

Pages Missing

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THE BIBLE.

Hast thou ever heard
Of such a Book? The author, God Himself;
The subject, God and man, Salvation, life,
And death,—eternal life, eternal death,—
Dread words, whose meaning has no end no bounds,
Most wondrous book! bright candle of the Lord!
Star of eternity! the only Star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely: Only Star which rose on Time,
And on its dark and troubled billows, stole,
As generations, drifting swiftly o'er,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."

OVER LAND AND SEA.

"Oxygen, gentlemen," said a professor to his class, "is essential to all animal existence; there could be no life without it. Strange to say, it was not discovered until a century ago, when—" Thereupon a student asked: "What did they do before it was discovered, professor?" The professor's reply is not recorded. But when we hear what wonders certain higher critics have done for the Bible, and how many persons have found it a new and true book who never could swallow it before, we wonder how our parents lived such saintly lives with only the old-fashioned volume. Think, too, what John Knox might have done for Scotland, Whitefield and Wesley for England, had they possessed the Bible as dissected, analyzed, rebound by the present day critics, and stamped with their imprimatur as a safe and truly useful book!

Dr. Walter Scott Dalgleish, who has just passed away in Edinburgh, was well known for the interest he took in educational affairs. For many years he was a member of the General Council of Edinburgh University, his Alma Mater; while as chief editor of the literary staff of Messrs. Thomas Nelson & Son, he supervised the production of their famous series of educational works. He was a member of some of the leading literary and scientific societies in Edinburgh, and was widely esteemed and much liked for the kindness and amiability of his disposition. A few years ago he received the honorary degree of LL.D. from the University of St. Andrews. The deceased gentleman was twice married, and leaves a widow and grown-up family. For about twenty years he was chief correspondent of the *Times* in Scotland.

Few, if any, of the good old Celtic type of minister now remain to grace Scottish pulpits. The oldest and, perhaps, the most interesting has just passed away in the person of the Rev. J. Campbell, M.A., formerly of Iona and Ross Parish, Mull. Mr. Campbell was a skilful linguist, and engaged some years in London in translation work and in literary teaching. He had reached the great age of 97, and only last year was able to preach in Gaelic one of those sermons of his, which for eloquence few Gaelic preachers could surpass.

A strong argument in favor of temperance is a recent report of the Massachusetts Labor Bureau.

Out of 26,672 convictions recorded last year, 18,232, or over sixty-eight per-cent., were for drunkenness alone, or in connection with some crime. In 3,640 other cases, the individual was under the influence of liquor when the crime was committed, leaving only 4,800 out of the 26,672 cases in which the person convicted was entirely sober at the time of the offense. It is also interesting to note that in eighty-three per cent. of the convictions, both parents were foreign-born.

A curious probate suit has come up in the English law courts. An old gentleman, lately deceased, left half a million dollars to found and endow a church on the condition that every Sunday, before service, the whole of the XXXIX. Articles shall be read by a clergyman outside the church door. Disinherited relations are contesting the validity of the will. Apparently such devoted attachment to the Articles is thought to be evidence of an unsound mind.

While commenting on the alleged poverty-stricken condition of Ireland the Secretary of the United Kingdom Alliance points out that one brewery alone there distributed nearly £700,000 as a year's profits.

A learned professor at Geneva, Switzerland, states that France drinks more alcohol annually than any other nation in Europe. His calculation is based on the percentage of alcohol in liquors consumed. According to this standard each person in France drinks thirteen quarts of alcohol in many more quarts of wines, beers, etc., in the course of a year. Next to France come Switzerland, Belgium and Italy, the annual consumption in the case of each of these countries being ten quarts. The English and Germans consume nine quarts, the Swedes four, the Norwegians three and the Canadians only two.

A striking way of illustrating the position of the Roman Church is this: Between 1841 and 1891 the population of the British Islands increased 11,000,000, yet there were, in 1891, 1,500,000 fewer Roman Catholics than there were half a century before. This does not look like progress, and we doubt if the Holy Father would feel much satisfaction if he were made aware of all the circumstances that are known here to exist. Is he, for instance, made aware of the terrible defection of those who seem to make the Roman Church a half-way house on the road to socinianism and agnosticism?

Greater New York will be second only to London in area, population, wealth and business. Its area will be 306 square miles, or 195,840 acres, while it will have an estimated population of 3,450,000. The bonded debt would amount to \$216,471,593, and its annual tax budget will exceed \$55,000,000, while the assessed value of its real estate—that is, in New York, Brooklyn and Staten Island—would be \$2,357,091,000. There would be 7,356 acres of parks and park lands, exclusive of such roadways as the Harlem Speedway, the Coney Island Boulevard, etc., now under Park control.

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Toronto March 18, 1897

THE LATE PROFESSOR DRUMMOND.

ALTHOUGH suffering for a considerable time from ill-health, and at times very low indeed, Professor Drummond had youth and a good constitution in his favor, and the hope, now also doomed, that he would be restored to health, was very generally held. His death therefore as a surprise, and a most painful one. For a number of years he has been a world-wide celebrity. His books have been read everywhere and have fascinated the people. His personality was also widely known, for he had travelled extensively, and those who knew the man loved him more than they did his books. So, his death is a sad blow to thousands of friends and to tens of thousands of admirers.

He was greatly impressed by Mr. Moody and his work. He visited Northfield and wrote about the remarkable evangelist and his labors. He was of an impressionable, enthusiastic temperament, and noble work in a good cause, especially if carried on against great odds, had a wonderful charm for him. His buoyancy, broad sympathy and consecrated ardor were marked traits of his character, and his love for humanity was simply boundless. It is easy, therefore, to understand his attachment to Mr. Moody, and the latter's potent influence over his mind, over some lines of his thought, and over much of his active, personal, missionary work. Mr. Moody might not give a certificate for all the young professor's opinions, but there was an unfathomable bond of love between them, and of sympathy on the main points of religious conviction. It might not be too much to say that to Mr. Moody's influence was due the interesting revival which Professor Drummond conducted among the students of the Scottish Universities and Halls of learning. The professor threw himself into the work with all the zest and zeal of his ardent nature and the results were uncommonly remarkable and satisfactory. Other mission work claimed his attention at this time. The Cowcaddens' Free Church, Glasgow, had had a glorious evangelical record. Its affairs had become involved in difficulties and the pulpit was vacant. A few kindred spirits; mindful of the past and knowing the great need for a flourishing missionary church in the congested district in which it was situated, stood pluckily in the breach and kept up the services. Professor T. M. Lindsay, whose own soul was then receiving refreshing showers of blessing, was one of the band. Professor Drummond was another; and missionary work elsewhere claimed his attention besides. Two important results were; the settlement of Rev. Wm. Ross, in Cowcaddens' church and the marvellous evangelical agency into which it has developed under his pastorate; and Professor Drummond's first famous book "Natural Law in the Spiritual World." As a writer of lucid, charming English, that book gave him an enviable position, and his fame spread abroad with its phenomenal circulation. Before this he was known to many as clever, versatile, and chivalrous to a fault; thenceforth as one of the popular

writers of the day. But not many, had they been left uninformed of the fact, could have suspected that the fascinating paragraphs and chapters of the book were constructed from the materials of the authors, missionary addresses to students and to the poor dwellers of the slums, and yet so they were. In the slums, the agnostic and the skeptic, as well as the drunkard and the criminal, had to be faced and spoken to. In the college hall the budding students of science and philosophy were apt to adopt shallow views of religions too hastily; and so he sought to provide for all classes and the foundation of the book was in that way laid. The reading of it does not suggest the missionary address, but as delivered in the east end of Glasgow and at the other meetings the addresses were effective.

With the name won by this book, his difficulty was to resist the demands of publishers and almost everything he wrote became the vogue. As the book recedes into time distance (it was published in 1884) the glamour of its style fades, and a truer estimate is placed upon it. Before it was published a Glasgow Theological Professor, an esteemed colleague, noted for his originality and freshness of thought, warned him against giving it to the public, saying it would destroy his future, either as a man of science or theologian; and one of the severest criticisms it has encountered came from the pen of Rev. Dr. James Denney, who had just graduated from the Free Church College with a reputation for distinguished scholarship. It was Dr. Denney's first book, and was eagerly read, the critic and the criticised being warm personal friends. His "Ascent of Man" (1894) added to Professor Drummond's popularity if not to his reputation among scholars, and thinkers. Some of his smaller brochures may prove really more useful than his more ambitious and less definitely expressed productions. He has been attacked on account of views held to be inconsistent with sound theology. No one will deny that he is vague in some of his views on important, accepted truths; and vague writing is fraught with danger. But his consuming love for Christ and his personal faith cannot be assailed. Some who knew him intimately may still think that he went beyond his strength in his effort to harmonize the conclusions arrived at by some of the high exponents of science, with the truths of Revelation, but no one who knew him well will question the high motive actuating him. His first book was published, as has been said, in face of advice from a colleague, because he believed the addresses had been blessed to sinners and believed the book would do like good; as to his reputation as a thinker he cared not what the world might say.

He fairly well estimated his own powers and did not claim great scholarship. His natural vocation lay in the direction of his chair, that of Natural Science. For a number of years he was lecturer in that subject at the Free Church College, Glasgow, and in 1884 when the lectureship was raised to the dignity of a professorship change was effected, to some extent, in order to pay a compliment to the accomplished young lecturer whose devotion to his subject was cordially recognized by the church. He was born at Stirling in 1851 and at the age of twenty six was appointed lecturer, as stated, at Glasgow. He came of the Drummonds who founded, by their means and as a work of philanthropy, the Drummond Tract Depot, Stirling, to whose agency so much good, the world over, can be traced.

UNION MISSION BOARD.

The remit from the General Assembly anent the formation of a Union Mission Board is running the gauntlet of the Presbyteries. Its reception thus far has been of a mixed character. At first glance the proposition seems to be a step in the right direction and

there has therefore been a pre-disposition towards it. But discussion, that great sifter, has thrown light on the various aspects of the subject and as has been remarked hostile, as well as friendly opinion has been evoked. For the proposal, systematizing the resources of the church, and the holding of a balance between the interests of the great spending committees are urged. The estimates of the committees would be made to bear a nearer proportion than at present to the giving power of the church, and as one result there would be a more intelligent system of financing and fewer deficits. To this it has been answered with force that the Board work, to be effective, would be a work of restraint, and there is no room in the church for an agency which would repress enthusiasm, or restrain the impulses of liberal givers. There is much to be said for this contention. Let us suppose that the Union Mission Board has been established and has received the estimates from four of the Committees. In each case there is a material increase on the previous year, but in the case of Foreign Missions let us say the increase is particularly large. What is the Board to do? Can it reduce the estimate of the Foreign Mission Committee? Can it transfer a portion of it to the Home Mission Committee, or to the French Evangelization Committee. If it can, ought it to do so? If it ought to do so, will the church respect its authority? These are practical questions. We take it that the estimates of each Committee are prepared with due regard to the requirements of the work and to economy. Extravagance is certainly not a fault of the church in Canada. The committee in charge are by far the most competent judges of its work; it ought therefore to be the body directly responsible to the church through the General Assembly. Why should its carefully matured decisions be interfered with by a less competent Board? "Because," it is said "certain committees undertake too much and so overburden the church." No better certificate of fitness could be given to a committee than that inadvertently implied in this change. Why, the very reason why Committees exist is to undertake the very utmost the resources of the church can sustain, and the resources of the church have never been overburdened. When a committee forges ahead, it is alive, and diligent in the Master's work; when a committee languishes, it is weary in well doing. What is needed is not curtailment, but increase and the adjustment ought to be a levelling up not a levelling down. Take the case of the Foreign Mission Fund at present. The heroic efforts of the Committee excite admiration, and that they will succeed is verily believed by all who have faith in the Christian spirit of the church, and then, what will it have achieved! certainly a great victory. Not a victory over down trodden poverty, but a victory over worldiness and the sin of penuriousness. Too much money never has been spent, nor can be spent in the cause of Christ, and if a Union Board be desirable, let its main object be to organize means for supplying more money than is being now contributed, to strengthen the committees and to educate the church in the matter of systematic, cheerful and liberal giving.

Death of the Rev. John Mutch, M.A. The death, at an early age, and in the midst of pastoral activity, of the Rev. John Mutch M.A., Chalmers' church, Toronto has filled the hearts of many christian people with deep sorrow. Mr Mutch gave promise of long usefulness in the church, and as an untiring friend of his Alma Mater, Knox, College had reason to expect a good deal from

his friendly services. His congregation appreciated his labours and were greatly attached to him. His death leaves a blank in the ranks of the brethren that will be greatly felt. To his family and congregation the sympathy of the church will be sincerely offered.

Church Statistics in England. The growth of non-conformity, or Free Churches in England, is brought out very strikingly in the Contemporary Review by Mr. Howard Evans. Taking a few of the Statistics, in 1801, there were 4,289,883 sittings in the Church of England and 881,240 in all the non-conformist churches then enumerated. Fifty years later, in 1851, the census gave 5,317,915 to the Church of England and 4,894,648 to the Non-conformists. In 1896 the statistics are, Church of England 6,778,228, and ten of the leading Non-conformist bodies show 7,610,003, an increase most satisfactory and significant.

"All That She Had." That the people are deeply moved by the appeals for funds for the Armenians, for India and for the Foreign mission work, there is every reason to believe. One instance will show how truly the spirit of self-sacrifice lives among the people. If the example here given were followed, even afar off, the church treasury would be filled to overflowing:—

Editor PRESBYTERIAN REVIEW, Toronto :

"Sir,—I see by your paper that you are still taking subscriptions for the Armenian Fund, and not having as much money as I would like to give, I am enclosing a gold chain which I thought you might be able to turn into money, as there is no way of disposing of anything like that here. If you can dispose of it, would you kindly divide it between the Armenian Fund, the India Famine Fund and the Foreign Mission Fund of our church.

