that we may be able to give a little more for the spread of His Gospel? Well might He say,

"I suffered much for thee,
What hast thou done for Me?"

The noble work done by Mr. Moody when he was a young man offers a practical suggestion to Christian Endeavorers and members of all Young People's Societies. Mr. Moody took a pew for his own, and filled it at every church service with people whom he invited, and who became regular attendants on these services. When this was accomplished he took another pew, and so he continued to do so as long as there was an empty pew in the church. —*Presbyterian Messenger.*

POINTE-AUX-TREMBLES VALEDICTORY.**ADDRESS AT THE CLOSING.**

BY REV. ALBERT RONDEAU.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

Once more we find ourselves assembled in this chapel, and I am sure that every one of the pupils here would appreciate the privilege of presenting himself before the supporters of this school to give expression to the thoughts and impressions which they experience at this moment; but as the time is so short, and we are such a great number, it would be impossible for each of us to speak in turn. I shall therefore endeavor, however imperfectly, to convey to you the sentiments of the school.

We are very glad to know that soon we shall greet our parents and friends, but mingled with our joy, there is for many of us a feeling of deep regret—regret that we are about to bid adieu to Pointe-aux-Trembles which has been to us a home for so long, and where we have spent some of the happiest hours of our lives.

It seems to us in looking back over the years passed under this roof, as though we are awakening after a long dream. Four or five years ago some of us entered this institution for the first time, I imagine I see us climbing the steps with faltering feet, and taking

in the spring assembled here, as we are to-day, to give an account of what we had learned during the session.

The next day we returned home, and carried with us the beginnings of our education. Our parents, seeing the improvement that had been made, as well in our character as in our studies, determined to send us back the following year, and this time Pointe-aux-Trembles was to us a real home.

We met the same teachers, and the pupils were old friends. We entered a more advanced class, and gradually worked our way up, until now some of us, having passed through the highest class, and having profited by the good lessons which we received, find ourselves ready to leave this school so dear to us, and go out into the world, a few of us no doubt to continue our education at college, the rest to join the ranks of the broad-winners.

But wherever we may go, in whatever occupation we may engage, we shall never forget nor regret the time spent at Pointe-aux-Trembles.

Often we shall find ourselves, in imagination, back in the old familiar place. Perhaps it is a Saturday afternoon, and the Cercle Littéraire is in Session. One of our best speakers is addressing us, his eloquent speech, defending nobly his views, and proving perhaps that Canada annexed to the States would be more prosperous than it is to-day under the control of the Mother Country.

Or it may be the occasion of the Annual Public Debate, the



POINTE-AUX-TREMBLES SCHOOL BUILDING AND GROUP OF STUDENTS.

a seat near a comfortable fire. We dared not lift our eyes, the least noise startled us, and hardly realizing where we were, we waited there thinking and dreaming till the supper bell invited us to the dining room where we found the tables much longer than at home, but well furnished with good substantial food very tempting to a hungry boy.

But in some unaccountable way, our appetite seemed to have fled from us, and we sat watching in silence the rapid disappearance of bread and butter, till the little bell rang, when we all left the room marching two by two.

The other scholars now recommenced their games, but as we felt like resting after our journey, we soon climbed the stairs to the dormitory, and, praying God to watch over us through the night, we lay down to rest.

Our thoughts travelled for a while, and turned towards our home. We saw the dear faces again, the good-byes were re-said, we felt our mother's kiss on our cheek—yes, we were lonely—perhaps the pillow was wet—but as we thought of all this we fell asleep, and in the morning we felt more safe, more comfortable, and less timid than on the preceding evening.

School began that day, and we were in the A.B.C. class. We studied our little lessons, and time went on, till we found ourselves

speakers on both sides are seated in a solemn row on the platform, their hearts sinking as they think of speaking before their teachers, or beating high with hope and pleasure as they catch sight of a smile of encouragement on a fair face in the audience.

