

Pages Missing

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A LOVE-FLOWER SONG.

It's love that makes the star beam in the darkest stormiest night;
And love that leads the lilies to the blessedness of light;
And love that weaves the mystery of all the red and white
Of the roses in the gardens of my dearie!

It's love that leads the songbird to the haven of its rest.
And love that brings the dew down to the violet's lowly breast;
And love of all the flowers is the sweetest and the best
In the gardens that are blooming for my dearie!

OVER LAND AND SEA.

We learn from statements already published, that at the approaching Jubilee Synod of the United Presbyterian Church in Scotland, the total number of Sabbath Schools and Bible-classes will be reported as 1,665, with 12,875 teachers, and 143,610 scholars.

President William R. Harper, of the University of Chicago, thinks that teachers of Sunday schools stand in as much need of training as other teachers, and that much of the present incompetent teaching does positive harm. Having been chosen superintendent of the Hyde Park Baptist Church school, he will try to put his ideas into practice. His scheme includes an experimental school and a normal course the latter to comprise a study of methods of teaching and to be tested in the experimental school.

Glasgow is a city of great schools. In one district three Free Churches report respectively about 1,200 (Kinning Park), 1,000 (White Memorial), and 1,300 (St. Mary's Govan) young people under religious instruction.

One hundred and fifty physicians examined 5,255 pupils in the public schools of New York City, and found among them 140 cases of measles, mumps, croup, scarlet fever, diphtheria, and other contagious diseases; ailments of the eye which were in greater or less measure infectious, and fifty children infested with vermin. These "cases" were all excluded from the schools for the time being. Each one of them was a focal point of contagion. The policy of medical inspection is to proceed regularly hereafter, so that the sources of contagion will be largely lessened in the city. Other cities may profitably follow the example set in New York.

A young Sunday school teacher, a poor seamstress, one Sunday gave to a rough street Arab a shilling to induce him to go to a Sunday-school. That boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.

One of the strongest testimonies we have ever heard to the evangelistic value of a Sabbath School was given by a Glasgow minister a few days ago to a meeting of teachers. He said he had had experience of good home missionaries and other valuable agencies in connection with his congregation, but affirmed that he had known

of more families becoming church-going through the efforts of teachers following up the children in their classes than from any other cause. They were not always able themselves to deal with the parents, but when they could not they reported the facts to himself or his office-bearers, and the cases were looked after.

The annual report of the U.S. Immigration Bureau for the fiscal year 1896 shows the following percentages of illiteracy among immigrants: Immigrants from Portugal, 77.69 per cent. illiterate; from Italy, 54.59 per cent.; from Austria-Hungary 38.92 per cent.; from Germany, 2.96 per cent.; from Sweden, 1.16 per cent.

Queen Louisa, of Denmark, is next after Queen Victoria the oldest of the sovereign ladies of Europe. She was born in 1822 Princess Louisa of Hesse-Cassel, and on her father's side is related to the royal family of England. However, in 1842 she married Prince Christian of Denmark, a poor but most excellent gentleman, who later came to the Danish throne under the title of King Christian IX. Through her early married life Queen Louisa was rich only in beautiful daughters and handsome sons. It has been purely by her own ambitious efforts that this lady sees herself to-day the mother of the future Queen of England, the present King of Greece and grandmother of the Czar of Russia. A more contented, proud old lady it would be hard to find than Queen Louisa, who has achieved all her pet ambitions.

Dr. Nansen, the explorer of Polar seas, has given a notable example of the value of small things. He brought back samples of dust found on the ice floes between Iceland and Greenland, and a naturalist of the University at Upsala, has found sixteen varieties of minute unicellular plants. As they are the same as the species found in dust from Behring Straits, it is concluded that there is an open communication between the seas east of Greenland and north of Asia. In the same dust twenty varieties of minerals have been found, indicating an origin in Northern Siberia.

Empress Frederick of Germany, one of the wealthiest women in Europe, receiving an allowance from the Prussian treasury as widow of a king of Prussia, and an annuity from the English treasury of \$40,000 a year, besides which she has inherited the major part of the great fortune of the Franco-Italian Duchess of Galliera. At the time when her husband, Emperor Frederick, succeeded to the throne, there were in the hands of Baron Kohn, the private banker of the old Emperor William, no less than 54,000,000 marks (\$10,000,000), which were bequeathed to Emperor Frederick on the understanding that it was to constitute a species of family treasure, controlled by the head of the house of Hohenzollern for the time being and to be used for the benefit of the family. This went to the Empress Frederick.

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Toronto, April 23, 1897

THE SUNDAY CAR BATTLE.

THE Sunday car struggle has fairly begun. The citizens of Toronto will be called upon, on the 15th of May, for the third time, to say whether street cars shall run on the Lord's Day or not. We look for an emphatic "No"! and we hope the emphasis will be so unmistakable that for years to come no other expression of the popular will shall be deemed necessary. It is well to be hopeful, but at the same time it is well to bear in mind that the hopes generally fulfilled are those for the fulfilment of which no pains are spared. In the campaign now opened it is well to understand that every inch will have to be fought for and if the victory is to be decisive an extraordinary effort must be put forth. We are glad to notice the unmistakable interest taken in the question by young men. The young men can do Trojan service in this battle, for the other side—the pro Sunday car men are depending greatly on capturing the young men. There are many organizations of young men in Toronto, connected with the churches, we hope every such will become a centre of activity in the good cause. Every congregation ought to organize specially and on the Wednesday evenings after prayer meeting steps to arrange for canvassing and bringing out the vote. The wards have been already organized and placed under the direction of committees, but these committees must be backed up by energetic workers ready to do everything possible to secure an overwhelming majority. Quiet house to house canvassing will be found to be effective. In this work the churches can do inestimable service by attending to every member on the congregational roll. Every member ought to be visited in his or her home by the elder of the district or other respected and influential church member and the case urged on the highest grounds of Divine command and human necessity. If SYMPATHETIC, THOROUGH WORK be begun NOW there will be time to account, in a business like way, for every vote. One thousand young men; one thousand young women and one thousand not young men or women ought to be actively at work in the field now. The organization is reported to be good, but depend upon it the other side is not idle and men of influence have enrolled them-

selves for the Sunday car. Money will be plentiful with them and they will strain every nerve for a successful issue. Full well they know that if defeated now the goal for which they are making will be farther away than ever. They are experienced men. They know how to use electioneering machinery and their practiced hand will fall heavily. They are sanguine and have opened the fight with a vigor and dash that will carry them far. They are making a liberal use of the advertising columns of the daily press, being able to purchase space in that manner, and no useful or promising avenue of help will be neglected. They must be met at every point and met by our ablest men. No half measures will suffice, and we cannot too strongly urge upon every voter to discharge his whole duty in the matter not merely by casting his own ballot but in doing what he can to make it possible for others to do likewise.

On Monday a bugle blast was sounded at the Pavilion meeting. The chairman, Mr. H. O'Brien, launched the campaign wisely and moderately. We hope it will continue in like spirit, firm, courteous and tolerant. Bitterness must be overborne by courtesy and ignorance by argument. The reason against Sunday cars given at the meeting are worthy of thoughtful perusal by all: (1) Any desecration (or that which would introduce any desecration) of the day set apart for Christian worship was, they maintained, hurtful to the best interests of a Christian nation, which, by law, Canada was. 2. Looked at purely from a mental and physical standpoint (apart from the fact of its Divine institution), the experience of mankind showed that one day in seven was necessary for the welfare of humanity. Every breach of that law brings its own punishment and deteriorated the race. 3. Sunday cars would to a considerable extent, destroy the day as a day of rest. They, as citizens, claimed a right to be protected in this. 4. It was unjust to compel any man to work on a holiday which was his by right, whether looked upon as founded on Divine or human laws. To do this was, as had been said, "To enslave the conscience as well as the body of a free man." The instincts of the laboring classes told them that, and there was an increasing feeling in their minds against anything which would increase Sunday labor. The true solution was to make half, or even the whole, of Saturday a statutory holiday.

The women at their meeting on Monday afternoon adopted a spirited plan of work which we hope they will follow up by personal canvassing. They combine a Saturday half-holiday with the Sabbath rest and their resolution is a very commendable one. It is as follows. "Whereas the Creator in His infinite wisdom and love set apart for His creatures one day of rest in seven, we, believing that one generation is simply placed in the position of trustee for the next, hereby resolve to do all in our power to preserve this day of rest inviolate; and we also pledge ourselves to use every lawful means to further the general adoption of the Saturday half-holiday in this city during the months of June, July and August at least, agreeing to refrain from shopping on Saturday afternoon, and also to circulate a petition among the women of the city asking their co-operation in this effort, our motto being Saturday a holiday, Sunday a holy day."

THE CHURCH OF SCOTLAND IN CANADA.

Rev. Dr. Robertson, Superintendent of Missions, has been touring Great Britain in the interest of his vast Western field. He has been received cordially by the brethren of the Home Churches, and has done much to impress the people with the claims of Canadian Missions. The good fruit of his work will doubtless be seen in increased contributions to the Home Mission

funds. The visits of Rev. Dr. Cochrane and Rev. C. W. Gordon have not been forgotten in the Scottish centres of industry, and it goes without saying that the work of the Canadian Church is being bravely heralded by the energetic and eloquent Dr. Robertson.

We regretted to notice that the one note of opposition to Dr. Robertson's appeals has come from Rev. Gavin Lang, Inverness, at one time a minister in Montreal, whose help ought to have been counted upon as a matter of course in anything pertaining to Canada. Dr. Robertson had addressed a request to be heard before the Presbytery of Inverness, on Mission Work in Canada, which, he stated, was a responsible and important work requiring the assistance and support of the people of Scotland. The request was similar to that so cordially complied with by other Presbyteries. But Mr. Lang, if correctly reported in the local press, stated that he had "asked the Colonial Committee of the Established Church of Scotland to bear in mind, in making a grant for Canadian Missions, that they had in that country ministers of the Church of Scotland which the Church had practically thrown overboard and to whom they gave nothing. There was a whole Synod and a Presbytery in British Columbia meeting under the jurisdiction of the Church of Scotland, but they got nothing from the Colonial Committee and their welfare was not even enquired after. They must remember that Dr. Robertson represented a Church in Canada which was outside the Church of Scotland in Canada—a body representative of the old Free and U.P. Church elements. Of course it was a Church doing excellent work and required help, but it was only a common sense thing that if the Colonial Committee had money to give they should not ignore their own brethren, who were equally in need. He had preached in Canada, and he could assure the Presbytery that there was a feeling of bitterness on the part of the brethren there that while they had remained loyal to the Church of Scotland, their existence was never enquired after, and that they got nothing in aid of their own work." It is satisfactory to know that notwithstanding this somewhat specious and ungracious speech, the presbytery agreed to hear Dr. Robertson at their meeting on the 4th of May, and it will not be surprising if the sturdy Superintendent should then enlighten the brethren as to the real situation in Canada. It is safe to predict that should he do so the Rev. Gavin Lang's snort will have but little effect on the liberality of Inverness and its Presbytery.

Church Union in Scotland. At the last General Assembly of the Free Church of Scotland a committee was appointed in regard to the union of the Free and United Churches. That committee has worked throughout the year, and at its last meeting, held recently, is said to have decided to report that in view of what has occurred during the year it is convinced that the time has come for a definite step in the direction of union. Meetings have been held in all parts of Scotland and parties of all phases of opinion in regard to the union have been consulted, with the result that opposition has been very largely modified and, in some cases, changed into cordial approval. Two of the great champions of anti-unionism in other days are said to be at present cordially co-operating with those who favor the consolidation of the two Churches. It is believed that at the approaching General Assembly of the Free Church steps will be taken toward formal negotiations for union.

THE QUIET HOUR.

I ask not for Thy love, O Lord: the days
Can never be no when anguish shall atone.
Enough for me were but Thy pity shown
To me as to the stricken sheep that strays,
With ceaseless cry for unremembered ways.
Oh, lead me back to pastures I have known,
Or find me in the wilderness alone,
And slay me as the hand of mercy slays.

I ask not for Thy love, nor e'en so much
As for a hope on Thy dear breast to lie;
But be Thou still my Shepherd—still with such
Compassion as may melt to such a cry:
That so I hear Thy feet, and feel Thy touch,
And dimly see Thy face ere yet I die.

GEORGE J. ROMANES.

THE PROPOSED NATIONAL JUBILEE CELEBRATION SCHEME.

THE VICTORIAN ORDER OF NURSES.

Written for the Review

The National Jubilee Celebration Scheme proposed by Her Excellency the Countess of Aberdeen, as a fitting Canadian Memorial of the sixtieth year of the reign of our beloved Queen, is now before the Canadian people. It is one which should commend itself to them, not only as following out the expressed wishes of Her Majesty, in ministering to the suffering and the poor but also as being closely connected with the country's well-being.