Yours etc.,

"_____"

The name is withheld at the writer's request, but it can be stated that our correspondent is a lady living in Manitoba. Here is an opportunity of securing a really beautiful gold chain which would have a value of its own as a memento of a unique act of self-denial in a good cause.

Results of German Theology. We reproduce the following paragraph from the *British Weekly*. What rash assaults on the Word of God is doing in Germany they will do in other lands. The warning is timely and serious: Considerable alarm is being felt in Protestant Germany at the continued and serious decline in the number of students attending the theological faculties. According to an elaborate table in the *Christliche Welt*, the total has fallen from 4,527 in 1890 to 2,956 in 1896. This decline is observed in nearly equal degree in all the universities. It is curious, however, to find that Berlin, towards which the most famous professors naturally gravitate, has fallen off by nearly 50 per cent. It is closely followed in the table by Gottingen, Leipsic, Halle, and Marburg. The only exception to the general decline are Greifswald and Erlangen, both of which show a well-marked increase. This is particularly noteworthy, as these are the two faculties which are reckoned as most orthodox. The causes of the general decrease are doubtless to be found partly in a previous over-crowding, and partly in the very meagre stipends which are secured by the state. In Prussia, the latter begin at ninety pounds (with house), and rise after forty five years service to £180. But it is impossible to study the statistics in view of the general theological character of the various faculties without coming to the conclusion that extreme Liberalism has over-reached itself. There are many signs of re-action. Ritschlianism has not carried the people with it. It creates faith neither in itself nor in the Church. Not even the brilliant reputation of its professors can attract students to their feet. They seem to prefer the comparatively little-known men at Greifswald and Erlangen.

THEY DO PRESS INTO IT

BY REV. THOMAS NAUTRESS.

Written for the Review

No sentence intenser with truth was ever spoken than that which was once addressed to Jesus. "All men seek Thee." As plants seek the sunlight so does the soul feel after Christ, in the darkness and in the day light, as well as in the broad day of the Gospel's glad tidings. There is no soul but longs for that which Christ has to give, quiet, peace, contentment. Still is this true though there be many souls that have not heard the name of Christ and are strangers yet to the message of the crucified Jesus. "All men seek Thee."

Men not yet naturalized in the country of their adoption clamour for citizens' papers in view of an approaching election, when great civic questions are pending. If men and women were as eager within the Kingdom of God as electors are to throw their weight on one side or the other, there would not be so much uncertainty in the minds of many not yet within who are not pressing as hard as they could wish they were. But in spite of indifference and apparent hesitation on the part of so very many, even of these some are doubtless already within the Kingdom and others very near it. The world is eager to hear of God; to know Him; to be sure about Him; to serve Him too. Are we going to go behind these words of the Lord's own utterance: "The Kingdom of God is preached, and every man presseth into it," and expect something less?

The preaching of the Kingdom agitates the world of thought because it is sound doctrine. The powers of heaven are behind it: Christ's life, teaching, and commission to the church; the contrast of truth and falsity; the Spirit of God and of Christ in the world, the light of Science, reflecting upon the miracle of nature, the Providence of God, and the Gospel of our Lord and Saviour Jesus Christ. Someone complained one day of a certain minister that he preached nothing but the Gospel and was "too sound". Splendid criticism that! Though it be given beautiful and sufficient setting let the Gospel always be the gem that is set. That is the power that draws men and women into the Kingdom.

Do we ask evidence to strengthen our confidence? Consider then, that Christianity is the only religion that increases in the number of its devotees at a more rapid rate than the increase of population. Consider that it does this in every country where it has in reality become established. And here are further facts in evidence. Italy—Latin speaking, Catholic Italy—has three million Bibles in circulation; and these are being read. In India it is the University graduates who are paying most marked attention to the Bible, the men who will lead their fellow country men soon and mould their thought. In Russia 1,070,417 copies of the Word of God have been put in circulation in two years. This with the approval of the Bishops and priests of the Greek Church, of the civil governors and of the men with capital at stake in the country.

Ever it is characteristic of those who find the Kingdom that they want others to enter it too. But the heart of every man teaches him that he ought to press into the Kingdom without waiting to be asked by his neighbor to do so. Would'st have citizens' credentials? "Believe on the Lord Jesus Christ and thou shalt be saved". It is the King's own proclamation.

HIS POWER.

BY REV. FRANK HALLAM

"This is thy work, Almighty Providence! Whose Power, beyond the stretch of human thought."

The moral power of the Bible in the world is a portentous fact. In this nineteenth century of light and learning and science and sneering skepticism, in this nineteenth century of pride and disbelief and criticism, two hundred million copies of the Bible have issued from the printing-press. Voltaire had said that in a century from his day it would cease to be printed at all. Why this unprecedented issue? By what "selection" has the Bible been chosen, out of the ages, out of the countless myriads of books that are crowding the millions of the world's printing-presses, thus to be multiplied beyond the outermost limits of competition? The Bible has been translated into almost every tongue over the earth's surface. Written originally in Hebrew and Greek, it has passed over into Egyptian, Coptic, Arabic, Persian, Indian, Chinese, Japanese, Latin, Italian, Swiss, Dutch, German, Russian, Norwegian, Eskimo, French, English, Spanish, Portuguese, and a multitude of dialects and separate lang-

uages among the North American Indians, the numerous tribes of Africa, and the Polynesian and other islanders. Men from "every nation under heaven" may say of these writers, as the strangers at Jerusalem exclaimed under the pentecostal shower: "We do hear them speak in our tongue the wonderful works of God." And wherever it has been, wherever it is—in distant or present time, in torrid or frozen zone, on the mountain-tops or in the plains, on land or sea, in the palace of Victoria or in the mud-hut of her meanest subjects in the boundless forests of the Dark Continent, with the intellectual and the feeble minded, with the great and strong, and with the poor and weak—it is a new force, a superior power, a power embracing and limiting within itself its own genera and species, a power that stands alone in reach and majesty in all the literature of the earth. It is a power that not only speaks of, but "makes for righteousness." It is a power that stirs men out of the stagnant pool of slimy wickedness, and leads them to a sparkling fountain of a living virtue. If it were not inspired the veriest infidel could not deny that it hath ever been inspiring. Men have perverted it in this day and in past centuries, and made it the excuse of passion and of crime. They have persecuted and tortured and assassinated in its name. They have distorted its commands into instruments of heinous cruelty and hypocrisy. So men did make Jesus Christ, the innocent and lofty, the pretext for their bloody thirst. But the Bible has ever been the greatest of all instrumental powers for good. It has inspired men to nobler and grander lives. It has made the greatest heroes in history. It has blessed and purified the soil and atmosphere of human life in every civilized land. It has disbanded armies and prevented war. It has taken away the bloody, brutish appetites of men who fed on men. It has stopped the Roman patrician when he would have exposed his suffering infant to the eagle and the fox. It has stayed the hand of the Fiji savage when she would crush her children's heads against the jagged rock. It has made the world pitiful and tender to the maimed and halt and blind, to innocents and imbeciles, to the aged and infirm, to men so loathsome diseased that they became a walking pestilence. It has lifted the drunkard out of the fiery lake in which would perish his imperishable soul. It has led the robber and the murderer out of the midnight of their crimes into the pure light of pardon and reform. It has made men chain the devils which infested them. It has washed away the foulness of the ancient and the modern Magdalen, and clothed her in the white robe of righteousness. It has built up character until it has become a towering monument of purity and shining strength. The greatest intellects have bowed before it in grateful homage; the humblest slave has looked up to it and found liberty and dignity of soul. It has blessed and elevated society, and wrought its power in civilization, governments, and thrones. It has given to men the courage and the grandeur of the gods; nay, it hath given them the courage and the grandeur of redeemed humanity; because it has given them the inspiration of an unearthly faith, through which they have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."

Are these the signs of Inspiration? Put the word aside, and ask another question: Are these the signs that these high thoughts of sacred penning, that this unearthly, spiritual force of sentiment came from God? Here is the summing up of evidence: men believed that they wrote by the special power of God; the Jewish nation and the Christian world believed it; the writing constitutes the most marvelous literature that the world has known; its gathering together and preservation seem a miracle of heavenly purpose; the noble thought, the lofty grandeur of the books are incomparable; the unity of the Bible is the wonder of all ages; its spiritual and moral power are unique, tremendous, boundless.

Is this the evidence of Inspiration? It is majestic and convincing evidence of something. We need not care for technicalities and definitions—the Bible is greater than them all. We need not care for biblical mistakes and

inaccuracies—they are not so much as the wart on Cornwell's nose; the giant Protector was still there, and the wart was on his outer-most projection. The Bible writers never claimed infallibility of ink and pen. They never claimed infallibility against infinitesimal kinks in the thread of Hebrew history, or dust-flecks on the Jewish statistics.

The Bible is, however, an infallible guide to life and righteousness, to immortality and eternal joy.

It is inspired—if theologians will insist upon the Word—because it is made of God. The breath of God is in it—supernaturally, not contra-naturally. How men wrote, when they wrote, what they wrote with, what were their physical attitude and their mental analyses at the time, are neither here nor there. These are but trifles—frings on the outer skirts of investigation. The Bible finds men and controls them. It rescues them and glorifies them. It teaches truth, transcendent and eternal.

This is the Bible's own unique, exclusive power!

It makes no difference if it be natural or supernatural, if it be developed in history or flashed forth from the skies. It is an awful and sublime power, here in human life, come down to us, seen, felt, exalted, enthroned.

Now where do the great powers here present in the world come from? "God spake once; and twice I have also heard the same; that power belongeth unto God."

Pick up a stone, a "smooth" stone out of the "brook," if you will. It is hard. It is enduring. Hurl it against the Sevres vase upon the antique stand, and nothing will be left but the broken fragments and the "scent of the roses." Sling it against the Philistine's forehead, and it sinks into the springs of life and chokes them. This is the stone's power. Or the great stone from the quarry has power to uphold a temple or a palace. Or it supports the "everlasting hills."

Go out amid the golden grain in harvest-time, and see it sported as the plaything of the winds, and watch the harvester as he builds it into pyramids of treasure, and see it threshed and fanned and gathered into barns. It is the "staff of life." It feeds the prince and the beggar; it strengthens man and beast. This is the power of wheat. It is a petty king in the great vegetable kingdom. And the power of all the kingdom is the power of giving fleshly life.

Go into the sculptor's studio while he points the magic chisel against the solid stone, and the hammer falls, and the fragments fly as they will. Little by little, and inch by inch, through the sightless grain the iron is driven, while the statue grows. This is the power of human skill and genius.

In the springs and rivers, in the clouds and air, in the hills and valleys, in the land and sea, in the climate and soil, in the birds that fly and the fish that swim, in the insect that crawls and in the beasts that spring and leap, in different lands and different times, in all animate and inanimate nature, in the various endowments of mankind of skill and intellect, of reason, imagination, conscience, science, philosophy, oratory, art, and letters, there are different, varying, and specific powers. And surely they were all born of God. They did not originate of themselves; they were not the inventions or creations of man. They came from the eternal and all-reaching Power beyond the realm of vision and of intellectual chemistry, the Power that underlies and overshadows the spheres. So said the father of Greek philosophy: "God is in everything." It is not pantheism; it is the devout recognition of the divine omnipresence, and that "every good and every perfect gift cometh down from the Father of lights." It is the acknowledgment of the divine influence.

Now Inspiration, stripped of technicalities and definitions and theologisms, and of the prejudices and fanaticisms that have surrounded it, is nothing more nor less than *the divine influence*.

"Inspiration" is a metaphor. But metaphors stand for something. Inspiration stands for the eternal power and influence of God. It has a universal application. But in the distributions of the power it has its special applications. And so, in Christian thought, it stands especially for the righteous, spiritual influence of God upon the prophets and The Book. The man is nothing and the book is nothing apart from the power of God. But God touched them, He spoke to them, He blew upon them, He breathed into them—all metaphors become aflame at the radiance of the divine Presence—and they were invested with God's unique religious power over the souls of men. This is the meaning of Inspiration, in its divine simplicity, untrammelled and

unclouded by systems and definitions. This is the meaning bursting through the metaphor and abounding. It is a meaning in which Judea and Christendom have been united while they knew it not. It is a meaning ever accepted by the conscience of God's people, though their consciousness may not have been awake to it. It is a meaning that no science nor criticism nor infidelity can ever challenge successfully, whatever they may add to it, because it is witnessed by all history and observation and experience. The dumb, dead, natural thing is swept by the breath of God, and it becomes instinct with a supernatural life and a divine potency.

In the stately Cathedral of St. Paul, London, English gratitude placed a monument to the memory of the great Duke of Wellington. It has been called "the triumph of English sculpture." The warrior was dead, and therefore his effigy, in bronze, reposes, on a massive sarcophagus. Above it is supported a marble canopy, with a bronze group at either end. In one Truth tears out the tongue of falsehood. In the other Valor tramples Cowardice underfoot. The pure, exalted vigor with which these fair, draped women overcome these foul, nude men, the bitter anguish and the cringing meanness which the Vices suffer, are vivid and alive. Yet they are only bronze—a dumb and lifeless metal. The sculptor breathed his spirit into them, and they are clothed with life and power.

History tells us that another Sculptor worked, in some far-distant age, perhaps upon a plain of fragrant verdure in the land of Babylonia. There were no models there. There was no form in earth or sky to image forth the figure to be made. But the skilful hands dipped into the rich red clay and shaped its plastic substance in the twinkling of an eye. The limbs were straight and roundly molded; the trunk was raised upon them in graceful, massive strength; the head was set aloft, a paragon of manly beauty. Beneath the outer surface of the figure lay, in easy attitude, skein upon skein of sinewy muscles, and a fairy network of deep-blue veins showed through. No statue of Apollo Belvedere, or Moses after Michelangelo, could ever rank with this. It was at once the beginning and the mastery of the sculptor's art. It seemed as though it were the likeness of a god—so firm and strong and full of grace, the mouth, so shapely, delicately molded, fair, and ready for the awakening of a king, the eyes; so high, majestic, full of power, the brow, rising as a mountain peak of intellectual excellence. But it was only clay. It was not dead, for it had never lived. The masterpiece of ages, yet wasted in the wilderness. At once the glory and the pity of creation. But then a subtle influence spread over the clay. A thrill shot through the matchless form. It trembled. And the godlike eyes were opened. The lord of earth was living! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

So all the stars and skies and all the breathing multitudes are by the inspiration of the Spirit of the great Creator.