Perhaps it is our Temperance Society, and we see ourselves in this chapel listening to words of warning from masters and school-mates, as they picture to us the evil and sorrow caused by indulgence in alcoholic drinks, or what we call intemperance.

Or is it our Sunday morning prayer meeting; those pleasant meetings conducted by the pupils themselves, in which many a one took part, and all joined in singing God's praises and lifting their souls to Him on the wings of prayer?

Suddenly we wake from the dream to realize that all this has passed for us: no more recitation of lessons, no more soirées, no stolen looks or conversations with the inmates of the *Maison de Pierre*, only the recollection of those happy times, which will make us long for the days of *Auld Lang Syne*.

But if we must leave Pointe-aux-Trembles we shall carry away with us, besides pleasant memories, a still more precious souvenir, and that is the fruit of all our studies, stronger principles, higher ambitions, and above all a knowledge of the Truth as it is in Jesus.

Here we have learned of the way of Salvation through faith in

Christ alone. Many of us have abandoned the false unsatisfying teachings of our earlier years, and accepted the Gospel. As yet we have merely tasted of the fruit of the tree of knowledge, but in this school our ambition has been aroused, and we shall never rest satisfied with our present attainments. We must go on, and as we have experienced the benefits of Pointe aux-Trombles, so it shall be our aim to speak of this school wherever we go, and if possible help others to the attainment of like privileges.

I have said we were happy at the thought of seeing our parents and friends, but what about those who have no home to go to, for whom there waits no mother's loving welcome, no father's words of encouragement?

Perhaps they have given up those earthly blessings for the sake of Christ, but we hope that they will remember the good lessons which they have received at this school, that they will put their trust in the Saviour, that they will understand that this life is only a preparation for the life to come, that the earth and its pleasures will pass away, but that those who have known God's love, and have spent their lives in His service, will be recompensed by a place in heaven for all eternity.

And now I should like to extend the thanks of the pupils to those whose helping hands uphold these institutions, and to whose generosity we owe so many benefits. Asking you to accept our heartfelt gratitude, we pray the Lord to bless and help you to continue your good work.

PRESBYTERIAN COLLEGE, HALIFAX.

CLOSE OF THE SESSION.

The closing convocation of the Presbyterian College, Halifax, took place Monday evening, April 27th, in St. Matthew's church, which was crowded by an attentive audience. Rev. Principal Pollok, D.D., presided. The graduates are the following named:

Alvin Henry Campbell, B.A., Elmdale, Hants; John Robert Douglas, B.A., Middle River, Pictou; William Rufus Foote, M.A., Grafon, King's N.B.; Duncan Murdoch McRae, B.A., Baddeck, C.B.; Alexander Francis Robb, B.A., St. John; Alexander Dinwoodie Stirling, B.A., Clifton, P.E.I.; Thomas Irving, B.A., Kent, N.B.

The Report of the Senate was presented by Rev. Dr. Currie. During the term just closed, the report stated, 45 students have been in attendance: 7 of the third year, 9 of the second year, and 15 of the second division and 14 of the first division of the first year.

The character of the work overtaken during the past season will compare very favorably with the record of any previous year, if the results of the two written examinations are regarded as a fair criterion.

It is gratifying to notice that the students who attend this college have aimed at securing for themselves a good preparation for their theological course. Of the 14 graduates of last year, 8 had the degree of M.A. and 4 that of B.A. Six of our present seven graduates have B.A., and one M.A., and it is expected that at least a large proportion of the present affiliated men will graduate in arts. At a time when the standard of attainment is being raised in other professions, and when the demands upon the pulpit are so exacting, the churches should see that the ministry keeps pace with the requirements of the day.

An interesting feature of our college life is the prevalence of an earnest missionary spirit. Two of our present graduates joined by a former graduate, go this summer to the foreign field. Of one of these missionaries, the students have most liberally undertaken the entire support. This is something more than "playing at missions," and may fairly be regarded as a practical expression of a deep conviction of the Church's duty and the individual Christian's duty with reference to the heathen world.