We all know the great importance of skilled nursing in the care of the sick and many of us have reason to appreciate the advantage of well equipped Hospitals at our doors. But too many of our fellow-countrymen—and those among the most enterprising and laborious—are wholly deprived of such inestimable privileges. The settlers in the Northwest and other isolated regions must, in cases of severe illness or accident, depend entirely on such care as the resources of the family or the help of some kindly neighbour can supply, and with all the will in the world to help, there may often be unavoidable ignorance of what to do and how to do it! There can be no doubt that not a few precious lives have already been sacrificed to this cause in isolated positions, where neither medical care nor skilled nursing was procurable in time. Several touching instances of the sad results of such lack of effective help in time of need, which were brought before the Annual Meeting of the Woman's National Council in Montreal, last May, probably suggested to the thoughtful benevolence of Lady Aberdeen the noble scheme, which with the assistance of influential and well informed helpers, she has developed into a matured plan for supplying, in our isolated districts primarily, the urgent need so sorely felt.

As many people who would naturally take a warm interest in this patriotic and most Christian movement, are still very imperfectly informed as to its character and the existing need, it would be well if our religious press generally would reprint the substance of a pamphlet published in the interest of the Scheme by the Honorary Treasurer, Professor Robertson of Ottawa. In the meantime, it may be sufficient to say that, before accepting the position of Honorary Secretary he "had an opportunity of bringing the scheme before fourteen meetings of farmers and their wives in Manitoba and the North West Territories," and that "the hearty reception of the scheme was shown in genuine gratitude, as they said they knew their own needs and believed the new Order could help them successfully?"—In conversation with a number of ladies in a hall before the meeting was called to order, one of them said "Three women died last fall because they had no sufficient help in time of need."

The way in which it is proposed to set the Victorian Order of Nurses on a permanent footing, and provide for their presence at convenient centres of operation can be best learned from the pamphlet which can be procured by any one who will write for it to the Office of the Victorian Order Trust,—Governor General's Office Departmental Buildings Ottawa. Half a million dollars raised over the breadth of our wide Dominion will give the plan a solid basis. Further help will extend its benefits to the poor of large cities, many of whom suffer severely from the same lack of skilled tendance. Labourers there are in plenty, it is believed, to work in this vineyard; but how can they go, except they be sent? Is there not money enough patriotism enough, brotherly love

and Christian gratitude enough in this Canada of ours?

Every city and town has its own special Jubilee Scheme, of course, and this is only to be expected. But each of these is purely local in its scope and none could be called in any sense "National." Much has been said about sending a Canadian regiment to take part in an eight hours' procession—a mere spectacle—at a cost of hundreds of thousand of dollars. Of how much greater importance it must be to Canada, in the long, run to organize a regiment—or rather a *brigade*—of life savers, disposed in battle array against the ever advancing lines of disease and death? Something has been said of statues of Her Majesty which are very well in their way; but would she not have a nobler monument—"more enduring than brass" in a living agency, perpetually at work to check the ravages of painful and destructive maladies, and preserve invaluable lives to homes which otherwise would be left desolate.—FIDELIS

THE FIRST REVOLUTION OF THE HEAVENS WITNESSED BY MAN!

Far away from the earth on which we dwell, in the blue ocean of space, thousands of bright orbs, in clusterings and configurations of exceeding beauty, invite the upward gaze of man, and tempt him to the examination of the wonderful sphere by which he is surrounded. The starry heavens do not display their glittering constellations in the glare of day, while the rush and turmoil of business incapacitate man for the enjoyment of their solemn grandeur. It is in the stillness of the midnight hour, when all nature is hushed in repose, when the hum of the world's on-going is no longer heard, that the planets roll and shine, and the bright stars, trooping through the deep heavens, speak to the willing spirit that would learn their mysterious being. Often have I swept backward in imagination six thousand years, and stood beside our great ancestor as he gazed for the first time upon the going down of the sun.

What strange sensations must have swept through his bewildered mind, as he watched the last departing ray of the sinking orb, unconscious whether he ever should behold its return. Wrapt in a maze of thought, strange and startling, his eye long lingers about the point at which the sun had slowly faded from his view. A mysterious darkness, hitherto unexperienced, creeps over the face of nature. The beautiful scenes of earth, which through the swift hours of the first wonderful day of his existence had so charmed his senses, are slowly fading, one by one, from his dimmed vision. A gloom deeper than that which covers earth steals across the mind of earth's solitary inhabitant. He raises his enquiring gaze towards heaven, and lo! a silver crescent of light, clear and beautiful, hanging in the western sky meets his astonished eye. The young moon charms his untutored vision, and leads him upward to her bright attendants, which are now stealing, one by one, from out the deep blue sky. The solitary gazer bows, and wonders, and adores.

The hours glide by—the silver moon is gone—the stars are rising, slowly ascending the heights of heaven, and solemnly sweeping downward in the stillness of the night. The first grand revolution to mortal vision is nearly completed. A faint streak of rosy light is seen in the east—it brightens—the stars fade—the planets are extinguished—the eye is fixed in mute astonishment on the growing splendor, till the first rays of the returning sun dart their radiance on the young earth and its solitary inhabitant. To him "the evening and the morning were the first day." The curiosity excited on this first solemn night, the consciousness that in the heavens God had declared His glory, the eager desire to comprehend the mysteries that dwell in these bright orbs, have clung to the descendants of him who first watched and wondered, through the long lapse of six thousand years. In this boundless field of investigation human genius has won its most signal victories. Generation after generation has rolled away, age after age has swept silently by; but each has swelled by its contribution the stream of discovery. One barrier after another has given way to the force of intellect,

mysterious movements have been unravelled, mighty laws have been revealed, ponderous orbs have been weighed, their reciprocal influence computed, their complex wanderings made clear, until the mind, majestic in its strength, has mounted, step by step, up the rocky height of its self-built pyramid, from whose star-crowned summit it looks out upon the grandeur of the universe, self-clothed with the prescience of a God.

With resistless energy it rolls back the tide of time, and lives in the configuration of rolling worlds a thousand years ago, or, more wonderful, it sweeps away the dark curtain from the future, and beholds those celestial scenes which shall greet the vision of generations when a thousand years shall have rolled away, breathing their noiseless waves on the dim shores of eternity.

To trace the efforts of the human mind in this long and ardent struggle, to reveal its hopes and fears, its long years of patient watching, its moments of despair and hours of triumph, to develop the means by which the deep foundations of the rock-built pyramid of science have been laid, and to follow it as it slowly rears its stately form from age to age, until its vertex pierces the very heavens, these are the objects proposed for accomplishment, and these are the topics to which I would invite your earnest attention. The task is one of no ordinary difficulty. It is no feat of fancy, with music and poetry, with eloquence and art, to enchain the mind. Music is here; but it is the deep and solemn harmony of the spheres.

Poetry is here; but it must be read in the characters of light, written on the sable garments of night. Architecture is here; but it is the colossal structure of sun and system, of cluster and universe. Eloquence is here; but "there is neither speech nor language; its voice is not heard;" yet its restless sweep comes over us in the mighty periods of revolving worlds.

Shall we not listen to this music, because it is deep and solemn? Shall we not read this poetry, because its letters are the stars of heaven? Shall we refuse to contemplate this architecture, because "its architraves, its archways seem ghostly from infinitude?" Shall we turn away from this surging eloquence, because its utterance is made through sweeping worlds? No! the mind is ever inquisitive, ever ready to attempt to scale the most rugged steeps. Wake up its enthusiasm, fling the light of hope on its pathway, and, no matter how rough and steep and rocky it may prove, onward is the word which charms its willing powers.

IN SECRET.

No part of the bracing and invigorating sermon preached, a week or two ago, by Dr. Berry before the Free Church Council was more seasonable and more important than the sentences in which he insisted on the absolute necessity, to all labourers for Christ, of the life in secret. In these days of ours, he said, it is too frequently a wearied and exhausted minister who faces, each Sunday morning, a wearied and exhausted congregation. Occupied all the week with outward spiritual work, careful and troubled about the many things of the Kingdom, he has not been sitting, often enough and patiently enough, at the feet of Jesus; and so he is not all that he ought to be—a shepherd skilled to lead the flock into the green pastures and beside the waters of quietness.

The danger besets many a living and loving Christian. "I have discovered," Pascal says, "that all the misfortunes of men arise from one thing, that they are unable to stay in their own chamber." If that were true two centuries since, it is tenfold more true at this instant. We pride ourselves, in religion as in everything else, on our practical genius, our planning and attempting and achieving. We rather despise those Oriental nations and faiths which are much given to brooding. We speak with some degree of contempt of Mysticism and Pietism, as if they were pitiful aberrations from the best course. Conferences and meetings and crowds and activities absorb us, until, like Zaccheus in Jericho, we are unable to see Christ Himself for the press. But the Christianity of none of us will be deep and effective, unless we are in the habit of secluding ourselves in the solitary place and of shutting our doors behind us. The scholar who wishes to be wise must burn the midnight oil and study. The merchant who wishes to be rich must watch the markets

—Ormsby M. Mitchell, the astronomer and soldier, author of "The Planetary and Stellar Worlds," and who died of yellow fever, at Beaufort, S. C., in 1852, penned this beautiful production of his pen.

and arrange his schemes with care. The holy life, the knowledge of Jesus, the power to speak and serve and endure—these are more desirable treasures than wisdom and wealth. And they need to be sought with equal earnestness and ardour.

We may readily fall into mistaken notions with regard to the nature of this secret religion. It may be identified with idle dreaming and aimless reverie—a lying reclined in some hallow Lotus land. But that is an entire misconception of what it really ought to be. Our seasons of retirement will not be inspiring and beneficial in the truest sense—we shall not come forth from them other men and women, our stature increased, our souls sanctified, our usefulness developed and enlarged—unless our life during their continuance has been exceedingly tense in its quality, profound and high. Our loins must be girt; our spirits awake; our energies as unmistakably strenuous as in our hours of work, although they are energies of a different sort. Vitalising and concentrated our exercise has to be; no state of mind in which we allow the reins of thought to fall from our nerveless hands—no interregnum of heedlessness and misrule, during which fancy carries us wherever she will, uncurbed and unrestrained.

These are the hours in which we feed on the Word of God, reading it with diligence and delight, enquiring into its meaning, committing its precepts and promises to memory, pondering its revelation of truth and duty and Divine help, until the wholesome and health-giving Word has been made the bone and sinew and fibre of our spiritual being. These are the hours, too, in which our prayers become the importunate cries of violent men who take the Kingdom of heaven by force—prayers like those of Jacob when he wrestled and prevailed; or of Moses on the hilltop over Rephidim; or of Hannah when her eyes were red with weeping; or of Saul in his agony at Damascus; or of James the Just, the great intercessor of the early Church, the man of whom they said that his knees were worn hard like the knees of a camel. And these are the hours in which we examine both our failures and our good works, that we may understand the guiltiness of the one and the defectiveness of the other, and that the new glimpses we get into our poverty may lead us to cast ourselves afresh on our Saviour. Thus there is sustained exertion demanded of us in our seasons of retirement. There is the summoning of many faculties into play.

In these blessed and fruitful moments we are alone, and yet we are not alone. God isolates us, that He may Himself draw near. He sent His prophet away into the bleak and awful deserts round Mount Sinai, that there, in the midst of the wild crags and the wastes of sand, he might see the great sight and hear the Divine Voice. He sent St. Paul after his conversion into Arabia, that he might master the lessons of the momentous change which had made him a new creation in Christ Jesus, and might be taught the Gospel which he was to preach from Jerusalem to Rome. The wilderness, with the Lord the Spirit present in it, becomes a fertile field—

"A rapture, a glory, and a calm,
A life that is an everlasting psalm."

Long ago, Tacitus wrote about the Roman armies, *Solitudinem faciunt, pacem appellant*: "They create a solitude, and they call it peace." He meant the peace of death, and of a land emptied and devastated. But when God creates a solitude, He gives peace indeed, and power, and the inward wealth which is better than the world's silver and gold.

After such hours of quietude we are ready for service, and God can use us as His instruments. Henry Martyn mourns in one part of his Journal that he had "devoted too much time to public work and too little to private communion." But he was not one of those who neglected the hidden place; and we know how the frequency and fervency of his fellowship with heaven deepened his enthusiasm and sustained his toil, so that, as one of his friends said, he "burned with the intense flame of phosphorus." Jesus commands us to "arise," for there are fights to be fought; and crosses to be borne, and the will of the Father to be finished, and the multitudes to be fed. But, in order that we may "arise" to good purpose, He enjoins us also to "abide."—*Sunday School Chronicle*.

MISSIONARY WORK.

WHAT ARE THE CHILDREN SAYING?

BY MARGARET J. PRESTON.

I hear the voices of children
Calling from over the seas:
The wail of their pleading accents
Comes borne upon every breeze.

And what are the children saying,
Away in those heathen lands,
As they plaintively lift their voices,
And eagerly stretch their hands?

"Oh, Buddha is cold and distant
He does not regard our tears;
We pray, but he never answers,
We call, but he never hears.

"Oh, Brahma in all the Shastors
No comforting word has given,
No help in our earthly journey,
No promise nor hope for heaven.

"Oh, vain is the Moslem Prophet,
And bitter his creed of 'Fato,'
It lightens no ill to tell us
That Allah is only great.

"We have heard of a God whose mercy
Is tenderer far than these;
We are told of a kinder Saviour
By Sahibs from over the seas.