So, in those pages so divine and beautiful, so full of all the best and holiest power, there is, profoundly and pre-eminently, the Breath of God.

WHAT CHRISTIANITY HAS DONE FOR SOCIAL PROGRESS.

BY J. H. W. STUCKENBERG, D.D.

The early Church, against the dark background of heathenism, reveals the most marked social advance in human history. The contrasts between Christianity and the ancient world, as even in the writings of the Church fathers and modern authors like Uhlhorn, give vivid pictures of the great transformation, but its depth, its breadth, and permanence can only be learned from the Christian progress throughout the centuries and still continuing. The individual, saved by Christ, regenerates society, and the purified society in turn exalts the individual believer. The light and salt, which Christians are, illumine, sweeten and preserve the world. Christianity is a life, with diffusive energy and innate missionary zeal; Christianity is the religion of personalities, which are an embodiment of Christ's ideas, and which organize for the realization of the ideals He gives them.

Naturally we reckon time from the beginning of the new era, when the social world was revolutionized, when old things passed away and all became new. Love in place of selfishness reigns in the family, woman is raised from the slave of her master to be the sister

of her brother; children are esteemed because of God's image in their souls; a new ideal exalts business as having a spiritual as well as a bodily, a social as well as an individual significance, money ceases to be a private monopoly, by becoming a divine trust and a social function; and the Christian society which takes the place of heathenism and Judaism means Christian fellowship and Christian co-operation in order to give universality to the Kingdom of God.

The process of Christian development must necessarily be gradual. Its achievements are religious, ethical, educational, not by external mandate or force. This was taught at the beginning by the leaven which works internally till the whole lump is leavened, and by the seed that organically unfolds its power till it bears the perfect fruit. Not by magic, but only by the law of gradual evolution, could the new ideas of Christianity become the individual's personality and the essence of society. It required time to clothe in flesh and flood the spirit which Christ introduced. The realization in a limited sphere was specially striking, so long as his own life and that of his disciples exerted the most direct influence. Then the lowly were exalted, the weak made strong, the poor provided for, because all things were common. Men and women became cheerful martyrs; their suffering and heroism were the pain and glory of all believers, and their blood cemented the members of the Church. But for ages, and even now, Christianity hovers over the nations as an unrealized social ideal. Christian and heathen forms have been amalgamated, the attempt to serve God and Mammon has characterized the Christian ages, the weak have often been trampled upon, and the Church has both sanctioned and practised slavery, just as it has been the promoter of other abominations. Often the social leaven of the world has more deeply affected the Church than that Church has determined the social character of its environment.

We hide nothing; yet the complaint of the slowness of Christian social progress, and even of actual retrogression, is usually based on a glaring, though, almost universal, misapprehension. It is thought that Christian society ought to grow throughout the ages as a continuous organism as knowledge and grace grow in the individual—as if intellect and ethics and religion could be pushed onward and upward from generation to generation, each beginning in its new progressive march where the other ended. Instead of this uninterrupted movement, like a continuous stream which deepens, broadens and increases its volume as it flows, each generation begins, not where the preceding one left off, but at the very beginning. Each one of the new generations start with the alphabet in morals and spirituality; regeneration and faith and love are never transmitted from parents to children, but are personal achievements. Therefore the Christian society of an age is not a summit to which the past ages have pushed that society, and in which all past social progress culminates, but a product of the age itself, dependent on personal effort and as the use of past achievements. If a son may be inferior to his father, why may not the social status of an age? Nevertheless, taking Christian society throughout the ages, we are warranted in affirming that its progress has been great. It has grown in extent, spreading its influence from Jerusalem till now it embraces all continents and all peoples. There has been internal as well as external, intensive as well as extensive growth. Even worldly society has absorbed Christian ideas, and the very love which Christianity makes so prominent in theory is used by sceptics to attack the Church as loveless. Horrors once common are universally denounced, and the demands for public morality have been raised. For the Church and for society we now have a standard of temperance, and virtue, and humanity which were formerly unknown. Never was there so much inquiry into the teaching and spirit and life of Christ, and never were such great efforts made to introduce the lessons learned into all human relations.

Our theme has peculiar significance for our times. Ours is pre-eminently the age in which society is coming to itself, and insists on inaugurating a new social era. Sociology, social psychology, social ethics, social politics, and the social problem are new studies, and

all teem with burning questions. A Christian sociology of absorbing interest and unsurpassed importance is developing. Christian social thoughts and ideals are in demand, and the introduction of Christian social energies is recognized as an imperative need. The Church is unfolding its social powers so that religion means the salvation of the soul, but also, as it did with Jesus, the feeding of the hungry, the clothing of the naked, the healing of the sick, the visiting of the prisoners, and relief, comfort and help for body and soul in every possible way. The Inner Mission in Germany, the most comprehensive scheme of spiritual and benevolent work in Christ's name, is evidence that Christianity is alive to the vast social demands of the day. The world is to be redeemed through missions; states, institutions and organizations are to be leavened by Christianity; Laveleye thinks that even socialism strikes its roots in Christian principles; and it is clear that a new epoch of Christian socialization is at hand, a epoch for the most comprehensive and most perfect application of Christian truth to all social classes and all social relations.

In the character of Christian social progress in its spiritual means, and in its heavenly end we behold a divine power warring with man, and yet assimilating human affection and energy. This power, manifest in what Christianity has done for society and is now doing, is, perhaps, still more evident in the exhaustless energy of Christian truth and grace and faith and love, all of which push forward to greater social achievements and to the more perfect realization of the social ideas which Christ gave to the world.

THE CHILD MARTYR.

BY E. PAYSON HAMMOND.

I have been surprised to notice how many children have suffered death rather than deny Jesus. In England I saw a book filled with stories of children who had given up their lives rather than deny the Saviour who died on the Cross for us. I want to tell you about one of these young martyrs. In Antioch, where the disciples were first called Christians, a deacon from the church of Caesarea was called to endure cruel torture to force him to deny his Lord. While he was being tortured he still declared his faith, saying, "There is but one God, and one mediator between God and man, the man Christ Jesus." His body was almost torn to pieces. The cruel Emperor Galerius seemed to enjoy looking upon him in his suffering. At length this martyr said to his tormentors, "Ask any Christian child whether it is better to worship one God, the maker of heaven and earth, and one Saviour who had died for us and is able to bring us to God, or to worship the gods many and lords many whom the Romans serve." There stood by a Roman mother who had brought her little boy, nine years of age, that he might witness the suffering of this martyr from Caesarea. The question was asked the child. He quickly replied, "God is one, and Christ is one with the Father." The prosecutor was filled with fresh rage, and he cried out, "O base and wicked Christian, thou hast taught this child to answer thus." Then, turning to the boy, he said, more mildly, "Child, who taught thee to thus speak? How did you learn this faith?" The boy looked lovingly into his mother's face, and said, "It was God that taught it to my dear mother, and she taught me that Jesus Christ loved little children, and so I learned to love Him for His first love for me."

"Let us see now what the love of Christ can do for you," cried the cruel judge, and at a sign from him the officers, who stood by with their rods after the fashion of the Romans, quickly seized the poor boy, and made ready to torture him.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh of the child. "It helps him," answered the mother, "to bear what the Master endured for him, when He died on the Cross."

Again they smote the child, and every blow seemed to torture the agonised mother as much as the child. As the blows, faster and heavier, were laid upon the bleeding boy, they asked, "What can the love of Christ do for him now?"

Tears fell from heathen eyes as that Roman mother replied, "It teaches him to forgive his tormentors."

The boy watched his mother's eye, and no doubt thought of the suffering of his Lord and Saviour, and when

"I will not deny Christ. There is no other God but one, and Jesus Christ is the Redeemer of the world. He loved me and died for me, and I love Him with all my heart."

The poor child at last fainted beneath the repeated strokes, and they cast the torn and bleeding body into the mother's arms, saying, supposing that he was dead, "See now what the love of Christ has done for your Christian boy."

As the mother gently pressed him to her crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven, where God shall wipe away all tears."

But the boy had not yet passed over the river. Opening his eyes, he said "Mother, can I have a drop of water from our cool well?"

As he closed his eyes again, the mother said, "Already, dearest, thou hast tasted of the well that springeth up into everlasting life. Farewell; thy Saviour calls for thee. Happy, happy martyr! for His sake may He grant thy mother grace to follow in thy bright path."

To the surprise of all, after they thought he had breathed his last, he raised his eyes and, and looking to where the elder martyr was, he said, in almost a whisper, "There is but one God, and Jesus Christ whom He has sent." With these words upon his parched lips he passed into God's presence, where is fullness of joy, and to His right hand, where are pleasures for evermore.

Are you, my dear young friend, a Christian? If not, you can become one now. That same Jesus who suffered and died to save that little Roman boy, suffered on the Cross for you, and is ready to give you a new heart, so that you will love Him so much that you would be willing to die a death of suffering rather than deny Him.

THE SCHEMES OF THE CHURCH.

The Rev. Dr. Warden writes as follows, under date 13th March:—In looking over the book of contributions for the Schemes of the Church, for the current ecclesiastical year, I find that a very large number of congregations have not yet sent contributions to one or more of the Schemes. The following is a statement of the number of congregations that have not contributed for the respective Schemes:—

Home Mission Fund.....	340
Augmentation Fund.....	385
Foreign Mission Fund.....	376
Widows' and Orphans' Fund.....	437
Aged and Infirm Ministers Fund....	468
Assembly Fund.....	420
Colleges.....	501

The ecclesiastical year terminates next month. The books close promptly on the afternoon of Friday, the 30th., April. I intend printing a detailed list of all contributions received during the Church year for the Schemes, from the congregations, Sabbath Schools, etc., arranged according to Presbyteries. Ministers and Congregational Treasurers will kindly take note that no contribution received after the 30th April, can appear in this year's books and accounts. R. Warden.

A LITTLE TOO LONG.

How much easier it is to write or speak at length, than to write or speak briefly! Greater ability and greater experience are requisite to put a thing compactly and comprehensively, than to spin it out unduly, or to take twice or ten times as many words for its expression as are absolutely necessary. In a prayer-meeting talk, in an anniversary address, in a written article, there is always danger of saying too much; there is almost never a danger of being too brief. A hundred writers and speakers err by overdoing, where one errs by cutting short. It is a great thing to keep always within due limits; and it is worth any man's while to strive to that end. An old minister, reviewing his pastoral labors before his people, said modestly: "My friends, I am sure I've done many foolish things in my lifetime, and I know I've done some very wrong things; but by the grace of God I've never done a long thing." It would be well if more of us were watchful, as we go on in life, in order to make such a record as that good man's.

LOOKS INTO BOOKS.

PRESBYTERIANISM: its Nature, Struggles and Successes, by Rev. Marcus Scott, B.A.

This is a neatly gotten up booklet containing a series of papers on the interesting subject of Presbyterianism, in which the rev. author tells many of the great facts connected with the subject in a clear and easy manner. Much may be learned from the book and it ought to be widely read by the young. Necessarily the chapters are outline sketches but Mr. Scott shows how adequate a grasp he has of the whole subject, by seizing on the salient points. The Scripture basis of Presbyterianism is set forth, and then, the trials and triumphs of the Church in Ireland, Scotland and America and in other countries, are touched upon in a style at once lucid and absorbing.

PRESBYTERIANISM: By Rev. John Macpherson, M.A. Toronto: The Fleming H. Revell Co.

Few if any of the text books for Bible classes issued by T. and T. Clark excel in interest and value those written by the cultured author of this handbook. Mr. Macpherson is a man of learning and a man of letters and his work never fails to fascinate the thoughtful and intelligent reader. This little book is one of the author's best. There are no superfluous sentences and with conciseness there is clearness and comprehensive treatment. A better book from which to get a knowledge of what Presbyterianism and the distinctive structure of the Church are could not easily be obtained, if indeed, obtainable in such a convenient form and compass. Young People's Societies will find it a boon and a profitable investment.

AMERICAN PRESBYTERIANISM IN ITS DEVELOPMENT AND GROWTH, by Rev. R. M. Patterson, D.D., LL.D. Cloth, price 50 cents. Philadelphia, Presbyterian Board; Toronto, N. T. Wilson.

This interesting little publication of 132 pages is divided into two parts, the first dealing with Presbyterian organic development and progress in Pennsylvania, and the second dealing with the beginnings, struggles, expansion and divisions of Presbyterianism in the nation. The statistics given are very interesting even to those outside of the United States. The closing chapter will be found both interesting and instructive to members of the Church in Canada as well as in the States.

The Copp, Clark Co., of Toronto, have just issued the two latest volumes of Bell's Indian and Colonial Library of which they are the Canadian agents. The books of this series are always of interest being clearly printed, neatly gotten up, and at a reasonable price, viz., \$1.25. The first is by G. Manville Fenn, "Cursed by a Fortune," and well sustains the reputation of the author as an interesting writer of fiction. The second, "Devil's Dice," by Wm. Le Queux, author of "The Great War in England in 1897," "The Great White Queen," etc., is a society novel dealing chiefly with the modern temptations of society, which are clearly described by the following quotation from Xavier de Maistre, "The men and women who lightly stake their souls for love or gold are reckless of the infinite chances and never reflect that the Evil one throws loaded dice."