During the year the library has received valuable additions for which thanks are specially due to the Alumni, who, for several years have aided in stocking our shelves with recent theological literature.

Now regarding our wants—for colleges always are necessities—may be mentioned first a fireproof library building. Steps have already been taken to prepare plans and estimates, and a circular will soon be issued giving details and soliciting aid. Then we trust that in due time a second need may be met—one or two scholarships to aid our most promising students in taking post-graduate courses abroad. Many of the American colleges, and even some Canadian institutions, have provided such scholarships, asserting as a reason that it is desirable to have specialists throughout the Church, who may be instrumental in elevating the standard of theological studies, and whose services may be available when any emergency arises offering a field for the exercise of their special training.

As this College is very largely the source of ministerial supply for the Eastern Section of our Church and its Foreign Field, it should be regarded as doing foundation work. Judging from the

support which it is receiving, it has evidently enlisted the sympathies of the people, and this augurs well for the future.

Rev. Principal Pollok addressed some words of wisdom to the graduates.

Following this was the valedictory of D. M. MacRae, on behalf of the graduating class, a fervid address which was listened to with deep attention.

Rev. George McMillan, of Kentville, gave an address on some of the essentials to pulpit success. Earnestness, he thought, was the great factor. Where one pulpit is injured by sensationalism, twenty are languishing from dullness.

Rev. T. F. Fullerton, of Charlottetown, followed, mainly on the same line, the keynote of his terse and clear-cut remarks being that study—concentration of the minister's best powers in preparation for the pulpit, was the great thing. He quoted the saying that "a good man can write a sermon a week, an ordinary man two, but an ass can write half a dozen."

The choir sang a beautiful anthem while the collection for the organ was being taken up. The Benediction was pronounced by Dr. Gordon.

LOOKS INTO BOOKS.

THE MADONNA IN ART. By Estelle M. Harll. Cloth extra. Price \$2.00. Boston, L. C. Page & Co.

Almost all the publications on this subject have been little more than reproductions of the pictures, almost devoid of descriptive matter and too large to be handled with comfort. This is, indeed, an excellent book for the general reader who desires to gain a fair knowledge of the most celebrated Madonna pictures. Thirty-one paintings are represented in the illustrations, and the text, without being unduly technical, is sufficiently critical to give a good general impression of the value of each. Any intelligent reader quite unacquainted with art-history will be able to draw from this book a fair understanding of the important place occupied by the Madonna in painting, and also a satisfactory impression of the comparative position held by the great painters represented. It is a good book for reading aloud in the evening, both interesting and instructive to the family.

In honor of the four hundredth Anniversary of Savonarola, the Martyred Friar of Florence, the *Missionary Review of the World* for May gives a leading article of exceptional interest on the subject of his life and times. The author, Rev. George H. Giddins, of London, portrays this marvelously strong and attractive character with great vividness and vigor, and shows a clear insight into the trend of the times. Numerous illustrations add much to the attractiveness of the article.

WHAT YOU SHOULD READ IN MAY MAGAZINES.

"Two Deeds of Heroism." By Fredtjof Nansen. In "Harper's Round Table."

"The Situation in Cuba, Our Work and Observation." By Clara Barton. In "The North American Review."

"Two Great American Treaties." By W. Martin Jones. In the "American Monthly Review of Reviews."

"The New Reporter." A Newspaper Story. By Jesse Lynch Williams. In "Scribner's."

"Awakened Russia." By Julian Ralph. Fourteen Illustrations. From Drawings by T. de Thulstrup and Carlton T. Chapman, and from Photographs. Engravings by E. Schladitz and H. O. Merrill. In "Harper's."

"The Little Japanese at Home." By Ida Tigner Hodnett. Illustrated by Fouji, C. D. Weldon, and Mabel Loomis Todd. In "St. Nicholas."