"They tell us that when you offer
Your worship, He always hears;
Our Brahma is deaf to pleadings,
Our Buddha is blind to tears!

"We grope in the midst of darkness—
With none who can guide aright!
Oh, share with us, Christian children,
A spark of your living light!"

This, this is the plaintive burden
Borne hitherward on the breeze:
These, these are the words they are saying,
Those children beyond the seas!

WOMAN'S FOREIGN MISSIONARY SOCIETY.

(WESTERN SECTION.)

The twenty-first annual convention of the Woman's Foreign Missionary Society of the Western Division of the Presbyterian Church in Canada opened in Central Church, Hamilton, on Tuesday April 20th, with an attendance of nearly 400 delegates. President, Mrs. Ewart, of Toronto, was in the chair, and among the other officers present were Mrs. W. McLaren, Mrs. Ballard, Mrs. MacLennan, Vice-Presidents; Mrs. J. S. Playfair, Mrs. Hugh Campbell, Mrs. R. Grant, Mrs. Shortreed, Mrs. A. Jeffrey, Miss J. Caven, Mrs. Telfer, Miss Telfer, Miss R. MacMurchy, Secretaries of the various sections; Miss L. L. George, Treasurer.

The convention opened with prayer, led by Mrs. McCullu, of St. Catharines. Mrs. McCrae of Guelph, gave a short address, and Mrs. Abraham, of Burlington, and Mrs. Stewart, of Peterboro, led in prayer.

The reading of reports of Presbyterian Societies followed. That from Ottawa was presented by Mrs. Hay, of Ottawa; of Lanark and Renfrew, by Miss Findlay, Carleton Place; Brockville, Mrs. S. Ross, of Cardinal; Glengarry, Mrs. Algurra; Kingston, Mrs. Beck, of Napanee; Peterboro', Mrs. Garvin; Whitby, Mrs. Eastman; Lindsay, Mrs. Ross, Lindsay; Toronto, Miss Craig, Toronto; Barrie, Miss Kean, of Barrie; Owen Sound, Mrs. Somerville, Owen Sound; Saugeen, Mrs. Bowie; Guelph, Mrs. K. MacLean, Guelph; Orangeville, Miss Henderson, of Cheltenham, Hamilton, Miss Main; Paris, Mrs. Thompson, of Ayr; London, Miss S. M. Fraser, of London; Sarnia, Miss Brebner, of Sarnia; Chatham, Miss Walker, of Chatham; Stratford, Miss Hamilton, of Motherwell; Huron, Mrs. Campbell; Maitland, Miss Harris; Bruce, Mrs. Ferguson, of Chesley; Winnipeg, Mrs. Watt, of Hamilton; Glenboro, Mrs. Watson, of Toronto; Brandon and Portage la Prairie, Mrs. Walter Woods, of Hamilton.

The Home Secretary, Mrs. Grant, read a number of reports from scattered societies.

In the evening a conference of managers and Presbyterian Presidents was held, at which much discussion took place on the work of the ensuing year.

The local Billeting Committee had plenty of work in arranging for the entertainment of delegates. The Committee consists of Mrs. Fletcher, Mrs. McLagan, Mrs. Webster, Mrs. Wallace Young, Miss Main, Miss Shaw, Miss Fraser and Miss Souter.

Wednesday morning session opened with devotional exercises led by Mrs. Ross, of Cardinal, after which the President's annual

address was delivered by Mrs. Ewart, of Toronto. She thought the convention appreciated the cordial reception met with in Hamilton. The society was free from debt and its receipts were constantly increasing. This was particularly gratifying considering the many other missionary societies which had to report a deficit this year. Encouraging reports had been received from nearly all the branch societies and bands included in the W.F.S. The President thought the interest in the society's work might be increased if the members stirred up their male relatives in regard to the work. Every effort should be made to create a more intellectual interest and greater liberality in missionary offerings. In conclusion Mrs. Ewart thought the delegates should be very thankful for the work achieved in all departments during the year.

BOARD OF MANAGEMENT.

The twenty-first annual report of the Board of Management was presented by Mrs. A. Playfair. The only change in the personnel of the Board was the result of the death of Mrs. Jennings, one of the Honorary Vice-Presidents. One of the important clauses in the report was as follows: The subject of the Training Home has occupied much time and thought, and has been very fully considered during the past year. With the hearty concurrence of the Foreign Mission Committee, it has been agreed that the establishing of such a Home has become a necessity in our work.

THE FOREIGN FIELD.

Mrs. M. Shortreed, Foreign Secretary, presented a lengthy report of the foreign work of the Society. It contained interesting summaries of the detailed reports prepared by those in charge of the various branches. Details were given of the work in Indore, Mhow, Neemuch, Ujjain and Dhar, in India, and Formosa and Honan, in China, and from Trinidad and the New Hebrides.

WORK AMONG THE INDIANS.

Mrs. O. M. Jeffrey, Secretary for Indian work in the Northwest and British Columbia, reported an advance in the work of nearly all the schools and reserves. During the past year 63 children in the Indian Schools have united with the Church. Continuing the report says: The work among the young is the most promising; it is very difficult to reach the hearts and consciences of the older men and women, as they are afraid to break away from old customs and traditions. Our missionaries speak of a decided improvement in their habits of industry.

At Mistawasis six members have been added to the church and four to the baptismal roll. The school register has 17 names and the average attendance was 8. Domestic science is evidently more than an experiment there, because the report states that "Both boys and girls have knit for themselves warm socks, stockings and mitts, and the girls excel in bread-making."

At Makoce Waste reserve the school has 14 pupils, as against 9 last year. Kindergarten exercises, as well as domestic science, are taught here. One girl took a prize for a quilt at Prince Albert Agricultural Fair, and one Indian woman took three prizes for bread, buns and jam.

Regina has 149 pupils at the school, which is supported entirely by the Indian Department. The girls take regular turns in the laundry, kitchen, dining room, sewing-room and general housework, and the boys are taught the different trades, also farming. During the past year forty pupils, working for farmers, earned \$1,700. The school paper, printed by the pupils, has a circulation of 1,000 copies. The school supports five native helpers in the Indian and Chinese mission field.

At Hurrican Hills there are 200 pagan Indians. The mission has a new \$2,000 building there, and the missionary reported that he had to give each attendant on Sunday services a cup of tea and hard tack as a counter attraction to a regular Sunday dance, which in this way was soon closed up.

The Crowstand School has 41 pupils, and Miss McIlwaine conducts a Junior C. E. Society there, which has 15 little Indian members.

Birtle School has 47 pupils registered, and the older girls can now prepare a comfortable dinner without any assistance.

Bird Tail reserve School has a branch of the Y.M.C.A., and 22 church members. At Portage la Prairie those in charge of the school have been unable to supply the demand for girls wanted out at service. Okanase, Pipesture Reserve, Fire Hills Reserve, Moose Mountains, Round and Crooked Lakes, Rolling River, Lakesend and Rossburn Reserves made encouraging reports. The three mission stations in British Columbia also reported progress.

During the year 83,740 pounds of strong, warm clothing, blankets, etc., were sent to the different reserves and schools in the Northwest.

SUMMARY OF HOME WORK.

The report presented by Mrs. M. H. Grant, Home Secretary, contained the following: The little band of 50 who formed the first

society has swelled to over 20,000. Fifteen Presbyterian Societies have increased their contributions, London again heading the list with an advance of over \$300. A summary of the home work is as follows: Presbyterian societies, 20; new auxiliaries, 24; new mission bands, 31; auxiliaries unreported or disbanded, 14; mission bands unreported or disbanded, 16; total number of auxiliaries, 612; total number of mission bands, 287; auxiliary membership, 12,078; mission band membership, 7,135; yearly members of General Society, 3,370; life members added during the year, 80; total number of life members since organization of society, 963; scattered helpers, 1,071, contributions, \$928.05; contributions from all sources, \$43,311.34.

THE FINANCIAL STATEMENT.

Miss Isabella George, Treasurer of the Society, presented a report showing total receipts of \$43,809.01 and disbursements as follows: India, \$18,635.59; Honan, \$1,700; Formosa, \$835; British Columbia, \$4,818.70; Northwest, \$15,258.55; New Hebrides and Trinidad, \$1,200; interest, \$200; total expenditure, \$42,647.84; April 1st, 1897, balance in hand, \$28,028.06. Total, \$70,676.50.

The Hamilton Presbyterian Society raised \$3,098.10, as follows: Auxiliaries, 2,294.30; mission bands, \$728.30; interest, 75.50.

OTHER REPORTS.

Miss Joan F. Caven, Secretary of the International Conference, reported. Mrs. Agnes Craig and Mrs. Agnes Telfer reported for the Leaflet, the official organ of the Society. It has 14,800 subscribers, as against 14,305 last year. The receipts were \$2,174.92 and the balance to the credit of the publication account was \$387.37. All the reports were adopted.

GENERAL BUSINESS.

Mrs. Shortreed read letters of greeting from Women's Mission Boards at New York, Philadelphia, San Francisco, Chicago, Oregon, Queensland, Australia, and Methodist and Anglican Mission Boards.

All the reports were adopted.

Brief addresses of welcome were delivered by Mrs. Lloyd, representing the Baptist Mission Society; Mrs. Bellhouse, the McCall Mission; Mrs. Shortreed, the Toronto Jewish Mission; Mrs. W. H. Watson, Congregational Church Mission Societies.

A TRAINING HOME.

The question of establishing a training home was discussed, and on motion of Mrs. Alexander and Mrs. Gardiner the matter was left in the hands of the Board of Management to mature.

Among the questions which the Board of Management suggests should be put to would be missionaries are the following: Have you any near prospect of being married? Are you or your friends willing to pay \$3 weekly in advance for your board in the Home? The Board asks an appropriation of \$500 for the first year's maintenance of the Home.

Mrs. Campbell's amendment to the rules in regard to a month's notice being given before new business can be brought up at the annual meeting was carried.

Rev. Dr. Buchanan, a returned Indian missionary, addressed the convention on the work in India, and he made an appeal for assistance toward raising \$5,000 for the establishment of a mission among the Bheels in India. His address was interesting, and he had the sympathy of the ladies in the cause.

The question of the delegates sitting for a group photograph came up, and it caused an interesting discussion. A number of the delegates seemed opposed to it, evidently thinking such a proceeding would be rather too worldly, but a Guelph delegate settled the question in favor of the photograph being taken by stating that it would be nice to have a photograph of their aged President, Mrs. Ewart, who had been at the head of the Society for sixteen years.

Mrs. Ewart was timid about getting the photograph, for fear her picture would get into the papers, but she finally agreed to it.

In deference to Mrs. Ewart's wish the readers of the "Review" will have to forego the pleasure of having her portrait appear in connection with this report.

In the evening the ladies of Knox church entertained the delegates to tea, about 600 ladies partaking of the hospitality. B. Edwards was the caterer.

PUBLIC EVENING GATHERING.

The public meeting in Knox church was very largely attended the church being crowded. Rev. Dr. Fletcher opened the proceedings with prayer, after which Rev. Dr. Fraser welcomed the delegates, and introduced the chairman of the meeting, Hamilton Cassels of Toronto, Convener of the General Assembly's Foreign Mission Committee.

The speakers of the evening were Rev. Dr. Warden, Toronto, Treasurer of the Funds of the Presbyterian Church in Canada, and Rev. Murdock McKenzie, a missionary from Honan, China. Rev. Dr. Buchanan and Rev. J. G. Shearer were also on the platform.

Chairman Cassels in a brief speech congratulated the society on reaching its twenty-first birthday, with a fine record behind it.

GOOD WORK OF THE SOCIETY.

Dr. Warden referred to the Mission Society having been organized largely through the efforts of Rev. Prof. McLaren. He spoke in a retrospective way of the society, whose progress had been continuous since it was formed. During the past year it had established twenty-four auxiliary societies, and thirty-four mission bands. The Presbyterian Church had the largest home mission field of any church in Canada, and its work had been a success largely owing to the W.F.M.S. The society had done a great work in the foreign field, and the reverend doctor had no hesitancy in denying that the foreign mission funds interfered with the contributions to the home missions. Incidentally he complimented the society in being well manned, or, rather, well officered.

The society had reached its majority, yet its work was not nearly done. It could not be that the society was to wane when there were 900,000,000 heathen in the world, and of these 750,000,000 were women and children. The society, whose contributions had increased from \$1000 to \$13,000 a year, was bound to go on in its great work of saving the benighted of the world. He thought Christians were just beginning to learn how to give toward the mission funds.

While money was wanted, men and women were wanted infinitely more for the mission fields. In every congregation in the Presbyterian Church of Canada there should be a representative in the foreign mission work. The cost would not be much, only a few cents a week from each member. There were not half a dozen self-supporting Presbyterian Churches in Canada which could not afford to pay the salary of a foreign missionary. It behoved the mothers and sisters to influence the boys, and also the girls, to give themselves to mission work.

A MISSIONARY FROM CHINA.

Rev. Mr. McKenzie said it would be well for the audience to lay to heart the motto of the W.F.M.S.: The world for Christ. He believed the world would yet become Jesus Christ's, although it might not be for a long time. China presented a very great field for evangelization, especially in view of the recent great attention paid to the Celestial Empire.