PHROSO: a Romance, by Anthony Hope, author of "The Prisoner of Zenda," etc. Illustrated by Henry B. Wechsler. 8 vo., pp. 306. \$1.25. New York: Frederick A. Stokes Company. Toronto: The Copp, Clark Co.

Anthony Hope knows how to tell a story so that one does not tire in the hearing of it. A ventures of the most hair-raising nature are his forte; while they are, in their plots, as sensational and as impossible, they are elevated by the talent of a born story-writer.

Plots for which other writers would choose a setting of the Middle Ages, or make absurdly improbable, in Anthony Hope's hands works out so easily and naturally in the last end of this nineteenth century. Materials for the development of the story are always at hand. If not, it requires only a stroke of his pen to create a kingdom in the heart of Europe, or to raise an island from the depths of the Mediterranean, and you look up your atlas to get your bearings, and wonder if the map is wrong when you find they are not put down.

This latest story of this writer is located on an island created for the purpose, and it serves its purpose excellently well. Interest is awakened at the very start and sustained throughout; and one whose pulse is not quickened by the perusal of its successive chapters is cold-blooded indeed. The story is illustrated with numerous pictures, some of which might have been left out without detracting from the value of the book.

Harper's Weekly for Saturday is the Inauguration Number and appears in a handsome illustrated and illuminated cover. Among the illustrations might be mentioned, the President taking the oath of office, the President and his Cabinet viewing the inaugural procession from the front of the White House, and the closing feature of Inauguration Day. This valuable weekly which is at all times interesting may well be congratulated upon this special effort.

THE HOME CIRCLE.

MY FATHER'S HOUSE.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through Heaven's green expansions,
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing,
The life for which I long.

Whittier.

THE BOSSY MINISTER.

"I don't like our minister. He is too bossy."

"What do you mean?"

"Why, he is always talking to the elders about what they ought to do; urging the trustees to look sharply after the subscriptions and collections, so that the church may be kept out of debt, and making suggestions to the superintendent of the Sabbath school, and fussing about, when he ought to be in his study making sermons."

"Yes, and while he was in his study the rest of us would be in our shops, or offices, or stores, attending to our worldly business, and nobody would look after the interests of the church. The minister, by going around as he does, reminds us of our higher duties and obligations. He is set over us, in the Lord, for that very purpose; if you don't like him to be bossy, as you call it, just be bossy yourself; be so zealous and active in church work that he will not need to stir you up. For my part, I am glad that there is somebody to look after all the interests of the church—that there is one brain always busy with plans for promoting its interests, and one heart always full of burning desires for its prosperity."

In every large factory there is a boss who has charge of the work and the workers. The lazy, careless operator does not like this kind of supervision. But the honest worker welcomes it. He wants to do his best, and wants all the help he can get. Let us realize that the minister is our helper and we will not complain of bossing.

THERE ARE OTHERS.

A young mother, claiming much culture and living in a house full of books, complained that she was sorely puzzled by her little daughter, and could neither understand the child nor control her. Being asked if she had read any books on child training or child nature, she replied, in a wondering tone, "Why, no," as if that was the last thing to be thought of. Now no child can be brought up by a book, and no two children can be treated exactly alike—there can never be any hard and fast lines in child training—but the mother who will read and study the best books written upon the subject will find not only a new interest in her children, but a fund of suggestions that will constantly spring to mind and help her to meet many a difficult problem.

THE POWER OF A SMILE.

A young man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty towards the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced old woman who never smiled.

The young man became despondent, and resolved to commit suicide. While he was writing a note telling his reasons for ending his life a knock was heard upon the door, and a sweet faced lady entered. She was a neighbor, and hearing of his illness, had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way he broke down and sobbed like a child. She smiled again, and knelt in silent prayer by his bedside, with the sweet love token by which God spoke to him still glowing upon her bright, womanly face.

In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and his hungry soul cried out for rest and peace. Ere the smile had faded from the upturned face of the Christian woman, the loving Saviour had entered the open door of the seeking soul.

In a week's time the young man left the dim chamber of pain, and went out into the great world to do the Master's work.

THE DETECTIVE ART.

The chances for the display of *genius in crime* will not be quite so promising in the future as in the past, as the Bertillon method of taking the measure of criminals, which has been so successful in Paris, has now been introduced into this country. What it proposes to do, and actually does, is almost incredible. The system is based on this theory: that every human being on the face of the earth has certain features which belong to him alone, and that he can therefore be identified absolutely from all other men. Of course the measurement as to be exact and perfect. It is not enough to take a man's height and weight, but any peculiar mark on his body, a broken rib, imperfectly healed, the color of his eyes, every tooth, every nail on hands or feet, so that when the examination is complete, the man is held as in a vice.

This I could hardly believe except on the personal testimony of one who had seen it tried. Returning from Europe four years ago on the Majestic, I met on board an eminent physician, who told me of his own observation. When in Paris he went to the Department of the Police, where criminals are brought to be examined. Among them was a man from the South of France, who was accused of robbery, which he stoutly denied. Taking courage from the sound of his voice, he assumed an air of injured innocence, protesting with just indignation against the cruel wrong in imputing an act that was abhorrent to his nature. He swore that he did not live in the South of France; that the name they had given was not his name; and that the accusation of crime was not only false but absurd! "*Tres bien: nous verrons!*" "Very well; we will see!" was the reply; and with that the examiner began to search in the drawers in which were hidden the secrets of innumerable mysteries. It took some time, and the longer it took, the more did the accused put on an air of innocence. At length the drawers were almost exhausted, and the examiner had to admit that there was no evidence against the man unless it was in one of two unopened drawers. Carefully he opened one and found nothing. The last remained! He took up photograph after photograph, till he laid his hand on the missing one with the exact measurements, and flashed it in the face of the accused, saying: "*There you are! That is your true name! and there is the proof of your crime!*" From such evidence there was no escape. The man quivered and turned pale, and then burst into tears! This new mode of detection had pierced his hiding place, and brought him to the bar of judgment! *Horo* is indeed a new terror to evil-doers, when a criminal finds that he cannot escape the eye of human justice any more than he can escape the all-seeing eye of God!

HOME INFLUENCE.

In all the wide world there is no place where the surrounding influences go so far towards forming the character and shaping and moulding the tastes and tendencies of a man or woman as in the home of his or her childhood. If those influences be refining and elevating, and the instructions there received be based upon the principles of love to God and love to man, almost invariably will those influences and teachings manifest themselves sooner or later in the subsequent career of the one who has received them.

The child reflects the home, just as surely as the lake reflects within its mirrored depths the fleecy clouds sailing in the sky above it, and the trees by which its banks are bordered. If that home be the embodiment of purity, culture and refinement, even the face and voice (not to mention the manners of the child) will at once betray it, while a child reared amid coarse, rude, unprincipled people will find it extremely difficult in after years, through much painstaking to remove the traces of such surroundings.

Habit is strong, and in time becomes almost a second nature, while we are all of us imitators of our surroundings, even though ever so unconsciously; so that in the formative period of childhood, when the mind is most plastic, and the tendency towards imitating is greatest, it is of the highest importance that those surroundings and influences be of the most elevating and ennobling kind.

Although the most adverse influences may surround a young man or woman on leaving the home circle to go out into the busy scenes of life, yet will the sacred memories of home and its hallowed associations follow them, and prove a safeguard in many a temptation.

In cases where the home influence has not had a tendency to develop the nobler elements of character, but on the contrary to debase and mar the pure tablet of the soul of the child, it would be almost a miracle to find emanating from such a source, truth, purity and integrity, not to mention the graces embedded in the Christian life.

WOMAN'S INDIFFERENCE.

There is a class of noble workers who labor unceasingly for the uplifting of their unfortunate sister women; but there is a still larger class who do nothing of the kind. It is true these may live

o far removed, "on the high tableland of circumstance and opportunity," that the cries which hourly go up to God from the oppressed, never reach their ears; but we doubt it. In all the world there is no blindness or deafness like the blindness and deafness of indifference. It is to this class, which never sees the pitiful sights, though pitiful sights are everywhere; and that never hears the plaintive moans, though moanings fill the air, that Mrs. Julia Ward Howe addresses herself in the following masterful appeal:—

"I will not say how far women attain or come short of the divine grace, charity, but I will say that without it they must always lack the crown and glory of true womanhood. I will say too, that in the present day, the especial and providential subject of this charity is their own sex. How does our record stand in this particular? We are held to be the depository of personal purity, but we give up a frightful proportion of our sex to recognized pollution and degradation. Some of us live and move on a high tableland of circumstance and opportunity. All about us are the deep vales of misery and privation. The wail of women who cannot feed their children, who break their health with overwork, or waste it in ignorant idleness, comes up to us. We shrug our shoulders, sling an alms, fill up a subscription, are sorry—that is all. But if we had charity, Paul's charity, we should go down into these low places, and inquire into the causes of all this misery and degradation. And then, the superfluity of our wealth would all be directed to the true alchemy, the turning of society dross into human gold.

"Young ladies, let each one of you help some young girl who stands on the threshold of life, unprovided with the skill and knowledge which are requisite to make a woman's life pure, honorable and self-supporting. Mothers who lay your infants in a silken bed, or gather around you your well-grown children, have a care for the mothers whose infants pine in unwholesome dens, whose children, if left to themselves, will learn only the road to the gallows. Rise to the entertainment of this true thought:—"The evil which we could prevent, and do not, is in that degree our fault."

SPIRIT-FILLED DAUGHTERS.

Who are these daughters who give the men of the kingdom grand ideals? They are not the new woman. They are not the woman with the large hat and small head. They are not the society woman. They are not the woman absorbed in the latest fad of the latest fashion. They are not the woman of the period, who, if she has not absorbed man himself, has absorbed his necktie and collar and cuffs and shirt. They are not the flirt, the girl of the bon-bon box, the drawing-room butterfly, the Anglomaniac, the creature of hysterics, full of social frailties and follies, the incarnation of the last fashion plate. Such types of womanhood do not fill the graphic picture of the poetic pen:

"A perfect woman, nobly planned
To warn, to comfort and command."

No; the daughters of the kingdom of God, who give the ideals to men which inspire and broaden and purify and ennoble, are daughters who are in full sympathy with the kingdom of God; who are in the kingdom of God for all they are worth; who are large-thoughted; who are young women of grand admirations; *who have a genius for love*, for the love of that which is high and practicable and uplifting. In a word, they are the daughters who are filled with the Spirit of God, and who are endued with power from on high.—DAVID GREGG, D. D.

HELPS AND HINDRANCES.

Helps may be turned to hindrances if they be allowed to travel too far. With wonderful penetration and decision Abraham said to his young men: "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you." The young men and the ass were essential to the journey up to a certain point; then they were not wanted, nay, their presence would have rendered the object of the journey impossible.

The young men and the ass fitly represents helps of a worldly sort; they have their place and their limit; to go beyond they become a hindrance and a hurt. Would it not help many when turning the key of their place of business on Saturday evening to say, Abide ye here! To-morrow is holy. I will go yonder and worship, and come again to you.—H. T. MILLER.

I know not which is the greater wonder, either that prayer, which is a duty so easy and facile, so ready and adapted to the powers and skill and opportunities of every man, should have so great effects and be productive of such mighty blessings, or that we should be so unwilling to use so easy an instrument of procuring so much good.

THE BIBLE CLASS.

TRAINING AND WORK.

(For March 28th.')

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

Peter, John and Paul, the Three Great Apostles, were justly so called. In the Gospels the two former are conspicuous among the twelve; in the Acts the founding and extension of the Church devolve almost entirely on Peter and Paul, while John, whose peculiar genius had not yet found scope, appears as the close friend and attendant of Peter. Of the writings of the New Testament only a small portion—Matthew's Gospel, and the Epistles of James and Jude—were not written by these three Apostles, or by men who wrote under their influence. Remove from the history of the first century the work accomplished by these men and only a few insignificant and disconnected fragments would remain. The other ten disciples of our Lord are scarcely more than names that disappear at once from the history.

THE PETER AND JOHN OF THE GOSPELS.

Of the life of Peter and John before their call to become followers of Christ almost nothing is known. They were Galilean fishermen, in comfortable circumstances, living at first at Bethsaida, and later at Capernaum, where Peter had a house, a wife, and a mother-in-law. Discipleship to John the Baptist became a preparation for discipleship to Christ, whom they met at the Jordan where John was baptizing. Thence they followed Jesus through His early Judean ministry, and returned with Him to Capernaum. Beside blue Galilee they received their call to become fishers of men. In addition to the discipline received by the twelve in common, Peter and John received personal instruction from Christ. Peter's impulsiveness was his strength as well as his weakness. It prompted him to walk upon the water, but forsook him when he saw the wild play of the billows. It gave him grace to represent the other disciples in a confession of the Messianic dignity and divine nature of Christ, which was rewarded by an extraordinary promise of pre-eminence in the building of the Church. But it led him quickly afterwards to chide his Master for presuming to think of deathly conduct which Christ at once denounced as Satanic. At his Master's arrest he imperiled His cause by a rash use of a sword, and then straightway denied Him. From the anguish of bitter repentance the tender grace of Christ restored the fallen disciple to his place among the twelve.

The John of the Gospels was a man whose temper also needed careful attention. Intolerance, vindictiveness and ambition were strange materials out of which to fashion a pattern of patience, gentleness and love. But the skill of the divine teacher wrought the marvelous transformation.

THE PETER AND JOHN OF THE ACTS.

The descent of the Holy Spirit on the disciples opened their eyes to the significance of Christ's mission, and gave them power for service. They understood now that they were not chosen for places of dignity in an earthly kingdom, but to be witnesses for Christ of all that He was, and of what He had done and said. At once Peter stood up as the representative of the Apostles and showed that the marvelous events witnessed by the people were fulfillments of prophecy, and manifestations of the divine power of Him whom the Jewish rulers had crucified, but whom God had raised from the dead and exalted to His right hand in glory. The power of the Holy Spirit was attested not only in the illumination and energizing of the Apostles, but in the conversion of thousands of those who listened to Peter's words. The manifestation of the church to the world was accordingly a manifestation of the pre-eminence of Peter in the church, not officially, but through natural leadership and conspicuous service.