"The Polar Zone." By John A. Hill. In "McClure's."

"The Care of a Girl's Wardrobe." By Ruth Ashmore. In "Ladies' Home Journal."

"The Peeresses of Great Britain." By Sarah A. Tooley. In "The Woman at Home."

"The Beethoven Museum at Bonn." By H. E. Krebbiel. With pictures by Louis Loeb. In "The Century."

"In London with Charles Dana Gibson." In "The National Magazine."

"The West Indian Bridges between North and South America." By J. W. Spencer. Illustrated. In "Popular Science Monthly."

"Spiritual Movements of Half a Century—Among Lepers." By the Editor in "Missionary Review of the World."

"Some of the Resources of Canada." By P. Kropatin. In "The Electric."

"Matters Diplomatic and Foreign." By William Hervey Curtis. Illustrated. In "The International."

"The Mammoth Cave." By Prof. Hoosey. In "The Methodist Magazine."

"Holy Island," by Sarah Wilson, in "Chamber's Journal."

Church News

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

MONTREAL NOTES.

The entire Protestant community of Montreal was startled on Wednesday, May 4th, by the news that the Rev. John Nicholls, of St. Mark's church, had died suddenly during the night after only a few hours illness from cerebral hemorrhage. Mr. Nicholls had been pastor of St. Mark's church for twenty-three years and had been a most active worker in many different directions, so that he was widely known. There was a large attendance at the funeral on Friday, among those present being a large number of the Protestant ministers of the city. The late Mr. Nicholls was a native of Staffordshire in England where he was born in 1840. He was educated in Durham for the ministry of the Methodist Church. Shortly after coming to Canada in 1894 he joined the Presbyterian Church and was called to the pastorate of St. Mark's church where he has continued ever since. He was a good preacher and a most diligent pastor, ever watchful of the highest interests of his flock. He was always ready for any duty that might be imposed upon him by the Presbytery, was actively interested in several of the city charities, for a number of years gave special attention to the management of the Fresh Air Fund. He was one of the most active members of the Committee of the Bible Society, and for years edited its monthly publication for circulation among the subscribers. He was a prominent member of the Protestant Ministerial Association, and at the time of his death President of the Presbyterian Ministers' Association. He leaves a widow, one son who is a practicing physician in the city, and one daughter who is a graduate in Arts in McGill University.

A week ago news was received from Eastern Central Africa of the death of the Rev. T. H. Allan, a young missionary belonging to a well-known Presbyterian family in the city, who went out with his wife two years ago, in connection with the African Inland Mission. His station was some two hundred and fifty miles inland from Mombasa on the east coast. His time on the field had, of course, been largely occupied with the work of establishing the mission, erecting the necessary buildings and acquiring the language. As it is one that had never been reduced to writing he was systematically preparing a dictionary and had prepared about three thousand words when his final illness came that carried him off in a few days. There were no results that could be tabulated but he had gained to some extent the confidence of the natives of the district and the way has been prepared for his successor. Much sympathy is felt for the bereaved father and mother who practiced much self-denial to further their son in the desire of his life.

On Tuesday, the 3rd inst., the Rev. D. Hutchison, late of Cumberland, was inducted into the pastoral charge of St. Therese, etc. The Rev. W. T. Morrison, the former pastor presided, the Rev. A. J. Mowatt preached a suitable sermon, the Rev. Dr. MacKay addressed the minister, and the Rev. F. M. Dowey the people.

The Rev. Dr. Wardrop, of Guelph, has been visiting friends in Montreal for a few days, and on Wednesday evening last spoke at the prayer-meeting in Erskine church.

On Monday evening, May 2nd, the Rev. Dr. Ross moderated in a call from Taylor church which is used in favor of the Rev. W. D. Reid, B.D., formerly of Victoria church, and was made unanimous. The salary promised is \$1,250 per annum. Mr. Reid is likely to accept the call, and should he do so he will enter upon an extensive field of usefulness with a good congregation to begin with and a church equipment that will afford abundant facilities for his work. We wish him every success in his new field.