Now that China is opening up to civilization the churches should see to it that she is Christianized as well as civilized. China, next to Turkey, is one of the most hopeless countries in the world, yet the Chinese think their country about the only one on earth. The great majority of Chinese are unable to read or write in their own language, and teeming millions of them never bowed the knee to God.

Mr. McKenzie contrasted the happy condition of Canadian girls and women with the sinful, sorrowing and degrading condition of China's daughters, who are treated brutally by the men, and he thought the women of this country should be thankful for their privileges. If they knew how badly needed women missionaries are there might be more Canadian women giving their lives to reclaim their heathen sisters.

He said there was no honesty or honor among politicians in China, and from the lowest Chinaman up to the highest official next to the Emperor they were all deceitful and treacherous and the majority of them opium users and gamblers. He spoke of the difficulty missionaries met with from the Chinese officials, who would pretend to congratulate them, and at the same time politely hint that they had better move on.

The work of the Gospel, however, is beginning to show encouragingly, and at present there are 55,000 communicants in China. Yet the population is 300,000,000, and there are not quite 1,500 Christian missionaries there. He concluded with an appeal, not only for missionary men and women, but for the prayers of Christians for those who were laboring for Jesus among the heathen.

During the meeting a collection was taken, and Prof. Johnson and Knox choir sang a solo and chorus.

OFFICERS ELECTED.

The members of the board, who were elected by the convention on Wednesday, met on Thursday morning in the Central school room to select their officers, and Mrs. Ewart, the aged president, was re-elected for the seventeenth year.

The following are the officers for 1897-8, all of whom are residents of Toronto: Mrs. Ewart, president; Mrs. MacLaren, Mrs. MacLennan, Mrs. Hamilton, Mrs. Ball, vice-presidents; Mrs. Telfer, sec-treasurer of publications; Miss J. Cayen, international secretary; Mrs. Grant, home secretary; Mrs. Jeffrey, secretary of Indian work in the Northwest and British Columbia; Mrs. G. H. Robinson, Leaflet editor; Miss B. MacMurphy, secretary of life membership; Mrs. Shortreed, foreign mission secretary; Mrs.

Playfair, recording secretary; Mrs. H. Campbell, corresponding secretary, Miss George, treasurer.

TO MEET AT TORONTO.

In the convention the delegates decided to meet next year in Toronto.

Mrs. McKenzie, of Honan, and Miss Ross, of India, gave addresses on their work among their heathen sisters, Miss Ross presenting a terrible picture of the depravity and sinfulness of the women and girls of India.

Miss Maclean, of Guelph, conducted a question drawer.

At noon the delegates were photographed on Mrs. McQuosten's lawn.

HIGHER RELIGIOUS INSTRUCTION.

RESULTS OF THE EXAMINATION HELD ON JANUARY 30TH, 1897.

In classifying the results it will be understood that there are included in Class I. those who have made at least 90% of the full marks, in Class II. those who have made 75% but less than 90%, in Class III. those who have made 50% but less than 75%, in Class IV. those who have made less than 50% but whose standing was considered by the committee as worthy of creditable mention. Presiding examiners wishing to get fuller accounts of the standing of their pupils may do so by applying to Rev. W. Farquharson, Claude, Ont. The results are as follows:—

BIBLICAL DEPARTMENT.

Junior Grade.

CLASS I.

William Ritchie, Port Arthur, Ont.

CLASS II.

Mary Bennett Scott and Bessie Maxwell, Meaford Ont.; Margaret Smellie, Port Arthur, Ont.; Edna J. McKell, Riverfield, Que.; Lulu M. Murray, Bass River, N.B.; Bessie Bell, Vernon, B.C.; Graham Hunter, Erskine Ch. Toronto; Bernice Jane Earnest, Meaford, Ont.; Edythe Edna Tate, Chalmers' Ch. Toronto; George L. Cameron, Strabane, Ont.; Prudence S. Mosher, Quoddy, N.S.; Amy Z. Williams, Christina Strange, Harry L. Logan and Sarah A. Grant, Union, B.C.

CLASS III.

Sarah Jane Henderson, The Ridge, Ont.; Helen Fraser and James D. Fraser, Sutton, Ont.; George Herbie Scott, Annie Burrows and Willie A. Brown, Meaford, Ont.; Howard Walker, Mabel Spears, Mary McNeil and Celia King, Uxbridge, Ont.; Edna A. McLellan and Ethel McLellan, Amelia L. O'Brien, Myra Jean O'Brien, Florence O'Brien and Margaret R. O'Brien, Nool, N.S.; Jessie Y. Farquharson, Claude, Ont.; Mabel McCandy and Ellen M. Lauder, Edmonton, N.W.T.; Winnifred Drysdale and Mabel McQuarrie, Dartmouth, N.S.; Mabel M. McKell, Ernest Robertson, Alma McKell, Janet May Robertson, Annie McL. Milne and Mary McKell, Riverfield, Que.; Lily Young and Ada Finlay, Ottawa, Ont.; Gavin T. Scouler and Constance Granger, St. Andrew's, New Westminster, B.C.; Wm. Oswald, Janetville, Ont.; Peter G. Murray, A. C. Milne and Robert McKay, New Glasgow, N.S.; Jessie M. Matheson and Ethel A. M. Langille, Plainfield, N.T.; Lizzie M. Archibald, Pearl Twidle, Maud Muir and Mabel Carawell, Vernon, B.C.; Marion Rankin, Robert Rankin, B. Macallum and Stewart Wallace, Bloor St. Ch. Toronto; Beatrice Harris, Bannockburn, Ont.; Gertrude V. McKinnell and Edward Marat, Uxbridge, Ont.; John Leiper Lang, Chalmers' Ch. Toronto; Gracie Stewart and Lottie G. Barnett, Strabane, Ont.; W. M. Burns, Jessie H. Armstrong and Edit. G. Cummings, St. John's Ch., St. John N.B.; Eva M. Mosher and Mary K. Kirker, Quoddy, N.S.; Ada Stephens, A. S. McEwan, S. H. McElwain and John M. Imrie, Collego St. Ch. Toronto; Edward S. Jeffrey, Central Ch. Toronto; Maymie Williams, Nellie Strange, John W. Logan and Mary A. Halcrow, Union B.C.; Mary McIntosh, Madoc, Ont.

CLASS IV.

Jeannie Thompson, The Ridge, Ont.; Roy Hamilton, Willie E. Chapple, Uxbridge, Ont.; Howard Bunt, Matilda Jane Shaw, Grace Gardiner, Alice Davidson and Maggie Davidson, Kemble, Ont.; James H. Thorne, Dartmouth, N.S.; Annie M. Templeton, Riverfield, Que.; Annie C. Kente, Ottawa; Jeannie Oswald, Janetville, Ont.; Sarah E. Hunter, Jennie Ferguson, David Ferguson, Bessie Ferguson and Donald Mathieson, Balliduff, Ont.; Alice Howe Twedle and George French, Vernon B.C.; Jancia Dallas and W. A. Robertson, Erskine Ch. Toronto; Laura McEwen, M. G. Chambers and Mooroy Hunter, Bannockburn, Ont.; O. M. Danby and Ethel Marat, Uxbridge, Ont.; Mary G. Oster, Ethel Ryan and Ettie Moir, Chalmers' Ch. Toronto; Lottie C. Whitman, Quoddy, Halifax; Lily A. Creech and E. C. Rowand, Union, B.C.

Intermediate Grade.

CLASS I.

Winnifred M. Bennett, Milton, Ont.

CLASS II.

W. A. Chisholm and Lottie Lindsay, Milton, Ont.; Maggie H. Clark, Meaford, Ont.; Laura M. O'Brien and Helen J. O'Brien, Noel, Hants Co., N.S.; Christie McLennan, Port Arthur, Ont.; Nellie Oswald, Janetville, Ont.; Edith C. E. Langille, Plainfield, N.S.; F. B. Hamilton, Uxbridge, Ont.; Mary W. Sime, Corbetton, Ont.

CLASS III.

Helen Fraser, Sutton, Ont.; D. A. Saunders, Meaford, Ont.; Mabel B. O'Brien, Alotha M. McLellan, Abbie Jane McLellan, Effie P. Webb and Milton Reid, Noel, N.S.; Grace Livingstone, Simcoe, Ont.; Prudence Bishop, Port Arthur, Ont.; Charles R. Thorne, Evelyn Drysdale and Maud Chisholme, Dartmouth, N.S.; Janet Currie, Jennie H. Milne, Christena McGregor and D. J. McGregor, Riverfield, Que.; Mary Oswald, Janetville, Ont.; Agnes Richardson, Strabane, Ont.; Jonnie McArthur, Brussels, Ont.; Florence E. Matheson, Plainfield, N.S.; Agnes Murray, Marion H. Middrie, Bloor St. Ch. Toronto; Rose Williams, Chalmers' Ch. Toronto; Maggie J. Boyle and Estelle M. Burns, St. John's Ch., St. John, N.B.; Annie E. McDonald, Quoddy, N.S.; Alexander W. McLellan, Sutton, Ont.; Polly Stephen, College St. Ch. Toronto; Ada Jane Graham, Montreal; Lizzie Henselwood, Corbetton, Ont.

CLASS IV.

Dizzie Cameron and Clara Laffin, Noel, N.S.; Mary McKenzie and John Quirk, Kemble, Ont.; Samuel Graham, Port Arthur, Ont.; Wilfred McKell and Robert Milne, Riverfield, Que.; William W. Ferguson and Helen Ferguson, Balliduff, Ont.; Glasgow Johnston, Erskine Ch. Toronto; Harriet E. Bray, Bloor St. Toronto; Maud Best, Bannockburn, Ont.; R. May Grant, Union, B.C.

Senior Grade.

CLASS I.

Wm. Jas. Clark, Meaford, Ont.; Janet M. Lyall, Culross, Scotland.

CLASS II.

Christena L. Brown, Meaford, Ont.; Jennie Aitken, Simcoe, Ont.; Adeline Richardson, Brussels, Ont.; B. E. Logan, Union, B.C.

CLASS III.

Jane E. McKell and Christena A. McKell, Riverfield, Quebec; Ida L. Gibbs, Corbitton, Ont.; Minnie Clark, Balliduff, Ont.; Peter A. McArthur and Margaret Youill, Brussels, Ont.

Life of David.

CLASS I.

Peter McArthur, A. Richardson, Janie Aitkin, J. M. Lyall.

CLASS II.

Jane E. McKell, Christena A. McKell, Ida L. Gibbs, W. J. Clark, A. B. Lynch.

CLASS III.

John Robertson, Minnie Clark, Margaret Youill, M. A. Lamont, C. L. Brown.

TEACHER TRAINING.

SECOND YEAR.

J. M. Lyall and James Shaw.

DOCTRINAL DEPARTMENT.

Junior Grade.

CLASS I.

Marion Smith, Brussels, Ont.; Katie Humphries and Bella A. Thomson, Hastings, Ont.; Cath. E. Matheson, Plainfield, N.S.; P. A. Mager, Bloor St. Ch. Toronto, Ont.; May Hunter and Mary G. Oaler, Chalmers' Ch. Toronto; Grace Fuller and Lizzie Miller, Queensboro, Ont.; John M. Imrie and Annie S. McEwen, College St. Ch. Toronto; B. Tudhope, Hugh C. McDonald, and L. M. Ferguson, Parry Sound, Ont.

CLASS III.

H. M. McLaughlin, Corbetton; Winnifred Drysdale, Dartmouth, N.S.; Jennie Oswald and Wm. Oswald, Janetville, Ont.; Maggie Lathague, Edna Hunter, Bessie Ferguson, Jennie Ferguson, and David Ferguson, Balliduff, Ont.; Ed. Tomlie, Lyle Richardson, J. G. Richardson, Mary E. McArthur and Anna L. Richardson, Brussels, Ont.; Florence J. Stewart, N. E. Morrow, Annie Pickens, Mabel F. Johnston, Lizaie Douglas, Bella Douglas, Jas. Thompson, Jno. A. McThomson, Hastings; Jessie McK. Matheson, E. A. M. Langille, Plainfield, N.S.; Andrew Riddel, Bloor St. Toronto; Laura McEwen, Beatrice Harrison, Moorey Hunter, Alice T. Harris, N. G. Chambers, E. P. B. Best, Mabel Hatton, Bannockburn, Ont.; Annie Young, Chas. E. Oster, Walter Prichard, A. Paterson, Jno. S. Lang, Jessie Rennie, Ettie Moir, Chalmers Ch. Toronto; E. L. Bonm, Janet McClure, L. V. Blair, A. M. Blair, Kate Campbell, Emma McKinnon, Mary Johnston, Gertie Sandford, A. M. Woods, A. M. Rolanda, D. O. M. Bailly, Queensboro; Ada Stephen, Gertie Paterson, M. N. Dyer, Jno. Dyer, and Florence L. Scott, College

St. Ch. Toronto; Winnifred N. Burns and Edith G. Cummings, St. John, N.B.; Wm. G. Hanna, Eva Frankish and Ed. Marat, Uxbridge, Ont.; Jas. A. Barrow, Robt. Mills, Jno. Mills, Braebridge; Margaret Orlinton, Ellen Orlinton, Parry Sound, Ont.; J. McN. C. Scott, Kingston; K. L. Fleming, M. A. Proctor, Sarnia.