Through the healing of the lame man at the gate of the temple, through their spirited refusal to obey the Sanhedrin other than God, and through their mission to Samaria, Peter and John became still further the acknowledged representatives of the Apostles. In all these events Peter was the outspoken man of action, bold and prompt in everything that he undertook. John stands by his side, the man of profound spiritual insight; not an utterance of his is recorded in the entire apostolic history. Like Moses and Aaron, each supplemented the deficiencies in the other. But since history is the record of events, John, the meditative seer, quickly retires from view, while Peter the man of affairs, of initiative energy becomes the central figure. This is seen, especially in his relation to the conversion of Cornelius, and in the opening of the door to the Gentiles. Peter seems to have been quite open to light and reason, His national prejudices were more easily broken down, and his mind

*An Exposition of Lesson 13 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles." Review.

prepared for that new revelation which, little as the Church understood it, really sealed the doom of Judaism, and opened the way for Christianity to become a world-religion. Peter thus prepared the way for Paul, whose conversion had occurred probably a short time before that of Cornelius, and whose life work consisted in the realization of the divine purpose revealed to Peter at Joppa and at Caesarea—the sweeping away of all human distinctions before the triumphant progress of Christianity. Peter's prominence brought him into deadly peril when Herod began to persecute the Church, but the Lord who had much work for His servant still to do wonderfully delivered him, to the great joy and comfort of the Church.

In every event that marked the beginning and expansion of the early Church we discern the guiding hand of Providence, and the wisdom of the great Head of the Church in selecting and training during His earthly ministry just these men for carrying on His work. A handful of Galilean fishermen were not those whom the world would have selected to carry on a gigantic enterprise. But God's ways are not the ways of men.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—MARCH 28.

GOLDEN TEXT.—The Word of God grew and multiplied—Acts xii. 24.

TIME AND PLACE.—A.D., 32-60. Mount Olivet, Jerusalem, Judea, Samaria, Gaza, Caesarea, Azotus, Damascus, Ephesus.

INTRODUCTION.—The lessons of the quarter have detailed the leading incidents in the establishing of the Church of Christ on earth, after His Ascension to Heaven, and its extension to Samaria, Damascus, and other places where "Devout Jews" resided, and down to the period of its introduction among the strictly Gentile nations.

REVIEW.—LESSON I, Christ's Ascension Acts i. 1-14; unfolds the history of Christ's Ascension. It was written by Luke, under Paul's direction, while he was imprisoned at Rome. They were companions and fellow-laborers. Luke had been an eye-witness to the Ascension, and could relate the Master's words and describe the scene. He was among the number who gathered in the upper room at Jerusalem to wait the fulfilment of the promise of the Father.

LESSON II, The Holy Spirit given. Acts ii. 1-13; described the scene at Jerusalem on the day of Pentecost, ten days after the Ascension. The promise was fulfilled, and the Holy Ghost came upon the waiting disciples. During the ten days of waiting, Matthias was chosen to fill the place of Judas, to make the number of disciples complete. The Holy Ghost descended at Pentecost, which was the second yearly feast of the Jews. They observed that yearly feast in memory of the giving of the law on Mount Sinai. The Passover was the first yearly feast.

LESSON III, A Multitude Converted. Acts ii. 32-47; shows us the effect of the first Christian sermon, preached by Peter, under the Baptism of the Holy Ghost. In one day three thousand were converted. Peter was changed from an impulsive, cowardly disciple into a steady, powerful preacher.

LESSON IV, The Lame Man Healed. Acts iii. 1-16; gives a case of Divine healing at the temple in Jerusalem. Peter and John were God's instruments in leading a lame man to Jesus for the healing of his body and the salvation of his soul. That event gave Peter opportunity to preach Christ to the Jews.

LESSON V, The Boldness of Peter and John. Acts iv. 1-14; tells us how the Jewish officials were affected when they saw the miracle of healing, and heard Peter and John preach. Their effort was to silence the apostles. The Sadducees opposed the doctrine of the Resurrection, while the others saw their own crime revealed when the apostles preached that Jesus was the risen Saviour. On this account they were agreed together, against the apostles. When permitted to speak, Peter declared God had highly exalted Jesus, regardless of his enemies.

LESSON VI, True and False Giving. Acts iv. 32 to v. 11; tells of the blessed harmony which the early church enjoyed. They were devoted to God and each other. Satan then entered into the hearts of Ananias and Sapphira, and made them act the part of hypocrites, and God visited them in judgment.

LESSON VII, The Prison Opened. Acts v. 17-32; tells of the bitter, persecuting zeal which the Sanhedrim exercised against the cause of Christ. After the death of Ananias and Sapphira, the apostles preached with great power and healed many. Seeing the rapid progress of Christianity, the Sanhedrim foresaw their own downfall, and stirred them to make a second effort to bind the Word of God. They thrust the apostles into prison, but the

angel of the Lord opened the prison doors, and let them go free.

LESSON VIII, The First Christian Martyr. Acts vi. 8-15; vii. 54-60; gives the story of the death of Stephen, the first Christian martyr.

LESSON IX, The Disciples Dispersed. Acts viii. 1-17; tells how Saul of Tarsus, afterward called Paul, persecuted the Christians, and how they escaped and went everywhere preaching Christ. Philip preached with great success in Samaria among the Gentiles. Peter and John joined Philip, to assist him in the gospel work.

LESSON X, The Ethiopian Convert. Acts viii. 26-40; tells how Philip was directed by the Lord toward the desert, where he met an Ethiopian officer, and explained to him the Scriptures, and preached Christ to him. The Ethiopian was converted.

LESSON XI, Saul, the Persecutor Converted. Acts ix. 1-12; 17-20; gives an account of the wonderful conversion of Saul, as he journeyed to Damascus to bind the Christians and put them into prison.

LESSON XII, Christian Self-Restraint. 1 Cor. ix. 19-27; is taken from one of St. Paul's letters to the Corinthian Church, where he taught them the great necessity of practicing self-denial for Christ's sake, and always to seek the salvation of souls.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—A Good Man's Portrait—Ps. i.
Second Day—Excellence of God's Name—Ps. viii.
Third Day—Two Bibles—Ps. xvii.
Fourth Day—The Shepherd Psalm—Ps. xxiii.
Fifth Day—The Earth is the Lord's—Ps. xxiv.
Sixth Day—Our Light and Salvation—Ps. xiv.

PRAYER MEETING TOPIC, March 28—WHAT CHRISTIAN HEROISM IS AND DOES.—Luke ix : 18-26, 51-62.

HEROISM.

The thinking world under the influence of Christ has been gradually emerging out of brutal and warlike ideals of heroism to the sublimely moral. Christian heroes fight and suffer for the good of humanity. They, like their Master, suffer to save, or serve and sacrifice to secure the best for men. And thanks be to God, there is enough of His own spirit of love abroad in the earth to make Christian Heroism of no rare occurrence, but that they are of "all times." Even heathen days were not without them, and how much more should they not abound after the words have been spoken, "Greater love hath no man than this, that he lay down his life for his friends." And after the one Great Deed has been wrought that has consecrated all other deeds of self-sacrifice, of martyrdoms we can scarcely speak, they are too numerous to be dwelt on here: and even as soldiers deem it each man's simple duty to face death unhesitatingly, so "the glorious army of martyrs" had, for the most part joined the church with the expectation that they should have to confess the faith, and confront the extremity of death and torture for it.

While men and women still exist who will thus suffer and thus die, losing themselves in the thought of others, surely the many forms of woe and misery with which this earth is spread do but give occasions of working out some of the highest and best qualities of which mankind are capable. And oh, young Endeavorer, if your hearts burn within you as you hear of these various forms of the truest and deepest glory, and you long for time and place to act in the like devoted way, bethink yourselves that the alloy of such actions is to be constantly worked away in daily life; and that if ever it be your lot to do acts of heroism, it will probably be in unconsciously that you are doing anything extraordinary, and that the whole impulse will consist in the having absolutely forgotten self.

"Prayers of love like rain-drops fall
Tears of pity are cooling dew,
And dear to the heart of our Lord are all
Who suffer like Him in the good they do!"

A story of the noble army of martyrs has come down to us from the beginning of the Christian era. It is that of Pancratius, or Pancras, who was born in Phrygia. He was brought up to worship Jupiter; but, his father having died, his uncle placed him, at Rome, under the tuition of the aged and holy Marcellinus, under whom he was converted to Christianity. His uncle soon after died; and the youth, then only fourteen years old, was left with his religion and his father's vast fortune, in the world without a friend. Diocletian was then persecuting the Christians.

It was reported to him that Pancratius had been converted. He was immediately ordered to attend at the palace. The Emperor threatened him with instant death unless he sacrificed to Jupiter. The boy replied that he was a Christian, and ready to die, "For Christ," he said, "Our Master inspires the souls of His servants, even young as I am, with courage to suffer for His sake." The Emperor made no reply, but ordered him to be led out of the city, and put to death by the sword on the Aurelian Way. There he sealed his testimony with his blood.

Let us add another story from Saint Remi Bosrecoart, near Diepi, where in 1824 there was a terrible attack of typhus, extremely infectious. It broke out in a house where there were eleven persons; and such were its savages, that at last, only the father remained with four little children all ill; and such was the general alarm that no one would go near the cottage. All the nurses whom the authorities of the village endeavored to employ replied that they would not run after death. At last a lady, Mademoiselle Celestine Detrimont, offered herself, and when the fearful task was set before her, she answered, "In the service of God and the poor there is no fear of death." To the cottage then she went. One more child died, and she herself prepared it for burial, placing the coffin in the courtyard, where alone any one dared to come. The other three and the father were saved by her care; and this is said to have been only one instance in a whole life of self-devotion and charity.

ENDEAVORS PARAGRAPHERD.

A splendid report comes from the Christian Endeavor society in Howard University, Washington, D. C. During recent revival services conducted by the society, more than sixty of the students took a stand for Christ.

A Presbyterian Christian Endeavor society in Washington, D. C., lately held a meeting with the soldiers at Fort Meyer. It was a stirring gospel service, and at its close many of the men requested prayer, and expressed a desire for the better life.

The Endeavorers of the Wilmington Yearly Meeting of Friends have established a scholarship fund in a denominational college for the education of any deserving young person within the limits of the meeting, who may pass the required examination.

Eighty-one ships were boarded within a year by the floating committee of a single Philadelphia Christian Endeavor society, that in the Kensington Methodist Episcopal Church. Meetings were held on forty of these ships, and more than a thousand New Testaments were distributed.

The railway traffic associations have granted a uniform rate of fifty-one dollars for the round trip from Chicago to San Francisco, for the Christian Endeavor convention, July 7-12. Doubtless the half-fare rate will prevail between points east of Chicago. Tickets will be good until August 15.

There were only four active members present at a recent meeting of a little Christian Endeavor society in a schoolhouse near Chillicothe, Mo. The day was so stormy and the weather so cold, that a postponement of the meeting was suggested. These four Endeavorers were unanimous, however, in their desire to hold the service, and the result was that one associate member was converted in this little meeting.

It seems as if one cannot go anywhere in all the world these days without meeting Christian Endeavorers. While Dr. Clark was crossing the Red Sea he found no less than ten Christian Endeavorers aboard the ship, and on the Sunday evening of the voyage a delightful Christian Endeavor prayer meeting was held. Incidentally, the cosmopolitan character of Christian Endeavor was shown by the fact that one of these Endeavorers was from England, two from Canada, two from Australia, and the others from four of the United States. Several of them were on their way to the foreign mission field.

A Christian Endeavor society has been established in the American Church at Leipzig, Germany.

New Zealand has a fully organized Christian Endeavor union, and a triennial convention is to be held alternately in the north and south islands. Delegates from eight local unions formed the body that established this new organization.

The Council of the Australasian Christian Endeavor union has adopted a Christian citizenship platform for the instruction and guidance of Australian Endeavorers, which has five points or planks: "(1) Everything that has for its object the removal of intemperance; (2) opposition to gambling in every form; (3) the promotion of whatever will add to the removal of social vice; (4) strenuous efforts to maintain and secure the sanctity of the Lord's Day; and (5) the intelligent and faithful use of political privileges in the interests of righteousness."

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

THE SUN OF OUR SOULS.

When the sun retires beyond the horizon at night, the world, our hemisphere, sees him no more; yet the moon sees him, and all night long catches his light and throws it down upon us. So the world sees not Christ in the gracious provisions of redemption which He holds for us in heaven, but, through the illumination of the Comforter the Church sees Him; as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit" (1 Cor. ii. 9, 10). And the Church seeing these things communicates what she sees in the world. Christ is all and in all; and the Spirit receives and reflects Him to the world through His people.

The moon above, the Church below,
A wondrous race they run;
But all their radiance, all their glow,
Each barrows of its sun."

A CHRISTIAN ENDEAVOR MEETING IN THE TAJ MAHAL.

Rev. Dr. Francis E. Clark thus describes in the *Golden Rule* a meeting of Christian Endeavorers in the Taj Mahal, of Agra, "the most exquisite building in the world."

"It stands on the banks of the sacred Jumna, and was built by the famous Shah Jehan as a tomb for his beloved wife Mumtaz. It cost twenty millions of dollars. But these figures give no idea of its real value, or of the wealth lavished upon it, until we remember that even paid labor in India at the present time costs only seven or eight cents a day, and that the Taj was built largely by forced labor for which nothing was paid.

"Twenty thousand men worked for twenty-two years to make this the grandest and most exquisite tomb that poor mortality ever occupied.

"It is entirely of white marble, from the lowest course to the topmost pinnacle of the majestic dome, which seems to soar like a mighty bubble toward the sky.