MANITOBA NOTES.

There are 35 attending Manitoba Summer Session. Six in the graduating year.

Manitoba is looking for a number of ordained men. Gietna, Rosenfeld, Dauphin, Treherne,

Glenboro, Birtlo, Morris, Minnigou, Russell, are all vacant.

The induction of the Rev. J. J. L. Gourlay takes place in Knox church, Thornhill, Man., on the 12th inst., at 4 o'clock in the afternoon. The congregation will be glad to have a settled minister once more, as they have been without for over a year.

GENERAL.

Rev. Edwin Smith has received a call to Shediac, N.B.

A new church will be erected during this summer at St. Helen's, Ont., at a cost of \$4,500.

Rev. R. S. Whidden was on Tuesday of last week inducted into the pastoral charge of North Bedouque, P.E.I., congregation.

The John street Presbyterian church, Belleville, will be improved so as to provide a better Sunday-school room. The changes will cost \$4,500.

Rev. W. A. Rae, a recent graduate of Knox College, was ordained at Rat Portage on Friday evening last. Mr. Rae will labor in the Rainy River District.

Ottawa Presbytery has decided to refuse the request of Fitzroy Harbor congregation to pay the cost incurred in the suit of Mrs. Hyland against the congregation for arrears of her late husband's salary.

Rev. W. J. McCaughan, pastor of St. Andrew's church, Toronto, who has spent the last few weeks at Clifton Springs, N.Y., for his health, has quite recovered, and expects to occupy his pulpit next Sabbath.

Rev. D. J. McLean, Annprior, will be assisted in his pastoral work during the summer months by Mr. Jas. Wallace, M.A., a student of Queen's University. Mr. Young of Queen's College will be in charge at Bath during the ensuing year.

Rev. C. A. Webster, M.D., of Beavertown College, Syria, returned to Toronto on Monday after an absence of eight years, and addressed the Ministerial Association on the subject of his work in the east, leaving the same evening for New York, where it is his intention to take a special course on diseases of the eye at one of the universities.

The session of the Second church, Richmond, Va., has elected Rev. Donald Guthrie, late of Walkerton, Ont., co-pastor of the church. Mr. Guthrie has been assisting the pastor, Rev. Dr. Hoge, during the last three months, and the congregation is now desirous of making a permanent arrangement with him. Dr. Hoge has been pastor of this church for over fifty years.

Rev. Dr. Cochran's evening sermon in Zion church, Brantford, on the 1st inst., was based upon the latter part of the Sabbath school lesson for that day, "Christ Cleansing the Temple." Dr. Cochran strongly criticized many of the practices resorted to in order to raise money in the Church, and condemned the rivalry between Churches which led to their establishment where they were not required. Talk as we may about the unity of the Church, he said, the desire to be the leading denomination is often far greater than to increase to communion of saints. He also depreciated the building of magnificent churches far beyond the means of the congregations, encumbered with heavy mortgages under which they must struggle for years. The gold and silver of the temple should be the spontaneous gifts of the worshippers, the free-will offerings of a grateful people.

The twenty-second anniversary of Central church, Toronto, Rev. Dr. McTavish, pastor, was celebrated last Sabbath. In the morning Rev. Dr. Thomas, of Jarvis Street Baptist church, preached to a large audience from the words of the 87th Psalm, 5th verse, "And of Zion it shall be said, this and that man was born in her." In the evening the seating capacity of the church was not sufficient to accommodate the crowd. Rev. Prof. Robinson, of Knox College, preached. He took for his text the whole of the Ten Commandments and gave a most learned and convincing elucidation of his own conception of Israel's code of law; treating each of the Commandments separately and then combining them, showing their relation to one another and their distinction, some being moral laws and others religious laws, but all coming under one head, what God requires of man.

HONAN PRESBYTERY.