CLASS IV.

Jenette E. Scriven, Pearl Watson, Hastings, Ont.; Victor Chambers and Roy Best, Bannockburn; Henry Tarrant, Braebridge; Edith Cotton, Parry Sound.

Intermediate Grade.

CLASS I.

M. W. Sime, Corbetton; Kate Lamont, Helen J. Smith, Brussels, Ont.; Fred. B. Hamilton, Uxbridge, Ont.; Flo. E. Hadley, Central Ch. Toronto.

CLASS II.

Evelyn Drysdale, Dartmouth, N. S.; Nellie Oswald, Janetville, Ont.; Wm. Windel, Ballyduff, Ont.; Laura Coulter, Pontypool, Ont.; Elen Scott, Brussels, Ont.; A. M. R. v, E. E. Bullars, Hastings, Ont.; Maude Best, Bannockburn, Ont.; Christena McKinnon, Queensboro, Ont.; Jas. E. Gray, Uxbridge, Ont.; M. N. Bain, Central Ch. Toronto; H. C. Morrison, Gladys G. McEdward, Margaret H. Brobner, Margaret J. McCrae, Sarnia, Ont.

CLASS III.

Helen Ferguson, Ballyduff, Ont.; Ella Coulter, Pontypool, Ont.; F. E. Matheson, E. C. E. Langille, Plainfield, N.S.; E. J. N. Mundy, Hastings, Ont.; Florence Campbell, Queensboro, Ont.; M. E. Rollins, Kensington, Ont.; Lottie Bowdon, J. A. Morice, Colloge St. Ch. Toronto; Alice Creelman, Glenbervie, N.S.; A. M. W. Barrie, Sarnia.

Senior Grade.

CLASS I.

Janet McNair, Brussels, Ont.; Mary Stewart, Hastings, Ont.; Alice Sinclair, Madoc, Ont.

CLASS III.

Ida L. Gibbs, Corbetton, Ont.; J. R. Thom and J. U. Robson, Dartmouth, N.S.; M. J. McNeill and A. R. Watson, Brussels, Ont.

HISTORICAL DEPARTMENT,

Junior Grade.

CLASS III.

W. A. Brown.

Intermediate Grade.

CLASS I.

Maggie Nicol, Queensboro, Ont.

CLASS II.

David H. Marshall, Kingston, Ont.

Senior Grade.

CLASS I.

M. F. Bell, Dartmouth, N.S.

CLASS II.

Wm. J. Clark, Meaford, Ont.; J. U. Robson, J. R. Thom, Dartmouth, N.S.

CLASS III.

C. L. Brown, Meaford, Ont.; Allen E. Armstrong, Toronto.

ESSAY DEPARTMENT.

Junior Grade.

CLASS I.

Gertrude McKennell, Uxbridge; Tena Scott, Bloor St. Ch. Toronto.

CLASS II.

Jno. M. Imrie, Colloge St. Ch. Toronto; W. A. Brown, Erskine Ch. Meaford; E. M. Milne and Maggie Craig, Bloor St. Ch. Toronto; B. J. Ewart, Erskine Ch. Meaford.

CLASS III.

Jennie McEachroan, Tait's Corners, Ont.; B. Maxwell, N. L. Brown, Mary Scott, Geo. H. Scott, Allan Saunders, Meaford, Ont.; Chas. G. McCleod, Thorburn, N.S.; M. H. Stewart, Port Mulgrave, N.S.; Jennie Greig, Bloor St. Ch. Toronto.

Intermediate Grade.

CLASS I.

Annie Ferguson and Annie Kidd, Parry Sound.

CLASS II.

Roberta McPhail, Colloge St. Ch. Toronto.

CLASS III.

Margaret McFarlane, Parry Sound; Amy M. McClellan, McDonald's Corners; Alex. S. Kerr, Erskine Ch. Toronto; Jessie G. Murray, Uxbridge.

Senior Grade.

CLASS I.

Annie S. Hamilton, Chalmers Ch. Halifax.

CLASS III.

Annie Elliott, St. James Ch. Charlottetown, P.E.; Isabella Graham, Lakefield, Ont.; Katharine D. Ried, Ardrea, Ont., Mrs. A. Simson, Brussels, Ont.

THE HOME CIRCLE.

FALLING TO SLEEP.

Evening was falling to sleep in the west,
Lulling the golden-brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes;
Sweetly sleep; Jesus doth keep,
And Jesus will give His beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet caps of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily swinging the trees.

Sweetly sleep; Jesus doth keep,
And Jesus will give His beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.

Sweetly sleep; Jesus doth keep,
And Jesus will give His beloved ones sleep.

LIFE'S CONSECRATION.

An enormous congregation assembled at Westminster Abbey on the anniversary of the death of General Gordon. The sermon was preached by Canon Eyton from the words "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "This," said the preacher, "is a striking and magnificent description of human character at its best—the influence that belongs to the highest human character. Great characters are at once an inspiration and a protection—they stop drifts of whatever kind, the drift of mere *laissez-faire* indolence, the drift of panic-stricken terror, the drift of anxiety to be on the strongest side and to shout with the biggest crowd, the drift of cynical pessimism, those strong impulses which, like sand-drifts in the desert, sweep over human nature and are always bringing under their deadly influences the struggling growth of human virtue. And it is surely well to preserve the memory and to set before those who were too young to know it the real greatness of Gordon and the transcendent nobleness of his life. I know with what deep regret we ought to feel that we were blind enough not to perceive what God had sent us in the wisdom and power of the man who, had his counsel only been followed, would have given righteous government to the Soudan and saved an amount of cruelty and bloodshed which, to this hour, sickens us to think of as being the result of drivelling incapacity. But every such reflection only seems to emphasize the greatness of the man, his loyalty under the provocation of a petty officialism, . . . his absolute indifference to all the temptations and the weaknesses incidental to success. All this, and much more, has thrilled the hearts of men as nothing else has done in our time and influenced thousands who never saw the hero's face. It has cast a distinct consecration over the life of the soldier; it has been held up before young men as the spectacle of a man who had an inward hold on God in Christ, and yet was able to throw himself into the smallest details of military service. That combination of deep religion and real capacity is so uncommon and so attractive as to be helpful to all sorts of weak, struggling lives. Gordon carried religion into the field of battle; he gave a new reading of the Christian character."

AGNOSTIC REASONING.

A young skeptic sneered one day at a remark made by an elderly man who sat next to him in the train. The old man looked up and asked, "Are you an atheist?" "No," said the youth, "I am an agnostic. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, roses, and wind, exist. But I cannot see, smell, nor hear, God; therefore, I am not prepared to admit there is such a Being." The old man inquired, "Did you ever try to smell with your eyes?" "No," replied the other. "Or to hear with your tongue, or to taste with your ears?" "Certainly not," said the youth. "Then why do you try to comprehend God with faculties which are only meant for material things?"

THE BIBLE CLASS.

PAUL IN THESSALONICA, BEROEA AND ATHENS.

(For May 9th—Acts xvii; 1 Thes. ii. 1-12.)

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

From Philippi, Paul and his company proceeded westward over the famous Roman road known as the *Via Egnatia*. A hundred miles of travel brought them to Thessalonica, the largest city of Macedonia. It still exists under the name of Salonica, and is, next to Constantinople, the most important city in European Turkey. The intermediate cities of Amphipolis and Apollonia were passed by as the former could easily be evangelized from Philippi, and the latter from Thessalonica.

PAUL IN THESSALONICA.

As usual, Paul began his work in the Jewish synagogue, where he won the hearts of many of the proselytes. Through them he gained access to the purely Gentile population as soon as, in the natural course of events, the doors of the synagogue would be closed against him. Paul respected the principle that those who gave themselves to the work of the Gospel should be supported in material things by those to whom they ministered in spiritual things. But knowing how easily the fact of such support might be misconstrued by his enemies, he preferred to toil at his trade by night that he might preach by day, and thus prove his entire disinterestedness to any who might otherwise have suspected mercenary motives beneath his intense Evangelistic zeal. This he did for a considerable time, perhaps six months. Converts were multiplied, and a thriving church founded. The Apostle was not permitted, however, to continue unmolested in his work. Here, as usual, the Jews showed themselves the bitterest enemies of the Gospel. Their malicious envy was excited by the fact that the message preached by Paul impressed not only men of all classes, but some of the leading women in the city, who in Macedonia occupied a much more influential position than in Athens. These fanatical Jews incited a mob composed of some of the lowest elements, literally "rascals," in the city, to make an assault on Paul. Forcing their way into the house of Jason, Paul's host, they dragged him and several other Christians before the politicians, on the charge of aiding and abetting Paul, whose preaching of Jesus as King was declared to be treason against the Emperor. This charge compelled notice, and the mildest treatment that could be given it was to bind over Jason and his companions to keep the peace. This involved not only the immediate termination of Paul's labors in the city, but the impossibility of his return even when the passion of the mob had subsided. This legal obstacle is probably that which Paul afterwards referred to when he wrote to the Thessalonians of his eager desire to return to them, but "Satan hindered me."

PAUL IN BEROEA.

Some thirty-five or forty miles further west on the Egnatian road lay Beroea. To this place Paul seems to have journeyed alone, leaving Silas and Timothy at Thessalonica to bring him word whether the legal impediment to his return had been removed.

At Beroea Paul found a class of Jews less moved by national prejudices, since they were open to conviction, and not excited to fanatical jealousy by a presentation of the Gospel to the Gentiles. But the arrival of hostile Jews from Thessalonica, and the employment of similar tactics here as there forced the Apostle to depart, after a period of labor covering possibly a month or two.

PAUL IN ATHENS.

From Beroea, Paul proceeded to Athens, probably by water. During his stay in Athens, as at Beroea, he seems to have been constantly expecting a reversal of the decree that debarred him from returning to Thessalonica. Here Paul had reached at length the intellectual capital of the ancient world. Born and reared in Tarsus, itself a distinguished university city, Paul could not be indifferent to the culture and art of this older seat of learning and philosophy. But Athens was famous, not only for its intellectual influence, but for its veneration for the national Greek religion. Here every god in the pantheon had his temple or altar. The sight of this abounding superstition, in a place where above all others human intelligence should have revealed the absurdity of worshiping idols of metal or stone, stirred Paul's spirit with indignation. Though expecting to remain only a short time, he could not keep silent, but began disputations in the synagogue and in the market-place with any whom he met. In this way he came into contact with representatives of the two leading philosophical schools in Athens, and this again led to his being brought before the council on Areopagus, possibly that they might pass on his qualifications as a public lecturer in this proud university city that

*An Exposition of Lesson 19 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

attracted to itself the brightest minds in the empire. In this respect the council seems to have exercised some restrictive power. The address, of which an abstract is given by Luke, moved on a different plane from those reported in other circumstances. It shows the marvelous versatility of the Apostle in adapting himself to all classes of men. Without attacking the pagan divinities whose shrines surrounded him on every side, and thereby closing the ears of his auditors to his message, he skillfully recognized every element of truth in the Athenian religion. He assumed that his hearers were sincere seekers after God, whom they ignorantly worshiped, and whom they recognized as in some sense a Divine Father. In their art they sought to depict that perfection of humanity, which to them existed as yet only as an ideal. This God for whom they sought, the Creator and Upholder of the universe, the Father of men, Paul now proclaimed as One near to every one of them. This dream of an ideal human perfection, he announced as realized in the Divine perfection of the Son of man, who had conquered death, and given to humanity the boon of immortal life. At this mention of Jesus and the resurrection, the lofty theme was interrupted. His unanswerable argument was met by mockery, or polite indifference. On the whole the efforts to meet the wisdom of the world on its own plane seems to have been regarded by Paul himself, if we may judge from his subsequent feelings, as a failure. Some few believed, but Paul soon felt that his work here was ended, and in deep depression of spirit hastened on to Corinth.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—PAUL PREACHING TO THE JEWS—MAY 9.

(Acts xiii. 26-93.)

GOLDEN TEXT—"Through this man is preached unto you the forgiveness of sins."—Acts xiii. 38.

TIME AND PLACE A. D. 46. Antioch in Pisidia, Asia Minor.

INTRODUCTION. In our last lesson we left Paul and Barnabas at Perga, in Pamphylia. It does not appear in the narrative that they tarried any time there, but it is probable that they continued their journey northwardly until they reached Antioch, in the northern portion of the province of Pisidia. Antioch was a city far inferior in size and population to Antioch in Syria, but it was a commercial centre and military colony of much importance. Saul and Barnabas, as usual, went to the synagogue on the Sabbath day, and were invited to address the assembly. Paul, after recalling briefly the leading points of Israel's history, and directing attention to God's promise to raise unto Israel a Saviour, showed that the promise was fulfilled in Jesus, and then in our lesson shows how the prophecies were fulfilled by the Jewish rulers in the death of Jesus and His resurrection from the dead.