"Out of the glare of the intolerable sun beating down pitilessly upon the white marble we pass within the ever open portal, through an inner screen of lacelike marble, and find ourselves at the tomb itself of the beautiful queen. This is in the exact centre of the building, while at one side, and raised a little higher, is the tomb of Shah Jehan himself. Both of these tombs are sprinkled thick with inlaid jewels.

"In this inner tomb was the little Christian Endeavor meeting held. There were twelve or thirteen of us,—Mr. and Mrs. Potter, of the English Baptist Mission of Agra; Mr. and Mrs. McGaw, Mr. and Mrs. Andrews, Mr. and Mrs. Bandy, Miss Bailey, Miss Forman, of the American Presbyterian Mission, who had come to Agra for the Christian Endeavor meetings; Mrs. McIntosh and Miss Wrigley, and other ladies of the Baptist Zenana Mission.

"We were all seated upon the tombs. Overhead soared the vast dome, two hundred and fifty feet above our heads. So perfect is this dome that every sound uttered within the tomb is echoed and re-echoed, and echoed again, a hundred times, until it dies away in the vast bubble. Especially are high musical tones reproduced in a most weirdly marvellous way, until you almost think that a choir of ten thousand angels has taken up the song, and is chanting the refrain begun on earth.

"No light and trivial tunes or unworthy jig can here be given with good effect, but the sweet strains of some of our better popular hymns are reproduced with wonderful power. Mrs. Potter is gifted with a sweet soprano voice, and under her leadership we sang,—

"Steal away, steal away, steal away to Jesus."

"Slowly the strains of this pathetic old negro melody seemed to "steal away" to the roof of the great dome. Then in softer cadence they were reflected back to us. They struck the side of the great balloon, and came back once more, and then again and yet again, but every time distinctly and clearly, until the air was full of "steal away," "steal away," "steal away," "steal away," "to Jesus," "to Jesus," "to Jesus," "to Jesus," loud and soft and remote and near. The effect was indelible, and lovely beyond measure.

"Then we sung "At the cross," and then all joined in repeating the Twenty-third Psalm. As some other visitors entered the Taj at that moment, and we did not wish to intrude upon them in a public place, we closed our little meeting."

THE LITTLE FOLK.

THE TWINS BIRTHDAY.

BY MURPHY DEANE.

Blanche and Bess woke at the same minute. They almost always did things together, because they were twins. Blanche listened for a minute and heard the rain pattering against the window.

"Oh, dear! it's just going to pour all day, I know it is," and she curled down on her pillow disconsolately.

But Bess climbed out of bed and ran to the window in her little frilled gown.

"Oh, there's lots and lots of blue sky," she cried joyfully. "I believe it is going to clear off, just on purpose for our party."

"But the grass will be all wet," complained Blanche.

"Not if the sun comes out real bright and hot. I'm going to hurry and dress, because there are ever so many things to do." And so, before Blanche had fairly got herself out of the little bed, Bess was all washed and dressed ready to go downstairs.

Sure enough, by the time breakfast was over, all that was left of the shower was a pile of pretty white clouds floating away over the hilltops, and some bright raindrops on the rose bushes, and the air was like a wreath out of paradise.

"I want to pick the roses and fill the bowls, and make the bouquets for the plates," said Blanche.

"Somebody must help me with the dishes," said mamma.

But Blanche had run off with the shears and did not hear, so Bess got the dish towels and went into the warm kitchen, that seemed doubly oppressive after a whiff of the sweet summer air.

They were all as busy as bees for the next few hours. The birthday cake turned out beautifully, and the tiny rolls were as flaky and dainty as the heart could wish. The house was all set in order, and the bowl of roses in the bay window was like a picture after Blanche had finished.

Just as they were ready to put on their pretty white gowns the omnibus came lumbering up to the gate, and out stepped Aunt Margaret with her travelling bag. Blanche and Bess looked at their mother in dismay.

Aunt Margaret was their great-aunt, and they stood a little in awe of her, for, perhaps because it had been a long time since she was a little girl herself, she thought children made a great deal of noise and disturbance. What would she think to-day, when there were to be a dozen of them together? But the twins kissed her in a very subdued way, and went up to their room, and were very still while she rested for a few moments in the bedroom downstairs.

Mamma came up to them presently looking sorry.

"Girlies, it's too bad to disappoint you, but Aunt Margaret has one of her dreadful sick headaches coming on."

"And we can't have the party!" cried Blanche, and down she flung herself on the bed in a tempest of angry and disappointed tears. The tears came to Bess' eyes, too, but she tried bravely to wink them back.

"Never mind, mamma," she said, and then her voice choked, and she hid her face against mamma's arm, for it was pretty hard to give up one's tenth birthday party.

"There's the beautiful cake," she whispered, "and all the darling little rolls."

"And my beautiful roses," wailed Blanche, muffled in the pillows, "and the girls will be coming."

"But it's hardest for poor Aunt Margaret," Bess said, looking up bravely and winking away the tears.

"I wonder if we couldn't have the party in the orchard, and set the table out there?" said mamma, thoughtfully. "I could put Aunt Margaret in the north chamber, where she wouldn't hear the noise. The shower this morning was such a little one that it is all perfectly dry by this time."

"It won't do nice at all," grumbled Blanche, sitting up among the pillows. "I just know Julia Gilbert will turn up her nose and say she never saw such a party."

But Bess began to dance and clap her hands softly.

"I think it will be perfectly splendid," she said: "a real picnic party!"

So a picnic party it was, and such fun as they had in the shady old orchard. How pretty it all was, with the fluttering of dainty white gowns and bright ribbons, and bobbing of brown heads and golden ones! Gay ripples of laughter rang out, and they played such merry games and frolics that the astonished robins—soon shy little guests—looked on in wonderment.

After a while the sun began to stoop down toward the western hills, as if he wanted to look in at them under the trees, and the long golden beams poured in, and flickered down through the apple leaves, and danced across the bowl of roses and the birthday cake, and all the bright faces and bobbing heads.

Then the robins began their twilight hymn, and there was a glory of sunset colour over the hills. Away in the meadow lands a lark sang, lonely and wild, and then, as the dusk began to creep up the fields, the little guests said good-night and went away down the quiet village streets.

It had been a long, busy, happy day, and when Blanche came and laid her head on mamma's shoulder for a moment, before she gave her good-night kiss, Bess looked up with her round face full of merry mischief, to tell what Julia Gilbert said.

"She said she never, never went to such a perfectly lovely party in all her life!"

A PRINCE OF THE BLOOD.

"I say, Martin, stop that! How's a fellow going to drink with Niagara Falls coming down on him?"

Louis, or "Rufus," as the boys called him, rose up with a face as red as his head.

"All right," said Martin Stone, laughing! "Go ahead and drink: I'll pump easy for you."

Louis bent over again, and put his thirsty lips to the spout. This time his tormenter moved the pump-handle about as fast as the hour-hand of a watch, and about three drops trickled out.

"Pump, will you?" cried Louis.

"Oh, yes! I will," roared the other, and that instant Louis was sputtering in a perfect fush of the bright water, while the group of boys exploded with laughter.

This was too much for Louis, and he sprang at Martin, shaking his wet head like a Newfoundland dog, and grappling him fiercely. But after all it was a friendly tussel. Louis had far too much sense to take the rough joke seriously, and by the time he and Martin had rolled about on the grass awhile, each trying to get the other under, and they had thumped one another a time or two, in boyish fashion, the bell rang, and they all went back into the schoolroom as good friends as ever.

But something had happened in that sham battle, unknown to anybody except Bustle, the pug, and even he did not know much about it. Martin's bag-strap gave way in the scuffle; his books tumbled out on the ground, and a closely written sheet of paper, caught by a breeze in search of a playfellow, began to play hop-scotch over the grass. Bustle gave chase at first, but soon came to the conclusion that the thing had no wings, and went back to bark his interest and applause at the wrestling-match. Away went the paper, across the school's tennis court, through the iron-fence railing out into the road, there to be trampled deep into an early grave by a great drove of cattle passing that way.

Meantime the school routine went on, and presently the teacher said: "Put up your books, boys; I am going to let you decide now who shall get the English prize for the quarter. Martin and Louis, as some of you know, got the same mark on examination, so I gave them each a composition to write last night, and I am going to read them to the English class, without the name, of course, and let the class award the prize."

There was great excitement among the boys; much shuffling of feet; embarrassed coughing; conscious grinning, while Louis got his paper ready and stood waiting to march up to the desk with Martin.

But where was Martin's paper? You and I know that it was being trampled under dusty hoofs; but Martin was perfectly sure that it was in his Algebra. No. Well, then, in his History of the United States; and so he went through every book in his desk, of course without finding it, while Major Price's brow grew darker every minute.

Now, the Major, having received a military education, thought carelessness a much more serious matter than stupidity, and perhaps he was right. At any rate, he was patient with dullness, but carelessness always met with prompt punishment.

"Well, well," he said, shortly, "where are the papers?"

"I have lost mine, sir," said poor Martin, wishing that boys were allowed to cry like girls.

"Then there will be less trouble about awarding the prize," said the angry teacher. "Louis, where is yours?"

There was an instant of silence in the schoolroom; everybody in the class held his breath. Louis turned red and then pale; then, with a quiet air of determination, he tore his paper slowly across the middle, and said in a respectful tone:

"I have none to hand in, sir."

Instantly the class broke into irrepressible applause.

"Silence!" said the Major, and Louis braced himself against the desk behind him. These boys were afraid of the Major, and if he took this as an indication of insubordination, he would be severe. For some reason the teacher did not speak for a minute, and then he said in a tone they had never heard him use before:

"Boys, I would rather see a generous thing like that among you than to have a prince of the blood in my school! That is what I call loving your neighbour as yourself, and you know who gave us that command and set up the great example."

You may be sure that the boys applauded long and loud after that.

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 congregation of Victoria church has given a call to the Rev. D. MacVicar of Dromoro. The salary promised is \$900. The Rev. A. W. Cruickshank acted as Moderator.

The annual meeting of the Montreal Woman's Missionary Society was held on Tuesday, March 9th, in Erskine Church. The attendance both from the city and country auxiliaries was considerably larger than any previous year and the interest greater. Four new auxiliaries have been added during the year bringing the number up to twenty-three, and an effort is to be made to reach every congregation in the Province. The total receipts amounted to \$3,143—an increase of \$500. The annual address of the President, Mrs. G. A. Grier, called special attention to the fact that this was the Jubilee year of our Foreign Work and took encouragement from the condition of things now as compared with what they were a half-century ago. A most interesting address was given afterwards by Mrs. Stait, formerly Miss Fraser of the Indoro Mission.

Mrs. Stait and Dr. Buchanan addressed a public meeting in Stanley st. church on Monday evening. Dr. Buchanan is taking advantage of the opportunity to address a number of congregations in the Presbytery with reference to his work among the Bheels.

The Presbytery of Montreal held its regular quarterly meeting on Tuesday and Wednesday, March 9th and 10th. There was a good attendance. As is always the case at the spring meeting a large portion of the time was taken up with routine work preparing for the meetings of the Missionary Committees, the Synod and the General Assembly. The Rev. Dr. Muir, of Huntingdon, applied to be allowed to retire from the active duties of the ministry owing to the state of his health. A medical certificate being furnished the application was approved. The Commissioners appointed to the Assembly are the Rev's. J. E. Ducloux, Dr. Macdonald, John Nichols, George Whillans, N. Waddell, C. B. Ross and E. Scott (by rotation). Dr. MacVicar, P. H. Hutchinson, A. Rawat, Dr. Thomson, Dr. Scrimger, W. R. Cruickshank, Prof. Ross and Dr. R. Campbell; elders, James Rodger, James Brodie, W. Paul, John Herdt, David Morrice, W. D. McLaren, William Drysdale, Dr. Christie, D. Torrance Fraser, Donald McPhee, Alex. Cameron, Alex. Clark, Alex. McFee, James Ross (Stanley

Among the missionary reports presented, that regarding the Chinese work was most encouraging. Under Dr. Thomson's able management this effort continues to increase its hold on the interest of the city churches. Two new schools have been opened during the year in churches in addition to a regular day school taught by Miss Thomson. About five hundred dollars were raised by the Chinese themselves and as much more has come from special sources outside the Assembly's Foreign Mission Fund. In order to awaken a deeper interest in mission work among their fellow countrymen at home arrangements have been made for the appointment of a native preacher in the Canton district from which they all come. With the approval of the Assembly's Foreign Mission Committee the Montreal Woman's Missionary Society has made itself responsible for his support, but it is confidently expected that the whole amount necessary will be provided by the Chinese Sunday schools without interfering with the support of any other work.

The Presbytery sustained the call from Beauharnois and Chateaugay to Mr. J. D. Anderson, B.A., and appointed his ordination and induction for the 25th inst. Arrangements were also made for the induction of the Rev. J. W. McLeod at Howick and Riverside on the 31st inst. his translation having been agreed to by the Presbytery of Glengarry. Leave was granted for moderation in a call at Victoria church and

at Cote des Neiges. At this latter point, however, there is likely to be some rearrangement of the field before action is taken and a Committee was appointed to deal with the matter.

Considerable time was spent over the remits from the Assembly. The reduction in representation was approved as also the discontinuance of the billeting system, but not the fixing of the place of meeting at any one point and it was finally decided after a good deal of discussion to make no return regarding the payment of Commissioners' expenses. The Board of Publication was disapproved but the proposal to appoint a paid editor for Sunday school help approved. Dr. Moore, of Ottawa, was nominated as Moderator of the Assembly and Dr. Macdonald, of Dundee, for the Synod of Montreal and Ottawa.

The Rev. C. B. Ross gave a well digested report on Christian Life and Work, and the Rev. J. R. Dobson another on Young People's Societies.

NORTH WEST NOTES.

The Presbytery of Brandon has nominated the Rev. Dr. Moore of Ottawa for the Moderatorship of the General Assembly, and the Presbytery of Calgary has nominated the Rev. J. C. Herdman, B.D.