The Presbytery of Honan met at Chang to fu, Dec. 23th-30th, 1897, Rev. M. McKenzie, Moderator pro tem, in the chair. Two new members, Dr. Percy C. Leslie and Mr. John Griffith were welcomed to our staff.

Reports were presented from the three stations, Ch'u Wang, Hsin, and Chang to fu.

At Ch'u Wang treatment of patients and preaching in the chapel and hospital were carried on for eight months of the year. During the year of the four summer months the dispensary was closed owing to the absence of the physicians. The attention with which the patients heard the Gospel was more encouraging than in previous years. Two persons were baptized, and the names of sixteen persons (eight men and eight women) were recorded as catechumens during the year. Treatment at the men's dispensary during the year numbered 10,000; and at the woman's dispensary 467 since it was opened in November. A station-class of 37 men, was taught for eight days, and one of 4 women for seventeen days. Our two native helpers spend about 125 days, and the missionaries about forty days on preaching tours. Twenty Chinese acres of land (3½ Eng. ac.) were bought for Mission purposes in the town of Ch'u Wang, and 180 ft. of buildings were erected for Woman's medical work at a cost of \$260.66. The first Christian marriage ceremony was performed at Ch'u Wang, one of the contracting parties being a native of Ch'u Wang. It is a sad duty to have to report the withdrawal of Mr. and Mrs. MacLennan from our staff owing to the ill health of the latter.

At Chang to fu the preaching in the chapel has gone on as usual all year; the numbers of those coming was not so great as formerly, but those who came showed greater interest. A house was built for Mr. Goforth. Two station-classes were taught, one of thirteen women the other of fifty men, some for part others for the whole time. The Sacrament of the Lord's Supper was observed twice, twelve persons were baptized and the names of thirty-nine recorded as catechumens. The dispensary was opened in August, since then 6,726 treatments were given. The school for boys has been attended steadily by the maximum number of pupils.

At Hsin Chen work has gone on steadily; prospects are better than last year, our enemies in town are decreasing. The name of one old woman in the town has been recorded as a catechumen. Treatments in the dispensary have numbered 11,600. The names of seven persons have been recorded as catechumens, and one baptized. The names of one Church-member and three catechumens have been struck from the roll. The Sacrament of the Lord's Supper was observed twice, and one marriage ceremony performed. 52 days were spent in touring.

Mr. Slimmon, in order of rotation on the roll, assumed the duties of Moderator for the ensuing year.

The Rev. Robert Campbell, D.D., of Renfrew, was nominated Moderator of the next General Assembly; and Rev. D. MacGillivray and Messrs. Jas. Rodgers and Jas. Ross, of Montreal, were appointed Commissioners to the same.

The committee on study of the Chinese language reported that Miss Dow and Mr. Mitchell had passed their first year's examination, and Miss Pyke, Mrs. Menzies and Mrs. Malcolm their quarterly examinations successfully.

The Treasurer's and Auditors' reports for 1897 were received and adopted; and estimates for the year 1898, amounting to \$17,502.67 were considered serious and approved for transmission to the Foreign Mission Committee.

On the evening of Wednesday, Dec. 29, Presbytery met according to previous appointment to ordain Mr. John Griffith to the office of the holy ministry. The Moderator presided, Mr. MacKenzie preached a sermon, basing his remarks on Matt xxviii, 18-20, Mr. Mitchell offering the ordination prayer, and Mr. Goforth addressing the newly ordained minister.

The Clerk was instructed to forward certified copies of the Minutes of Presbytery to the Clerk of the General Assembly.

The application already made for the addition of another single lady doctor to our staff was renewed. A large amount of routine business having been disposed of, on the evening of Dec. 30 Presbytery adjourned sine die to meet again at the call of the Moderator.—W. Harvey Grant, Clerk.

Rev. J. R. McDonald, Barney's River, Picou, N.S., is being called to Caledonia, the congregation rendered vacant by the removal of Rev. A. V. Morash to Elmudale.