VERSE BY VERSE.—V. 26. "Of the stock of Abraham."—Jewish people descended from Abraham. "Whosoever among you feareth God."—There were probably some among Paul's hearers who were proselytes to the Jewish faith, but not Jews by birth. "This salvation."—The Gospel of Jesus Christ.

V. 27. "Their rulers."—Those who formed the Sanhedrin, by which Jesus was condemned. "Knew Him not."—There was no good excuse in this, because the voice of the prophets, that is, the Old Testament prophecies of Christ, were read every Sabbath. "Have fulfilled them."—The prophecies, that is, about Christ. "Condemning Him."—Condemning Jesus to death.

V. 28. "Found no cause."—This refers not to the rulers, but to Pilate, who was the Roman governor, and who sentenced Jesus to death while declaring him innocent.

V. 29. "Was written."—In the prophets. "They."—Not the Jewish rulers, who had condemned Him, but his friends.

V. 31. "Was seen many days."—Forty days He was seen by many witnesses. The witnesses were the apostles whom He had chosen and a numerous company of disciples, to all of whom the duty of bearing witness to this great fact was entrusted.

V. 32. "Glad tidings."—That the promises were now fulfilled and salvation was offered to them through a risen Jesus.

V. 36. "David. . . . fell on sleep."—That is, he died, so that the prophecy could not relate to him, but in Jesus the promise was fulfilled.

V. 38. "Through this man." That is, through Jesus, through the merit of His atoning blood. "Is preached."—They preached in the name of Jesus. "Forgiveness of sins."—Through Christ our sins are blotted out, covered, remembered no more against us.

V. 39. "All that believe."—Believe in Christ and accept Him as a Saviour from sin. "Justified."—Meaning to hold as just, or to acquit of guilt.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—God Raised unto Israel a Saviour. Acts xiii. 14-25.

Second Day—Paul preaching to the Jews. Acts xiii. 26-43.

Third Day—His sorrow for the Jews. Rom. ix. 1-33.

Fourth Day—His zeal for their salvation. Rom. x. 1-21.

Fifth Day—Moses a servant, Christ a Son. Heb. iii. 1-19.

Sixth Day—Christ's sacrifice complete. Heb. ix. 1-28.

PRAYER MEETING TOPIC, May 9.—THE WESTMINSTER ASSEMBLY—Deut. vi. 1-9; Acts xv. 1-5. Question 101.

THE WESTMINSTER ASSEMBLY.

BY W. MORTIMER OLARK ESQ., C. C.

The Westminster Assembly did not profess to be an Ecumenical Council, nor to assume the functions of a synod or General Assembly. It was merely a council of divines, called by the Long Parliament of England, to advise it at a critical time, when the affairs of the nation were inseparably associated with religious questions, and when the country was attempting to right itself after the conflict with absolutism in Church and State, which sent Charles I and his political adviser Steafield, and his ecclesiastical counsellor Archbishop Lard, to the scaffold. The Assembly was the creation of the civil government, and although the method of convoking it, was abnormal, yet the selection of persons summoned, was perhaps as fortunate as if it had been made in a more strictly ecclesiastical manner. The members were 151 in number, and included 10 lords, 29 commoners as assessors, and 121 divines. The Scottish church was invited to send representatives, and with most cordial congratulations to their English friends, the General Assembly sent as their commissioner's Messrs. Alexander Henderson, Samuel Rutherford, Robert Baillie and George Gillespie, with the Earl of Cassilis, Lord Maitland, and Sir Archibald Johnston, as lay assessors. The Assembly met on 1st July 1643 and held its first sessions under the marvellous arches of the chapel of Henry VII at Westminster. As the sittings were protracted, and winter approached the future meetings were held in the Jerusalem chamber, "a fair room in the Abbey of Westminster" probably so named because of ancient tapestries representing views in Jerusalem, just as the Antioch chamber in Westminster palace was so called from its pictures of scenes in Antioch. This chamber was at one time the drawing room of the Abbot and contained a fireplace. This fireplace was the reason why Henry IV died in it. A prophecy foretold his death at Jerusalem, and as the sovereign was very sick, preparations were hurriedly made for his journey to Palestine. Henry had gone to pay his parting devotion at the shrine of Edward the Confessor, when he was suddenly taken ill and hurriedly carried into this apartment and laid before the fire. When after some days he revived a little, he asked where he was, and on his attendants informing him that he was in a chamber called Jerusalem he replied "Laud be the Father of Heaven, for now I know that I shall die in this chamber, according to the prophecy made of me beforehand, that I should die in Jerusalem."

The divines came to the meetings, not in canonicals, but in black coats and bands, to show their unity with continental Protestants. The spectacle of this body of grave and reverend divines, with the peaked beards and large mustaches, then in vogue, and wearing the double ruff of the period, must have been singularly imposing, not only from their appearance, but from the high purpose of their meeting. The political results of this Assembly lie outside our consideration for the present, and we can regard only the influence of their work on our present religious life. That work, although differences of opinion may exist as to some of their conclusions regarding the relation of the civil magistrate to the church, has been momentous in its results, and the standards compiled in the ancient and dingy abbey, have influenced and moulded the belief of whole churches, and have done much to establish millions of our race in the knowledge of divine truth. Like the Diet of Augsburg in 1530, and the Synod of Dort in 1618, this Assembly is a landmark on the history of Protestantism, and in the assertion of the doctrines of evangelical Christianity as against sacerdotalism and sacramentalism. The grave men in the black coats, bands and ruffs, have vanquished, but they, being dead, yet speak, in words as needful for ourselves as for our ancestors. The Assembly sat altogether five years, six months and twenty two days, during which they held 1163 sessions. The prelatic members withdrew when the solemn League and Covenant was adopted and then the Assembly with the exception of about seven Independents, became practically Presbyterian. The attendance of members varied from 60 to 80 at each sitting and they divided themselves into three committees for the furtherance of their business. Work could not however have progressed very

rapidly for the overstrained pietism of the period, led to religious exercises of astonishing length. Baillie, one of the Scotch commissioners, gives us an account of one day's proceedings. He tells us that "after Dr. Twisse (the Moderator) had begun with a brief prayer, Mr. Marshall prayed large for *two hours* most divinely, confessing the sins of the members in a wonderfully pathetic and prudent way. After Dr. Arrowsmith preached *one hour*, then a psalm; then after Mr. Vines prayed *two hours*, and Mr. Palmer preached *one hour*, and Mr. Seaman prayed near *two hours*, then a psalm. After Mr. Henderson brought them to a short sweet conference of the heart—confessed, and other *seen* faults to be remedied. Dr. Twisse closed with a short prayer and "blessing" Baillie says "this day was the *sweetest* that I had seen in England."

The Directory of Government Worship and Discipline, was the first work of the Assembly, but was not completed till about the end of 1644. The Confession of Faith was the second of the Standards prepared by the Assembly. It was submitted to Parliament under the title of "The Humble Advice of the Assembly of Divines, now by the authority of Parliament, sitting at Westminster, concerning a Confession of Faith" It was passed in December 1646. The Shorter Catechism was adopted in Nov. 1647 and the Larger in 1648, the former not being an abridgement of the latter, but the latter being an amplification of the former. It would be very interesting for us to know which of the members were chiefly engaged in the preparation of the Confession and Catechism. The minutes unfortunately do not give much information on these points out it incidentally appears, that Dr. Anthony Tuckney, Vice-Chancellor of Cambridge, had much to do with the Confession and the two Catechisms. This Presbyterian divine was a man of great learning, and held in high esteem in the Assembly. An anecdote is told of him, which well illustrates his character. Some members of Parliament, having requested him, in making his appointments to positions in the University, "to have regard to the godly" he replied "No man has a greater respect than I have to the truly godly, but I am determined to choose none but *scholars*. They may deceive me in their godliness, but they cannot in their scholarship". Dr. Reynolds, afterwards Bishop of Norwich, Dr. Arrowsmith, and Mr. Palmer, had also some share in framing these standards. The Confession of Faith and the Larger and Shorter Catechism are recognized as the standards by all the branches of the Presbyterian churches in England, Scotland Ireland, Australia, New Zealand Canada and the United States.

The influence however, of the Westminster Assembly has been more directly and widely exercised by the Shorter Catechism than even through the Confession of Faith. It would be difficult to estimate the influence which this compendium of doctrine has had on the Presbyterian Church and congregational churches of Puritan stock throughout the English speaking world. The instruction communicated through its use has largely conduced to create that interest which is taken in all doctrinal and theological questions by Presbyterians. It is a matter of common observation that Presbyterians of all classes possess a more intelligent understanding of doctrine, than that which prevails among other branches of the Church. They are more keen to detect error in its first beginnings, and less liable to be misled by erroneous teachings, than are the mass of members of other communions. There is among those who have received their religious instruction through this admirable catechism, a certain stability in knowledge, and sobriety of thought, which prevent them from becoming religious thistledowns, blown about by every wind of doctrine. The systematic knowledge of theology which has permeated the people where the teaching of the Shorter Catechism has prevailed, affords a marked contrast to the hazy and illdefined notions which obtain among those not so instructed. The stateliness and dignity of its language, and its constant reference to the Word of God as the only authority for its statement, have tended to produce a reverential spirit for sacred things among those who have imbibed their knowledge of divine truth through its early use, while the absence of any reference to ecclesiastical organization has promoted that non-sectarian spirit so conspicuous among Presbyterians. The Assembly, in the preparation of this Catechism which may be spoken of as the creed of the common folk, if not of the more highly instructed Presbyterians, recognized the fact, that the length of a man's creed is largely the test of the extent of his knowledge. The fullness of doctrinal statement contained in the Shorter Catechism, as compared with that expressed in similar symbols of church belief, sufficiently indicates what the Assembly, and our Church, in adapting their work thought ought to be the modicum of religious knowledge possessed even by our Presbyterian youth. Wherever the Shorter Catechism is taught, the benign influence of the Westminster Assembly continues to be exercised in maintaining that steadfastness in sound doctrine which has ever been the true glory of our Church.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2405, Toronto, Ont.

WANTED—MORE HEART.

BY WILLIAM SHAW,

Treasurer of the United Society of Christian Endeavor.

There seems to be a growing tendency amongst many workers for young people to exalt the educational aspect of the work. I do not wish to be understood as deprecating these features, provided they are kept in with proper limits. But there is a danger that such emphasis will be laid upon education that it will crowd out and hinder the more important work of our Young People's Societies. The great evil in our churches is not that people do not know enough, but that they do not do enough. The spiritual dyspepsia common in all our churches is caused by too much food and too little exercise.

Some would make our Young People's Societies a second edition of the Sunday school, claiming that the Sunday school as now conducted does not meet the need of the young people in the line of Bible-study. If that is so, then reorganize the Sunday school, but do not divert the Young People's Society from its greatly needed and God given work.

The mission of the early disciples in the extension of Christ's Kingdom was to be witnesses. What we need in the church to-day is not more students, but more witnesses. The great power of the Methodist Church was in its witness-bearing members, and it was that that gave it its marvellous growth. Literary culture or knowledge of church history, good as they are in themselves, cannot take its place.

Have you ever noticed that the brother who speaks to edify and instruct will put the whole prayer meeting to sleep, while the simple, personal testimony or experience of some humble disciple will move upon the heart like an electric current, and quicken and vitalize the whole meeting?

Where can we find a more striking example of the result of magnifying the head and neglecting the heart than in the history of the German churches? Highest criticism and theological hair-splitting occupy the thought of the leaders while the rank and file of the church are spiritually dead. Such a thing as a warm, spiritual, evangelistic prayer meeting is practically unknown. Head religion is as worthless now as it was eighteen hundred years ago, when Paul said, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Psalmist knew what he was talking about when he said, "Let the redeemed of the Lord say so." We need to cultivate in our young people to-day the spirit of service and personal testimony. Some of the young people, perhaps, have time to take up special studies, if so, let special classes be formed for them. But in view of the fact that so many of the young people are in school, and already burdened with studies that make it almost impossible to secure the time to attend the prayer meeting, let us not add to their load by making them feel that the Young People's Society is another class for more study.

Let us not duplicate the work of the Sunday school or any other department of the church work, but re-enforce and strengthen them all while we train our young people in practical, Christlike service outside the meeting, and genuine, warm hearted testimony in the meeting.

ENDEAVOR NOTES.

Toronto Endeavorers are planning to take up Christian work among the people connected with the theatres of the city,—a hitherto neglected class.

San Leandro, Cal., Endeavorers are urging the establishment of a public drinking fountain for bicyclists, that they may be kept from the antiseptics of the saloon.

A prison committee is the latest adjunct to the Kentucky Christian Endeavor Union. It will stimulate work by Endeavorers among the prisons and jails of the State.

On March 14, one hundred St. Louis Christian Endeavor societies gave their meetings a Christian citizenship flavor, with special reference to St. Louis civic problems.

Seven members of the Central Presbyterian Christian Endeavor society, Toronto, are studying for the ministry. One is preparing for foreign work, and four are on the home mission field.

THE LITTLE FOLK.

THE MIDNIGHT MEDITATIONS OF A MOUSE.

BY E. R. NOBLE.