The congregation of Deloraine in the Melita Presbytery has called the Rev. Peter Fisher of Biasevain and the call has been accepted.

The Rev. John Ferry, formerly of Qu'Appelle has accepted a call to Chater, near Brandon and will be inducted on the 16th inst.

Plans are being prepared for the erection of a church during the coming summer at Blythfield in the Presbytery of Winnipeg.

Rev. Prof. Hart and Miss Hart are in Geneva, Switzerland. The latest news from them is of a very gratifying character. Both are much improved in health.

Negotiations of an important and promising character are going on between the University of Manitoba and the Provincial Government. At present the Government makes a grant of \$1,500 per annum to provide and maintain laboratories and classrooms for the teaching of the natural sciences, the teaching being given by professors whose salaries are paid by the denominational colleges. It is now proposed that the Government erect a suitable university building at a cost of about \$60,000 and charge the interest on this sum against the university land grant, and also that the Government provide annually \$10,000 or 12,000 to pay salaries and otherwise equip this institution for the teaching of the sciences. It is expected that the building will also provide quarters for the bacteriologist who has lately been appointed by the Provincial Government, and also in the meantime for the Normal school, which now is being carried on in one of the city public schools. The scant means of the province seem to make this combination necessary for the present, but although a normal school apart from a model school is far from an ideal management, the proposal upon the whole is a decided improvement on what we now have, and it is to be hoped that the Government will have the support of the legislature in giving effect to the proposal.

During the Month of March, twenty-five years ago the first Presbyterian congregation in Winnipeg was organized, although services had been carried on in Fort Garry as an outpost of the old Kildonan congregation for several years before that; and Knox church is making somewhat elaborate arrangements to celebrate the completion of the first quarter-century of its history. The celebration is to cover the greater part of a week. On Sabbath the 21st of March the services will be conducted by the Rev. Joseph Hogg, of St. Andrew's, and the Rev. R. G. MacBeth, of Angustine, two of the off-shoots of Knox Church. On Monday evening there is to be an anniversary gathering of the Sabbath school and Young People's Societies. On Tuesday evening Dr. Bryce will give a lecture illustrated by stereopticon views setting forth the history of the congregation, and scenes from "the old times." Wednesday evening will be marked by a gathering of the Presbyterian congregations of the city, and addresses

will be given by Rev. Prof. Baird, O. W. Gordon, and Donald Munro. On Thursday evening there will be a social gathering of the congregation and its friends. Refreshments will be provided by the ladies, and addresses will be given by representatives of the Methodist, Anglican, Congregational and Baptist Churches. The anniversary services will also be continued on the succeeding Sabbath. There are now nine Presbyterian congregations in Winnipeg.

GENERAL.

Knox church, Ottawa, have extended a call to Rev. Mr. Ramsay, Mount Forest.

Rev. John Somerville, D.D., of Owen Sound, is suffering from an attack of pneumonia.

W. A. McLean, of Knox College, has received and accepted a call to the Presbyterian church, of Oak Lake, Man.

The offering contributed in Knox Presbyterian church, South London, in aid of the Famine Fund for India amounted to \$165.

Rev. A. McLean was inducted to the pastorate of the Presbyterian congregation Oak Lake, St. David's Man., on March 2nd.

The Rev. Alexander McMillan, of St. Enoch's church, Toronto, gave a very interesting lecture in the Presbyterian church Niagara Falls, on Tuesday evening March 9th, on the Scottish Covenanters.

The congregation of the Presbyterian church, Russell, have given a call to the Rev. Mr. Saddler, which he has accepted. He was inducted on the 16th inst. There has been no settled minister there since Rev. O. Bennett left.

There is some talk of erecting a church in connection with the Presbyterian mission on the Tyendinaga Reserve a few miles from Deseronto. Contributions of money and material have been offered for the purpose, and a plot of land will also be given if necessary.

The Bible class of St. Andrew's church, Peterboro, Ont., has decided to contribute the sum of \$500 to Queen's University, Kingston, payable in instalments of \$100 a year for which they will have the privilege of sending a student to the University each year for ever.

The anniversary services at Blekney Presbyterian church, Sunday March 7th, were largely attended. The following evening a successful tea meeting was held, at which quite a number from Almonte were present. St. John's church choir, of Almonte, furnished the main part of the music.

Twenty-eight new members were received at the First Presbyterian church, London, March 7th, twenty-four at St. Andrew's, and five at Knox. The Friday evening preparatory services at St. Andrew's were conducted by Rev. Mr. Fowler, of the Christian church, and at Knox by Rev. Mr. Pedley of the First Congregational.

A Sabbath school was opened at the village of New Toronto on Sunday the 7th March by the Rev. Joseph Hamilton, pastor of the Mimico Presbyterian church. The attendance was large, which promises much for the future prosperity of the school. Mr. Hamilton has been laboring indefatigably to relieve the spiritual wants of this village. We feel sure his efforts will be crowned with success.

Dr. Torrance, as Clerk of the Presbytery of Guelph, has had placed in his hand, a call from the congregation of Madison Ave., Cleveland, O., to the Rev. Dr. Jackson, of Knox church, Galt. Accompanying letters give assurance that it is unanimous and cordial, and that should it be accepted there is the prospect of a comfortable and prosperous settlement. Steps are being taken to summon the Session and congregation of Knox church to appear for their interests at the meeting of Presbytery to be held in Flora on the 16th March, when it is expected the call will come up for consideration and decision.

At the last regular meeting of the Knox College Students' Missionary Society the following officers were elected for the ensuing college year:—President, G. Arnold, B.A.; First Vice-President, D. B. McDonald, B.A.; Second Vice-President, H. McCulloch, B.A.; Rec. Sec., F. A. Wicher, M.A.; Cor. Sec., R. J. Ross, B.A.; Treasurer, J. T. Taylor; Fin. Sec., M. Mc-

Arthur; Sec. of Com., A. O. Wishart; Councilors, A. L. Burch, J. Burkholder, P. Reith, W. Martin. The following missionaries were appointed for the summer: In British Columbia (Kamloops Pres.)—Field, J. R. Harcourt; New Denver, W. J. Booth; Barkerville, Geo. Mason. In Northwest Territories—Longlaketon, J. L. Cameron; Gilbert Plains, A. Ormiston; Brookdale, G. M. Dunn; Ellisboro', O. M. Wyse. In Ontario—Mine Centre, R. C. McDermid; Rat Portage Mines, Geo. Kendall; Larbert, J. A. Moir; Ocellus Inlet, H. McCulloch; Franklin, B. M. Smith; Dorset, J. R. Brown; Spragge, T. Oswald; Kilworthy, M. McArthur; Aspdin, W. Hare; Carling, W. N. Carr; Black River, T. R. Robinson; Bethune, J. W. Little; Malton, G. B. Wilson; Buxton, W. A. Bremner; Kippawa, T. Dodds; Warren, T. C. Hood; Byng Inlet, J. Burkholder; Depot Harbor, J. T. Taylor, Iron Bridge, T. E. Scott; South Bay, R. J. Ross; Squaw Island, J. L. McPherson; Loring, A. L. Burch; Lake Joseph, H. J. Pritchard; Berriedale, A. O. Wishart; Marmora Mines, P. Reith.

PRESBYTERY OF BROCKVILLE.

Met at Cardinal February the 22nd. Every minister in the Presbytery was present, also a goodly number of elders. Rev. Edward Aston was the moderator. Mr. Danby, of North Augusta, tendered his resignation of his charge. Messrs. Mackenzie and Sinclair were appointed to confer with the congregation. A call to Rev. Mr. Abram, of Burlington, from St. John's Church, Brockville, was presented by Mr. Mackenzie. After Mr. Watson was heard, in support of the call, it was agreed to sustain 'he same as a regular gospel call. Provisional arrangements for the induction of Mr. Abram were made as follows: The moderator to preside and induct, Mr. Wright to address the people, Mr. McDiarmid to address the minister Mr. McEachern to preach, the Clerk to appoint the date. The Home Missions report was presented by Mr. Stuart. The report on augmentation was presented by Mr. McDiarmid. The Clerk was authorized to write to Dr. Warden in regard to the reduction of grant made at Athens, Toledo. Mr. Macfarland presented a most encouraging report on Church Life and Work. Messrs. Stuart, Mackenzie and Wright opened a most interesting discussion on the report just presented. A conference followed. Mr. Mackenzie reported on Y. P. Societies. It was recommended that sessions encourage these Societies in the good work in which they are engaged, urge them to greater liberality and instruct them in the doctrines and polity of our church, and that a Presbyterian of Young People be formed. Members failing to attend 75 per cent. of the meetings of Presbytery shall hereafter be deemed disqualified for appointment as Commissioners to the General Assembly. It was agreed to adhere to the regulations of the Probationer's Scheme.

Commissioners to the General Assembly were elected as follows.—W. A. Mackenzie, Hugh Cameron, Joseph Higgins, J. J. Wright, Edward Aston, Ministers; James Cumming, Wm. Clark, Newton Coesitt, Jno. Fraser, Robt. Toye, Elders. The report on remits were received 1. As to the reduction of representation to the General Assembly, it was agreed to sustain the remit. 2. As to permanent place of meeting, Not sustained. 3. As to the appointment of a Board of Publication. This remit was sustained, but no editor was nominated. Dr. Campbell of Renfrew was nominated moderator of the General Assembly, and Rev. W. A. Mackenzie of the Synod. Messrs. Jno. A. Sinclair and Alexander Ross were appointed on Synod's Committee on bills and overtures. The treasurer's report showed the total amount available for the current year to be \$379.53. Standing Committees were appointed as follows.—On Augmentation—H. J. McDiarmid, J. A. Sinclair. On Home Missions—J. Stuart, J. J. Wright and Jas. Cummings; On Church Life and Work—Jno. F. Macfarland, D. G. S. Curvey, J. M. Kellow and Jno. McCaughy; Sabbath Schools—B. Cameron, D. McEachern, J. P. Fox, and Wm. Kilgour. On Statistics—G.

MacArthur Jno. M. Macalister and Wm. Clark. Systematic Benevolence—Robt. Toye, M. Danby and L. Cameron. Examination of Student—J. A. Sinclair, J. Stuart, Geo. MacArthur, J. J. Cameron and Gordon Watson. On Remits—J. J. Wright, James Madill, A. Cameron and E. Aston. On Young Peoples Societies—W. A. Mackenzie, Jos. Higgins, D. Stewart, W. J. Corbett and J. M. Macalister. A Conference will be held at next meeting on "The Relation of the Church to Politics," and "On Settlement of Ministers in Vacant Congregations." Mr. Sinclair gave notice that he would move that the July meeting be abolished.—George MacArthur, Pres. Clerk.

THE PRESBYTERY OF BARRIE.

Met at Barrie on March 9th, at 10.30 a.m., and was largely attended by the members. Mr. W. R. McIntosh, B.D., was elected Moderator for next term. Two calls from vacant congregations were sustained, one from Aurie, etc., to Rev. W. Gallagher, the former pastor who resigned last September, and the other from Burk's Falls to Mr. Carswell, who has laboured there as ordained missionary for a year. Mr. Hewitt resigned the charge of First East, Burn's and Dunn's churches. The charge will be declared vacant on the 21st inst. Mr. Leishman, of Angus, was appointed moderator of the vacant session. A petition from some residents of Fergusonville, who are members of the Hillsdale Church, desiring fortnightly services by Mr. Sikens in their village was received, and referred to the pastor and session of Hillsdale for their consideration. The list of members elected to represent the Presbytery at the General Assembly to be held at Winnipeg in June next is as follows. Ministers, Messrs. Henry McLeod, Clarke Smith, Leishman, McCrae, Campbell, Findlay, Burton and Burnett; elders, G. Grant, M.A., J. A. Mather, James Ross, (Or), J. Strachan, J. Jamieson, T. McKee, John Cowan, Wm. Aikens, H. McGuire and John Turner. A report was received from the committee on Y. P. S. C. E. The remits of the General Assembly were considered and findings come to, viz., That the time has not come to reduce the representation of Presbyteries in the General Assembly. That either Toronto or Montreal should be chosen as the permanent meeting place of the Assembly. That the remit on the Mission Board be not approved, that the overture of the Owen Sound Presbytery on the reception of ministers of other churches be not approved, no additional legislature on the subject being required. That the Sabbath School Committee be authorized to carry the debt for another year, that the providing of Sabbath School material be remitted to the Sabbath School Committee, and that Mr. Fotheringham be engaged as editor and transferred to Toronto. Messrs. Pogue and Leishman were appointed to consider the remit on uniformity in public worship and report at next meeting. An extract minute of the Presbytery of Lanark and Renfrew with reference to the formation of a new Presbytery, which would take in a portion of Barrie Presbytery was considered at some length. Mr. Findlay indicated on the map the portion which in his opinion Barrie would have to surrender. After discussion Messrs. Moodie and Findlay were appointed to prepare a statement regarding the proposed division of the Presbytery to be sent to the ministers and sessions affected that they may be able to give their views on the subject at next meeting. Leave was given to the congregation of Edmund to mortgage their property for \$500, and to Notawa to sell the old church lot. The next meeting was appointed to be held at Barrie on Tuesday, May 4th, at 10.30 a.m.

Robert Moodie,
Clerk.

THE PRESBYTERY OF INVERNESS.

The Presbytery of Inverness visited Margaree Harbour, Strathlorne, and Margou, on the 2nd, 3rd, and 4th of February, and found these congregations progressing favorably. Mr. Thompson supplies the three churches of Margaree Harbour, Big Interval and Chelcamp. His work is highly ap-

preciated as it deserves to be. He is the first pastor of that congregation, and completed his first year there in June last. The people are grateful for the aid given from the Augmentation Fund without which they could not support a pastor. The charge is a weak one, and deserves every encouragement. Subscriptions for stipend are up to \$50 and \$60, and these subscribers can only get preaching two Sabbaths out of three. When Mr. Thompson was inducted the people promised to pay \$500 stipend annually. Since then they have decided to raise \$550. This step in advance is very creditable to them.