The Presbyterians of Brighton have succeeded in collecting subscriptions to the value of \$1050 for the erection of a new church building. Operations will begin just as soon as the rush of seeding is over. The site, which is very pretty, is in MacLaine's grove.

Rev. Dr. Bryce preached before a large congregation in Knox church, Winnipeg, on the evening of May 1st, from the text, "A name above every name." "It was an honor of great significance to say 'I am a Roman,' he remarked, 'it is now a greater one to say, 'I am a British subject,' but the greatest of all is 'I am a Christian.'"

Miss O'Hara, of Dhar, India, who arrived in Winnipeg on Saturday morning, the 30th inst., addressed a large gathering in the Y.M.C.A. parlors the same evening. Dr. O'Hara gave an interesting account of mission work in India, and exhibited a number of views relative to the work at Mhow and Dhar. Rev. John Hogg occupied the chair.

Old Knox church, Acton, is to be converted into residences. It was finished in March, 1847, in time to secure a gratuity of \$200 offered by Isaac Buchanan, of Hamilton, to each of the first ten "Free" churches erected after his offer. For three years or so there was no settled pastor. Rev. John McLachlan was inducted as the first settled pastor in August, 1851. Then followed Rev. Lauchlan Cameron, in 1862, Rev. D. B. Cameron, in 1875, Rev. J. W. Rae, in 1887, and Rev. H. A. Macpherson, 1896.

A one cent post card to T. Eaton Co., Toronto, will bring you their latest illustrated Spring Catalogue

ANNIVERSARY SERVICES.

Bonar church, Toronto, last week celebrated the 7th anniversary of the induction of its pastor, Rev. Alex. MacGillivray, and the 8th anniversary of the organization of its Sunday School. At the Sabbath morning service the pastor preached to the children on "The Duty of Watchfulness," and in the evening the services were conducted by Dr. Ballantyne, of Knox College. The attendance in the afternoon was the largest in the history of the school and the question of increased accommodation is now a pressing one. On Tuesday evening the officers and teachers together with the members of the Bible Class entertained the parents and heads of families. A pleasant hour was spent in listening to a musical and literary programme, interspersed with short addresses by the pastor, the superintendent, Mrs. K. W. Barton, and Robert Burton, M.A., student of Queen's College.

Well Known Pastor

Health, Voice, Appetite and Strength Failed Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEALLERT, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla
Is the best and the true blood purifier.
Hood's Pills are all over the world.

who will assist Mr. McGillivray during the summer months. The guests then repaired to the social rooms where light refreshments were served during the remainder of the evening. The congregation took advantage of this opportunity to give their pastor and his estimable lady a pleasant surprise. Mr. J. H. Dunlop, on behalf of the people of Bonar, read a congratulatory address to Mr. and Mrs. MacGillivray and presented them respectively with a fine oak esecetole and a beautiful china cabinet, as a token of the esteem and good will in which they are held by their flock after seven years of faithful and loving work.

A CHEAP MEDICINE.

Is One That Will Promptly and Effectively Cure.

Mr. John Hitch, of Ridgeway, Tells How He Had Spent Dollar Upon Dollar in Vain Before Finding the Medicine That Cured Him.

From the *Standard*, Ridgeway.

People who read from week to week of the marvelous cures effected by the use of Dr. Williams' Pink Pills little think that right in their midst exist many who have been relieved from pain and suffering by the use of these wonderful little pills after having suffered untold agonies for months.