Oh dear! I know I'll get caught in that horrid trap some one of these fine nights. But what is a poor mouse to do when he has to support a large and interesting family by his own efforts, especially when they are always hungry? These great big creatures called men think they work hard when they spend ten hours out of the twenty four in trying to support their families—I wonder how they would like to watch every moment of the day, and night too, to seize their opportunity of making a living, as we have to do. Now, I am only one mouse out of many, but as I am one of the most influential citizens of Mouserie (the capital of Mouseland), you may be interested in learning how we do things down there.

We are a thrifty set, I can tell you, and turn every crumb to advantage. I am in the grocery business myself, and supply large numbers of more wealthy mice who have retired from active business. I bring in all the goods, which we call "laying in stock," while my children manage the store and wait on customers.

Of course I have to get out nearly every day to see after my supplies, and as I am not a very welcome visitor in most houses, and have many dangers to guard against, great care is necessary. I lie near the mouth of my private entrance to the house (the people speak of it as a "hole") until I am sure the room is empty, and that there are no immediate dangers awaiting; then out I creep, and look about for the scraps careless human beings are sure to leave about. They little realize that they support another family as well as their own. I don't wonder they complain about "hard times," but I must say, if mortals were as ready to seize opportunities as mice, there would be more rich men in the world, I am sure. Did you ever see a thin mouse, I ask you? There is hardly a poor mouse in Mouseland, and it is all because they keep their eyes open. "Busy as a bee," indeed! Bees are lazy compared to us. You'll be surprised to know that it is not only from larders, kitchens, and dining rooms that I carry my stores. No, indeed, in these days people seem to eat all over the house, and it is from the parlors and bedrooms that I usually pick my choicest articles. Houses with children in them are my delight, for from those I never come away empty clawed. The careless little things drop cookies and candies about like toys, and always forget to put the top on the sugar bowl. We mice, you know, are splendid climbers, and many's the good piece of apple or cake I've stolen from the top of a sideboard when it was thought to be safe. And sometimes when a thing is too big for me to move, I run home and call my family. Then we all come back, and eat as much as we can, and this is what we call "dining out."

You have no idea what risks we run in the pursuit of business. The pirates that I hear about never had such dangerous times. In the first place, there are those frightful cats and dogs. Oh, I do so hate a cat! They are such sly things, always pretending to be asleep until you get well to work, and then pouncing on you when you least expect it. I tell you, you have to be pretty wide awake to escape from them. Dogs I don't mind so much; that is, the big ones, for they are clumsy, and we can nearly always get out of the way, besides teasing them by nibbling behind them just where they can't see us; that is great fun, for they do get so angry. But the little dogs are dreadful—quite as bad as cats (though not so sly); while there is one kind of dog they call a ferret—ugh! I cannot talk about 'n, it takes my fur for the wrong way, but I'll whisper you what we call him—its "Sure Death." Really, the very thought of the dreadful thing makes my teeth chatter. Then another way they have of catching us is to spread a nice piece of bread and butter with something else, and put it in an easy place for us. What the something else is I am not quite sure, but we have learnt from sad experience that it doubles us up with pain, and now we very seldom touch bread any more. As if there were not enough ways for catching us poor little toadies. There are the traps, and I almost believe those are the worst of all, for they are set about dark rooms at night, most temptingly baited, and unless you are an old mouse you are apt to put your head in danger before you think. Old hands like myself, sometimes, when times are bad, deliberately try to steal the bait off the hook. It is very dangerous business, and though a clever mouse often succeeds, he sooner or later becomes careless and loses his head. I am sure it will be the end of me, for my grandfather, and his father before him, wound up that way, but risks must sometimes be taken when one's stock of cheese is low. In this very house they have put a trap right by a trash basket of which I am very fond, for there I have found time and again the choicest delicacies in my store, and I am going at once to steal off that bait. I wonder that men can complain of hardship when they think of us. Perhaps they haven't known,

before, all we have to go through with; if so, I hope this little talk of mine may open their eyes and show them that in this world, where every one strives, we little mice have as big a part to play in proportion to our size as they have.—The Outlook.

WHY NOT ASK A BLESSING.

BY LEANDER S. KEYSER.

There were six in that gay little party—six bright girls. Of the books they read, the albums and pictures they looked at, and the rollicking games they played, I shall not tell you, because you know more about such things at a girls party than I do.

All the girls were visitors, except Gertie Dinmore, who couldn't be a visitor, because the party was at her house. A charming hostess she made, too, as all her guests declared, for she thought more of their pleasure than of her own.

It was a pleasant summer day. The sun shone from a sky that was as deep blue as the trees and lawns were deep green; and the chippies and wrens trilled gayly about the house.

When noon came, the dinner was set on a table out under a thick shade tree in the yard. Oh! there were—but what do I know about a girls' picnic dinner? All I can say is, that the white cloth and the table itself fairly groaned aloud under the weight of the things.

"Well, sit up, sit up," said the little hostess, pleasantly, when all things were ready.

The party having been seated, there was a pause, and everybody glanced around at everybody else. Some of the girls looked a little embarrassed as if they didn't quite know what was the proper thing to do next.

"Why don't they begin so eat?" whispered Sadie Carson to Allie Wright.

But before Allie could answer, Gertie Dinmore, the hostess, cleared her throat and said:

"My papa and mamma and I always ask a blessing at the table."

"That's what we do at our house," said Ruth Billingsly.

"So do we," chimed Allie Wright and her little sister Jane. "And I never feel right to sit down and eat a meal unless someone does return thanks for the nice food," added Allie. "I think it terribly ungrateful not to thank God for his goodness."

"Well, let us just say thanks all around, then, before we begin to eat," suggested Gertie. "I'll take the lead."

The girls bowed their heads, while one after another said a brief simple prayer. But when it came to Sadie Carson's turn, she blushed, hesitated, and then stammered out, almost in tears:

"My papa never asks a blessing, and I don't know how."

This caused a little confusion, but the next girl set all right again by repeating the prayer she had learned at home, and then, as she was the last, the girls all lifted their heads, and the meal began.

"I sink it real mean not to say 'Sank you' to God when he's so good," blurted out Jane Wright, who was the youngest girl in the party.

"Why?" asked Sadie Carson, blushing.

"Why, 'cause," replied little Jane. "When your papa or mamma, or somebody else, gives you somethin' real nice, don't you sank em for it? 'Twouldn't be good—good manners not to, would it? Well, it's not good manners to God to take every nice thing he gives us, an' not say 'Sank you!'"

"Jane's right," added the young hostess, handing around the fruit. "Nothing's worse than being ungrateful. Just think of sitting down three times every day in the year, and eating up God's nice gifts, an' then never once thanking Him for them all!"

"It's real mean, so it is," admitted Sadie Carson; "just as little Jane says; and I will ask my papa to ask a blessing, too."

Sadie was a resolute little girl, and so, when she sat down at the table that evening in her own home, she said in her blunt way:

"Papa, all the girls at the party to-day said that their papas asked a blessing at the table. I was the only one who couldn't say my papa did. Oh, how sorry I was! And what'd you think? All the girls themselves said thanks at our party—all but me, and I couldn't, 'cause I hadn't learned any prayer at home!" Sadie's voice almost broke. "Why don't you ever ask a blessing, papa?"

It was an embarrassing question. Mr. Carson's face grew as red as the cherries on the table before him. He was so surprised and ashamed that he couldn't answer a word, but could only look down at his plate and pretend he hadn't heard.

But he heard. Nor could he forget his little daughter's question. It was a severe struggle, but after a few days he conquered himself, and said one morning at the breakfast table:

"Let us ask a blessing!"

And after that day he never omitted that important part of the meal.

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 closing exercises of the Pointe-aux-Trembles schools were held on Thursday afternoon the 22nd inst. A considerable number of ministers from the city and other foreign took advantage of the opportunity to be present, including Prin. MacVicar, Dr. Robert Ducloux, Dr. Amaron, Mr. Heine, Mr. Walter Paul. The chief feature of the programme was the examination of the classes in the different subjects in which they had been taught during the Session. The first class consisted of scholars from ten to eighteen who had not known the alphabet on their arrival six months ago. They proved able to read simple French with considerable ease and fluency. Many of the exercises were in English and most of the senior pupils showed themselves capable of passing from the one language to the other with perfect readiness. An arithmetical problem was worked out on the black-board with the necessary explanations in French, and immediately afterward a proposition in Euclid was demonstrated in English. In answer to a question one of the boys told the first half of the story of Joseph's life in French and finished it with equal fluency in English so as to leave one in doubt almost as to which might be his native language. The examination in Scripture was particularly interesting. They showed their acquaintance with the chief portions of Bible history and were wonderfully ready and full in their answers as to the fundamental doctrines of the Gospel. The chief differences between Romanism and Protestant teaching were clearly set forth. They also recited in concert the answers to questions in the *Shorter Catechism* in French. The questions were put by one of the visiting ministers and were chosen from different parts of the Catechism without suggestion from the teachers. This standard manual is evidently coned with care, and yet the whole showing of the school proves that it is possible to teach the Catechism without interfering in any way with the efficiency of instruction in other more secular subjects. One hundred and fifty five pupils have been in attendance this session. Nearly one half of these are from Roman Catholic families and twenty of them have been admitted to the membership of the church for the first time on profession of their faith.

Last Sunday was a somewhat important day in the French Mission churches of the city. The most striking service was that held in Lacroix Church, Rev. R. P. Ducloux pastor, at which forty five persons were baptized. These represented fourteen different families in whole or in part who had left the Roman Catholic Church and desired to be received into the Protestant church by an Evangelical baptism. The repetition of this rite is of course not insisted on but is administered in such cases when desired. In this instance a number of those baptized had previously been received into the membership of the church, but further study of the Scriptures had awakened doubts as to the validity of the Roman rite which had been administered to them and to their children. They accordingly asked to be allowed to participate in the ordinance with the group of new converts who were making their confession for the first time. The Sacrament of the Lord's Supper was administered in the evening.

In St. John's Church it was also communion Sunday. The church was filled, seventy seven communicants sat at the Lord's table. Fifteen new members were received into full communion. Six of these renounced Romanism and four others had formerly been connected with that church. The services were most impressive. Quite a number of Roman Catholics were present who had never seen a Protestant communion service before and to whom it was a revelation.

In the St. Jean Baptiste mission the communion was administered to twenty four members, four of whom were received on profession of faith. All had been previously

Roman Catholics. These numbers are of course not large at best, but they represent a movement which is telling enormously even on those who remain within the church. Rome will henceforth be able to hold control over the people of this Province only by a great abatement of its claims, and by greater spirituality in its teaching. The calumnies which it has so often circulated regarding Protestantism are rapidly losing their effect. It is noteworthy that at not one of the French Protestant services held last Sunday, though special intimation of them had been made beforehand, was there the slightest attempt at disturbance or interruption. Twenty years ago they would have raised a riot and the whole police force of the city would not have sufficed for the protection of the congregations.

The Rev. J. L. Morin, formerly pastor of St. John's Church and now of McGill College, has left for a brief trip to the old world. He is accompanied by Mrs. Morin. They will join Father Chiquoy in the south of France, and he is likely to return to Canada with them. For some weeks past he has been unable to address any meetings owing to the state of his health.

GENERAL.

Miss Margaret McKellar, M.D., of Indore, arrived at Victoria, B.C., on April 8.

Miss Bella Ross has returned home from India. Miss Ross has been for the past fourteen years a missionary of the Presbyterian Church at Indore, Central India.

Rev. Mr. McGillivray, from Honan, China, has reached San Francisco on his way to Canada and will be in Toronto some time this week.

The induction of Rev. Mr. Fisher to the pastorate of the Presbyterian congregation, Deloraine, Man., took place on April 6.

The members and adherents of St. Andrew's congregation, Carlton Place, assembled in the lecture-room of the church on the evening of April 13, the occasion being a farewell social to Rev. and Mrs. McNair. Mr. Jas. Gillies occupied the chair. After an impromptu musical and literary programme, Miss Miller, on behalf of the ladies, read a farewell address. The presentation was made by Mrs. Jno. Cavers. Mr. McNair acknowledged the presentation on behalf of himself and Mrs. McNair, after which short speeches were made by Rev. Geo. Lang and Mr. W. J. Patterson, more music was rendered, and a very pleasant gathering was brought to a close.

On Saturday evening, April 17, a meeting was held of the male members of the Church of the Covenant, Toronto, at the residence of their pastor, the Rev. James McCaul, to initiate steps for erecting a place of worship on the south east corner of Roxborough street and Avenue Road, with the intention, if possible, of turning the first sod for the foundation not later than 17th May, being the fourth anniversary of the pastor's settlement among them. As there is no other Presbyterian congregation in this immediate neighborhood this movement seems an appropriate one, and we wish it success.

Rev. George Bell, D.D., registrar of Queen's University, and the first graduate of that institution, has retired from active duties, and will, with his wife, remove to Toronto to live.

April 18th was the fourth anniversary of the pastorate of Rev. D. C. Hossack at the Parkdale Presbyterian Church, and this circumstance, together with the fact that it was Easter Day, made the services in the church particularly bright and interesting. Rev. R. P. Mackay, missionary secretary of the Presbyterian Church in Canada, and a former pastor of the church, occupied the pulpit in the morning, and preached a most thoughtful and interesting sermon from the text, "And of His false s have we all received, and grace for grace" (St. John i. 16). In the evening Rev. D. C. Hossack preached to a crowded congregation.