Strathlorne had a prosperous year. Services in the church were well attended as a rule when weather and roads were favorable. Some of the people coming 8, 9, and 10 miles. Weekly prayer meetings conducted by the pastor in outlying districts are generally crowded, though held at 11 a.m. or 3 p.m. There are five sub-schools, and a O.E. Society. Some of the elders conduct weekly prayer meetings in their own districts. Almost every family has family worship twice a day. Eleven were added to the church during the year. The total giving of the congregation for 1896 was \$2025, of which \$825 was paid on church; \$260 on manse and other congregational objects, \$637 in stipend; \$173 for the schemes of the church, and \$375 in clothing for Labrador Mission. The pastor's hands are strengthened very much by a good staff of elders, a good Board or Managers, the C. E. Society and W. F. M. Auxiliary.

Mabou and Port Hood.—In summer Mr. Bayne, the pastor, preaches every Lord's Day in the two churches, twelve miles apart. In winter Port Hood gets every third Sabbath. Mr. Bayne attends to the spiritual needs of his field with great care and success. Eighteen were added to the church during the year. The total giving of the congregation was \$1414. Numerically, this is the weakest congregation in the Presbytery. In loyalty to the schemes of the church it takes the lead. Some of the people give liberally; some give little, some give nothing. That seems to be the way in all our congregations. There are more than corners where the grace of liberality needs to be cultivated.—D. McDonald, Pres. Clerk.

GOLD AND SILVER ORES.

What is Their Value?

This valuable little text book describes in detail, field testing of gold and silver ores. The apparatus advocated is of the simplest and cheapest character.

Advantage is taken of the fact that any prospector must have a pan, a pestal and mortar and a sieve to prospect for gold ore.

To make a complete quantitative estimation of the ore, two other gold pans are used which will nest in the prospectors pan, and a small portable box of simple ingredients, conveniently carried in a pack sack completes the outfit, the actual additional weight being very trifling.

When we recognize that with such a simple and cheap combination, gold ore, as low as \$2.00 to the ton, can be tested in a prospectors tent, as well as in the laboratory or collar, it will be recognized that the outfit has been got together to accomplish results which as far as we are aware has never been attempted elsewhere and letters, which have been received from other countries as well as throughout the Dominion, would appear to corroborate this impression. It is well to call attention to the fact that the outfit is divided into two parts, the first one is quoted at \$13.00, and the other at \$6.00.

In the little manual it is pointed out that the former outfit, viz., the \$13.00 part is all that the great majority of prospectors of others interested in the testing of gold will need, but that the mining engineer and advanced student can make a complete and exact estimation with the whole outfit which they could not obtain under ordinary assaying methods with an outfit costing less than \$250.00.

POVERTY OF THE BLOOD.

A Trouble that is Making the Lives of Thousands Miserable.

It Brings in Its Train, Nervousness, Pains in the Back and Side, Headaches, Heart Palpitation and Results Fatally Where Efficacious Treatment is Not Resorted to.

From the Sussex, N.B., Record.

There are many ways in which people may prove benefactors of the human race. There are those who of their abundance spend large sums in erecting public buildings and beautifying public parks. Others spend their money in charitable work, and in alleviating the sufferings of less fortunate fellows, and for these acts these people are honored. The person who having obtained relief from sickness and makes public the means by which health was regained, is none the less a public benefactor. Among these latter is Miss Elena O'Neil, daughter of Mr. Jas. O'Neil, a well to do farmer living near Millstream, Kings Co., N.B. Miss O'Neil was attacked with anemia (poverty of the blood) a trouble unfortunately too common among the young girls of the present day, and one which is certain to terminate fatally if not promptly checked, and the blood enriched and renewed. Having discovered a remedy that will achieve this happy result, Miss O'Neil is willing that less fortunate sufferers may reap the benefit of her experience. To a correspondent of the Record, Miss O'Neil related the story of her illness and cure. She said: "I believe that had I not begun the use of Dr. Williams' Pink Pills my trouble would have ended fatally. My illness came about so gradually that I can scarcely say when it began. The first symptoms were a loss of color, and a feeling of tiredness following even moderate exertion. Gradually I became as pale as a corpse, and was extremely nervous. Then I was attacked with a pain in the side, which daily grew more and more intense. I coughed a great deal and finally grew so weak that if I went upstairs I had to rest when I reached the top. My appetite forsook me. I was subject to spells of dizziness, and severe headaches and was gradually wasting away until I lost all interest in life. I had tried a number of medicines but found no relief. In this apparently hopeless condition, while reading a newspaper I saw a statement of a young lady whose symptoms were almost identical with my own, whose health had been restored through the use of Dr. Williams' Pink Pills. This statement was so encouraging that I determined that I would try this medicine. In my case as in that of the young lady whom I had read about, the result was marvellous. The pain in my side from which I had suffered so much, disappeared, my nerves were strengthened, my appetite returned and my whole system seemed to be strengthened and renewed. I am now as well as any member in the family and have not known what sickness was since I discontinued the use of Dr. Williams' Pink Pills. My gratitude towards this grand medicine is unbounded and I hope my statement may be the means of bringing encouragement and health to some other sufferer.

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss O'Neil prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood and bring a rosy glow of health to the cheeks. They are a specific for troubles peculiar to females, such as oppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are sold in boxes (cover in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

OBITUARY.

REV. JOHN MUTCH.

Widespread regret will be felt throughout church circles in this city at the announcement of the death of Rev. John Mutch, which occurred at 1.15 o'clock on the morning of March 13. It was hardly more than a week since Mr. Mutch was seized with the illness which ended fatally, and during that time he had suffered greatly, although skillful medical care had done all that lay in scientific knowledge in alleviating physical pain. The ailment which so suddenly prostrated him was appendicitis, and while from the first very little hope was entertained of his recovery, his life was prolonged for some days. The deceased gentleman had been pastor of Chalmers' Church for twelve years, and during that time he not only made himself beloved by his own congregation and those whom he came in contact with in the discharge of his duties as a Christian minister, but he compelled the respect and esteem of the general community. Mr. Mutch was born near Montrose, in the County of Forfarshire, Scotland, December 16, 1852. When only a few months old he came to Canada, his parents settling in the Township of Egrement, Grey County. He received his education at Hamilton Collegiate Institute, at Toronto University, where he took the degree of B.A. (1880) and M.A. (1881), and at Knox College, from which he graduated in 1884. During his college course he had charge of the Brockton Mission. After graduation, he was inducted as the first minister of what is now Chalmers' Church, one of the largest and most prosperous Presbyterian congregations of the city, where he labored with great success until his untimely death. Deceased married a Hamilton lady, who, with five children under twelve years of age, survive him.

A DISTINGUISHED AUTHOR.

By the death in Montreal last week of Margaret Murray Robertson, at the ripe age of seventy three, a very distinguished author passed away from the Canadian world of writers. Miss Robertson belonged to a very brilliant Scotch family, which produced such men as the late Prof. Robertson Smith—perhaps the most notable figure which has appeared in Scotch theology since the disruption—but, though born in Scotland, she spent most of her long and useful life in Canada. Her father was the Rev. James Robertson, of Sherbrooke, where one of her brothers, the Hon. Joseph Robertson, still lives. One of her brothers, Andrew Robertson, was thirty years ago one of the leaders of the Montreal bar, of which subsequently another brother, W. W. Robertson, Q.C., was Batonnier. The death of one of her sisters, Mrs. Mary Robertson Gordon, the wife of Rev. D. Gordon, seven years ago, is still keenly felt as a severe loss to the Presbyterian Church in Canada, but she left an indelible impress upon its intellectual and missionary life. Several of her sons—J. Robertson Gordon, C.E., Prof. Gilbert Gordon, of Trinity University, Dr. A. R. Gordon, of Toronto University, and Rev. C. W. Gordon, of Winnipeg—have already won distinction and show that they inherit some of their mother's intellectual vigor and literary ability. Miss Robertson's literary work was better known in the old country and the New England States than here, but in Canada her books found many appreciative readers, and warm admirers. Among the best-known may be mentioned "Christie Redfern's Troubles," "Shenao," "David Fleming's Forgiveness," "Janet's Love and Service," "The Two Miss Jean Dawsons."

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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful, a great favorite with children. Consumers should ask for and be sure that they get the genuine

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PRESBYTERY OF HURON.

The Presbytery met in Clinton on the 9th inst. Elders' Commissions were called for and the roll for the year made up. Reports on Church Life and Work, Sabbath Schools, and Christian Endeavor, were read by Messrs. Muir, Shinn, and Fletcher respectively, and disposed of in the usual way. The Report on the Reception of Ministers was disposed of. A Presbyterian Christian Endeavor Society was organized. The following were elected Commissioners to the Assembly, all by rotation: Messrs. McClain, Acheson, Anderson, Muir, Fletcher, Munsters, and McKay Harold, Bassett, Wilson, and McIvlean, Elders.

Messrs. Muir and D. D. Wilson appointed members of the Synod's Committee of Bills and Ordinances.

Dr. Moore, of Ottawa, was nominated as Moderator of next Assembly. The following deliverance was given unanimously respecting the Temperance question as at present before the Ontario Legislature, whereas a Bill is now before the Legislature of Ontario affecting the present license law of this Province, the Presbytery, while acknowledging the advance towards a further restriction of the Liquor Traffic in the aforesaid Bill, regard the Legislature as not fulfilling the expectation of the people of the Province and would recommend the following amendments:

1st. That two licenses instead of three be granted for the first 1,000 of

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

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

cure all Liver Ills and Hood's Pills Sick Headache. 25 cents.

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Fragrance

"SALADA"
CEYLON TEA

Sold Only in Sealed Lead Packets

25c, 40c, 50c and 60c per pound.

the population, and one for each additional 1,000.

2nd. That the hours for closing be from 7 p. m., to 7 a. m.

3rd. That the law be made more stringent respecting guests in hotels.

4th. That the law granting licenses to clubs be abolished.

The next meeting is to be held in Clinton on the 11th of May at 10:30 a. m.

A. McLEAN, Clerk.

ST. JOHN'S CHURCH, MONTREAL.

The annual meeting of St. John's French Presbyterian Church, Montreal, was held on Thursday, 11 February, Rev. J. L. Morris, M.A., was called to the chair, and Joseph Martel, chosen Secretary. Rev. Dr. Amaron, pastor, presented the report of session. Twenty-five new members were added to the church. The contributions of the people for current expenses show an increase of \$400, being about \$900. Towards the new building, the people have given in a 1 \$1,000. The schemes of the church, have received \$60. The debt on the new church has been reduced to \$5,000 during the year. The sum of \$2,500 is still imperatively needed and the congregation looks to more favored sister churches for assistance. The importance of the work carried on by our French churches cannot be exaggerated as the priests lose their power over the people, they become indifferent to religious ordinances, and fall into infidelity. The duty to preach to them the simple gospel of salvation is very plain.

KNOX CHURCH, GODERICH.

The annual meeting of the congregation of Knox church was held in the lecture room, Feb. 5th. There was a large assembly of members and adherents. The pastor presided. Interesting reports were presented from the different organizations, all of which showed that the congregation was in a prosperous condition.

In the report from the Session, which was presented by the pastor, it was noted that fifty names were added to the communion roll, and 39 removed, making an increase of 11 over last year, and leaving 550 now on the roll. It also called attention to the limited number of sittings in the church, and stated "that the growth of the congregation depends upon the extension of the church office." The congregation appointed the board of managers, as a committee to consider this question, and report at another meeting. The following reports were read:

The Sabbath School report showed that there are 501 names of scholars on the roll, and 41 teachers. Its expenditures were \$277.96, with a balance on hand of \$174.

Report from the Y.P.S.C.E., Expenditures, \$102.32; balance on hand, \$3.65.

W.F.M.S., the number on the roll is 47, and the total contributions \$145.73.


The McGillivray Mission Band, reported. There has been an increase of 51 members over last year, making 218, of whom 119 are girls and 99 boys. The average attendance was 90. Expenditures \$195.

The Dorcas Society has done good

work. \$48.80 had been expended in alleviating the sufferings of the poor.

The board of managers reported that after meeting all demands the balance of \$133 is carried over with which to begin another year.

The amount paid for strictly congregational purposes was \$3016. The amount paid to the schemes of the church was \$1064, and was apportioned as follows:—Ordinary college fund, \$20; special college fund, \$120, Home Mission fund \$121, Augmentation fund \$70, French Evangelization \$85, Foreign Mission Fund \$227, W.F.M.S. and McGillivray Mission Band (exclusively for work among women and children in foreign lands) \$326, Aged and Infirm Ministers' fund, \$20, Widows' and Orphans' fund \$20, Assembly Expense fund \$15. For other benevolent purposes \$286 were expended, making \$4366 as the total payments for all pur-

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HOME MISSION COMMITTEE

The Home Mission Committee will meet in the Lecture Room of St. Andrew's church, on Tuesday, March 30th, at 9 a. m.

All claims for work done during the past 6 months must be in the hands of the secretary, Dr. Warden, by the 25th March.

All applications for appointment (or reappointment, from Students, Catechists and Ministers, must also be forwarded by that date. No names can be added, after the completed list of applicants has been made up and printed. Blank forms for those desiring Mission work can be had on application.

According to resolution of last year, Conveners of Presbyteries Home Mission Committees, will report at this meeting, as to the efficiency of the Missionaries who have laboured in their bounds, during the year.

WM. COCHRANE,
Convener, H.M.C.

Brantford, March 1st, 1897.

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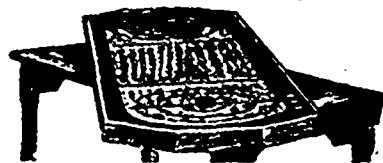
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