Mr. John Hitch, a man well and favorably known throughout the country, was ever ready when opportunity offered to speak a word in praise of these pills and was never tired of recommending them to his friends. A representative of the *Standard*, anxious to know of the cause of Mr. Hitch's recommendation, called upon him at his home recently and upon telling that gentleman the object of his visit Mr. Hitch consented to an interview. The story in his own words is as follows:—"In the winter of 1891 I was taken with a severe attack of la grippe, from which I was confined to the house for some time. This was followed by severe pains and swellings of my lower limbs. I consulted a physician and he told me it was acute rheumatism. I continued under his care for about two months. I was unable to stand alone, but sometimes when I got started I was able to make a few steps unaided. The trouble was principally in my feet and clung to me all summer long. I tried almost everything that friends suggested hoping to gain relief, but neither medicine taken inwardly nor liniments applied externally gave me any relief. The pain was very great, and I was only too ready to try anything suggested. I spent dollars upon dollars in doctor's medicine, but all to no purpose. The last week I was attended by a physician it cost me five dollars, and having about that time read in the newspapers of the work accomplished by Dr. Williams' Pink Pills, I concluded it was certainly worth the experiment and accordingly purchased a box from a local druggist and commenced their use, discontinuing the doctor's medicine. This was in June or July 1892. After I had taken the first box of the pills I could feel some change and after taking seven boxes I noticed a great improvement. I continued taking them until I had used thirteen boxes when I must say I felt as well as I ever did in my life. Some of my customers who came into my yard would ask me what I was doing that I was looking so well (knowing the sick spell I had undergone) and I would always tell them that Dr. Williams' Pink Pills had wrought the change. They are the cheapest medicine I ever bought," said Mr. Hitch, "and if I had what I spent in other medicines I could sit at ease this winter." During the interview Mrs. Hitch was an occupant of the room and she heartily concurred in what her husband said, and stated that for one other member of the family the pills had been used with success in a case of severe nervousness. Mr. Hitch at the time he was seen by the reporter appeared in excellent health. He is 56 years of age and a man who had always been used to hard work. He was born in Cambridgeshire, England, and came to this country 27 years ago. Before locating in

Ridgeway he conducted a brick and tile yard at Longwood's Road, Middlesex County. He has been carrying on a successful business in Ridgeway for the past ten years.

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 wrapper bearing the full trade mark, 'Dr. Williams' Pink Pills for Pale People.' If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brookville, Ont.

232 page Catalogue will be sent free to any address, send card to T. Eaton Co., Toronto.

GEMS OF THOUGHT ON LIFE INSURANCE.

Longfellow sang in the "Tales of a Wayside Inn," "All things come round to him who will but wait." Not so as regards a life insurance policy. But it is true as to death. That is worth a few minutes' reflection to be immediately followed by action.

"The life insurance companies of the present day are something more than merely what that name implies to the careless thinker. They are powerful engines for good. The pittance of the poor they care for with as much integrity as they stand back of the strength and solidity of vast accumulations."

"Here is a good quotation which we fully endorse:—"We would not care two pins for the esteem of a man who fails to provide for the future of wife and family on the absurd plea that his wife was opposed to it." On this occasion don't do as your wife desires."

"There are men who talk and act as if they had a sure thing on outliving every other man. These men think the other men are the men who should insure. You are one of the other men, for surely you do not expect to escape dying."

"Riches are fleeting. Prosperity is not noted for longevity. You may be both rich and prosperous now. Tomorrow may begin to give you a turn at something else. Now is the day of insurance salvation."

"Anthony Hope has said that economy is going without something you do want in case you should some day want something which you probably won't want. It won't pay, however, in any case to do without life insurance if you can get it. Perhaps it is too late. Better look it up."

Secure an interview with an agent of the North American Life Assurance Company, and arrange, if possible, this important matter while you are in good health.

The Company is a successful one, its ratio of assets to liabilities and net surplus to liabilities being greater than that of any other Canadian company.

Information will be cheerfully furnished on application to the head office, North American Life Assurance Company, 112 to 118 King street west, Toronto, Ont., or to any of the company's agents.

HOW A WOMAN PAID HER DEBTS.

I am out of debt and thanks to the Dish Washer business for it. In the 5 past weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in the business. I believe that I can clear over \$5,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. MRS. B.

Send a post card to T. Eaton & Co., Toronto, for their Spring Catalogue.