A most enjoyable social evening was spent on Tuesday April 20 by the congregation of Parkdale Presbyterian Church, the occasion being the fourth anniversary of the induction of the pastor, Rev. D. C. Hossack. The chair was occupied by Mr. Wm. Murchison, Chairman of the Board of Managers, who in his opening remarks

made mention of the splendid progress of the church under Mr. Hossack's pastorate. The congregation had now become so large that too time might soon arrive when they would have to consider the question of providing more church accommodation. The choir of the church, under the leadership of Mr. Gorrie, gave an excellently rendered programme. At the conclusion of the programme Major Carlaw, on behalf of the congregation, presented Mr. Hossack with an elaborately finished writing desk, a chair, a travelling bag and an address expressive of the appreciation in which he is held by the large congregation of the church. The hope was also expressed that the happy relationship existing between pastor and congregation might long continue. The occasion was also the anniversary of his birthday, and the opportunity was taken of tendering him hearty congratulations. Mr. Hossack in reply, after expressing his sincere gratitude for the very kindly worded address, said that he did not need any reminder to make him know that he had the kind regards of his congregation. He could only say that in the future he would endeavor to serve them even better than in the past. During his four years' pastorate, he said, they had had 81 baptisms; 405 members had removed from the congregation, but they had added 627, 391 by certificate and 236 by profession of faith. In conclusion he said that he hoped that the bond that now existed would not be severed for a very long time. The large congregation then adjourned to the lecture room, where refreshments were served by the ladies of the church.

A pleasant and enjoyable hour was spent in Cooke's Church on Wednesday evening April 14th, when Mr. Guost, the late organist, was presented with an address and handsome onyx table and parlor lamp. The presentation was made by Miss Jessie Alison on behalf of the choir.

Rev. D. M. Ramsay, pastor of Bethel Presbyterian Church, Mt. Forest, who is about to leave for Knox Church Ottawa, was presented with a handsome gold watch, chain and locket by his congregation.—A farewell entertainment and concert by the choir of the church, under the musical direction of Mr. F. Warrington of Toronto, was given to Mr. Ramsay. Rev. Mr. Ramsay is now the inducted pastor of Knox Church Ottawa. The induction took place on the night of April 23rd in that edifice. Upon the platform with Rev. Mr. Ramsay were Rev. Dr. Campbell, Moderator of Ottawa Presbytery; Rev. W. T. Herridge, interim Moderator of Knox congregation; Rev. Dr. Moore, Rev. Dr. Armstrong, Rev. R. E. Knowles, Rev. O. Bennett, Hawkesbury and Rev. Mr. Gambier, Wakefield, and Mr. J. A. McMullan, Prof. Birch presided at the organ. Rev. O. Bennett preached an eloquent sermon from the words, "Moreover it is required in stewards that a man be found faithful," 1 Cor. iv. 2. Rev. Mr. Herridge, interim Moderator, then related the history of the events that had led up to the present call. Rev. Dr. Campbell put the usual questions to Rev. Mr. Ramsay and extended him the hand of welcome to Knox Church and to the Ottawa Presbytery. Rev. Dr. Armstrong then delivered a short, open and hearty address to the pastor-elect. Rev. Dr. Moore urged upon the congregation to be regularly in their places, to speak kindly of their pastor, and of their church, to help their pastor in visiting and above all things to pray for him. As the congregation raised out Mr. Geo. Hay and Mr. J. A. McMullan introduced the new pastor to the people among who he is apparently destined to do fruitful and faithful work.

April 18th was a red letter day with the congregation of Dorecourt Presbyterian Church. Three years ago, as a small mission band, they moved from Dufferin street to the present site on which they had built a small mission chapel. In less than two years the work under the ministry of the present incumbent, Rev. S. Carruthers, had prospered to such an extent that the mission, by permission of the Presbytery, became a regularly established church. This was only the beginning of still greater prosperity, for the congregation increased to such an extent that the seating capacity became totally inadequate, and about three months ago it was decided to enlarge the

THE CIRCUIT RIDER

Christianity Owes Much to his Zeal and Endurance.

His Life During the Early Days of Methodism in Canada Was Often One of Great Hardship—The Story of One Now Enjoying a Ripely Old Age.

From the *Simcoe Reformer*.

In the early days of Methodism in Canada the Gospel was spread abroad in the land by the active exertions of the circuit rider. It required a man of no ordinary health and strength; an iron constitution and unflagging determination to fulfil the arduous duties incumbent on one who undertook to preach salvation to his fellow-men. It was no easy task that these men set themselves to, but they were strong in the faith and hope of ultimate reward. Many fell by the wayside, while others struggled on and prospered, and a few are to-day enjoying a ripe old age happy in the knowledge that a lasting reward will soon be theirs. Most of these old timers are not now engaged in active church work, but have been placed on the supernumerated list, and are now living a quiet life in town or on a farm free from the cares of the world, they await the call to come up higher.

Rev. David Williams, who lives two miles southwest of Nixon, Ont., in the township of Windham, Norfolk County, was one of these early days circuit riders. He was a man of vigorous health and although without many advantages in the way of early education he succeeded by dint of hard and constant study in being admitted to the ministry. He was the first born in the first house built in Glen Williams near Georgetown, Mr. Geo. Kennedy the founder of Georgetown being a brother of his mother. To-day he is seventy years old and for the past twenty six years has lived in this county. For many years he had been a sufferer from kidney and kindred diseases. He tried all kinds of remedies, and although sometimes temporarily relieved he gradually grew worse until in October 1895 he was stricken with paralysis. From this he partially recovered and recovered his powers of speech but his mind was badly wrecked, and his memory was so poor that he could not remember the name of the person to whom he wished to speak without thinking intently for several minutes. One day driving to church he wished to speak of a neighbor who lived next to him for twenty years, but he could not recall the name for an hour or more. In addition to his mental trouble, he had intense bodily suffering; pains in the head, across the forehead, in the temples and behind the ears, across the lower part of the skull and in the joint of the neck. He had great weakness and pains in the back, hips and legs. In fact, so much did he suffer that sleep was almost an impossibility, and he fell away in weight until he weighed only 145 pounds. By this time, Dec. 1895, he became despondent and felt that if he did not soon obtain relief, he would soon bid adieu to the things of this world. On the 20th of December he read of a cure in the *Reformer* by Dr. Williams' Pink Pills, and being seized with a sudden inspiration at once wrote to Brockville for a supply of that marvellous remedy. Immediate good results followed their use and he has improved wonderfully during the past year. He has recovered his bodily health and strength, is comparatively free from pain and his memory is nearly as good as it ever was and as the improvement continues the prospects are very bright for complete recovery. He has gained twenty pounds in weight since beginning the use of Dr. Williams' Pink Pills. Mr. Williams says: "I can heartily endorse the many good things said of these pills in the papers, and strongly recommend them to any one suffering as I was."

Dr. Williams' Pink Pills are a blood builder and nerve restorer. They supply the blood with its life and health-giving properties, thus driving disease from the system. There are numerous pink colored imitations, against which the public is warned. The genuine Pink Pills can be had only in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all others.

church by adding ten feet of additional accommodation to each side. This has been done in an attractive and substantial manner. The services on the 18th were the first held in the church since enlargement, and in honor of the event the sacred edifice was very prettily decorated with choice plants and flowers, and large congregations were present on all occasions. Rev. J. A. Macdonald occupied the pulpit in the morning and Rev. Dr. McTavish in the evening. In the afternoon a stirring sermon was preached by Rev. R. P. McKay, Foreign Mission Secretary, who took as his text the words found in Galatians iii. 27: "For as many of you as have been baptized into Christ have put on Christ." In conclusion Mr. McKay spoke of the reopening of the church and hoped that the truths and lessons that would be given from the pulpit from Sunday to Sunday would be an inducement to many to put on the Lord Jesus Christ.

The Presbytery of Kingston will meet, by leave of Synod, at Lindsay on May 12th; and for licensing of students, and other business, in Chalmer's church, Kingston, on May 19th, at 2 p.m. The formal act of licensing successful candidates will take place in Chalmer's church, Kingston, at 8 p.m., on May 19th.

On Sabbath evening, April 18th, the Rev. L. H. Jordan, B.D., pastor of St. James Square Church, Toronto, owing to a severe cold was not able to take the usual service. The pulpit was supplied by the Rev. Dr. Moffat, Secretary of the Tract Society, who preached a very earnest sermon, to those fighting the battles and bearing the burdens of every day life. Last year we learn from the new report that Dr. Moffat preached 87 times in city and country and gave 196 addresses.

The Rev. Dr. A. C. McKenzie for eleven years past minister of the First Presbyterian Church, Owego, N. Y., has just been appointed President of Emira College. The College has been in financial difficulties, but Dr. McKenzie has made special exertions on its behalf which have been crowned with success and now he has been appropriately selected for the Presidency, which office he will fill with dignity and success. Dr. Mackenzie is a Canadian, from the county of Oxford, and son of the former minister of Embro.

The sixty-fourth annual meeting of the Upper Canada Tract Society will be held on Thursday evening next, the 29th inst., in Zion Congregational Church, College street. The Rev. W. J. McCaughan, of St. Andrew's, the Rev. Mr. Courtice, Editor *Methodist Guardian*, the Rev. Dr. Moffat and other gentlemen will address the audience. We are glad to know that the old society is quietly and successfully carrying on its many sided mission work in Manitoba, Ontario and China. Every year it is steadily enlarging its work, in many much needed missionary forms.

The Rev. W. T. D. Moss has recently been inducted into the pastorate of St. Andrew's Kirk, Picton. This is the strongest and most influential congregation outside of the Union in the Maritime Provinces, and for this reason occupies a very prominent position in the eyes of the whole Church. Mr. Moss is a young man who graduated from the Presbyterian College, Montreal, a few years ago, and who since coming to the east has won a high place as a preacher. He is looked upon as one of the most cultured and promising young men in our Church, and it is felt that under his ministry this important congregation will enter upon a new career of usefulness and influence.

CORRESPONDENCE.

Toronto April 22nd 1897.

Editor *Presbyterian Review*:

DEAR SIR,—The Society is at present in need of homes for the following children: John R. fair complexion, blue eyes, auburn hair, a healthy, pretty boy of 2 years and 6 months. Jas. A. a boy answering very much the same description 2 years and 2 months. James S. dark complexion, brown eyes, black hair, a very bright child aged 3 years. Frank F. light complexion, light hair, blue eyes, very quiet, 4 years old.

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Gilbert H. fair, brown hair, grey eyes, sturdy and healthy, 4 years old. Eva aged 3 and Albert J. both answer the following description, rather small for their age, fair, brown eyes, brown hair, very intelligent and give bright promise for the future. These are brother and sister and a home for them together is desired. The Society is always desirous of finding homes for babies up to two years old and would like to have a number of applications for such children on hand, so that when they know of one they may be able at once to place it.

Applications should be sent to the Secretary, 32 Confederation Life Bldg, Toronto.

J. STUART COLEMAN,
Secretary, Children's Aid Society.

A NEW DEPARTURE.

From the early centuries until now, one uniform system has characterized all musical instruments in their method of stringing. Styles have changed, new instruments have been born, old ones have died but the same old system of stringing, with all its defects persisted through the centuries. Instruments were constantly getting out of tune, because the tension of the strings pulling all on one side, and sometimes with considerable strain, tended to warp the instrument and so loosen the strings, and get them out of tune. The cause for this defect, however was attributed to everything, but the right one. It remained for one man, the inventor of the Apollo Harp, advertised in this paper, to discover the true cause and remove it. His new system of duplex stringing, places the same strain on the back as on the front of the sounding board, thus preventing warping, and giving stability to the tune. This new system of stringing is a marked improvement upon the old, and will be revolutionary in its results upon stringed instruments. There are other new features, of equal importance in this wonderful instrument. It is an epoch-making innovation, and richly merits the large demands it is receiving.

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—

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

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

CAUSE OF BAD EYES

The following extract from a letter received by Mrs. Sumner, on a subject of great importance, will interest all mothers: "Will you remember to warn mothers about a very real danger that arises from these 'lying down' perambulators? In a recent article in a magazine a doctor wrote that he had traced nearly the whole of the bad eyesight amongst children in Board schools to this source. Babies are put in the perambulators on their backs with nothing to shade their poor little eyes, and the result is in every case most disastrous. I have stopped so many nurses since I read it, and have told them of the great cruelty it is to children. The doctor said, 'Let any grown up person gaze up into the sky for five minutes, and let him see what his eyes will feel like after it, and some idea may be obtained of what these poor little sufferers go through.'"

IDLE THREATS ARE WORSE THAN USELESS.

It was once my misfortune to have to live for a few weeks within hearing of a mother who was constantly making the most dreadful threats of what she would do to her children when she should catch them. But nothing ever happened during my stay, and I daresay nothing has happened since. The children played on, just taking care to keep for the time out of reach. A child soon finds out whether a threat is really meant or not, and these children did not appear to be at all afraid of their mother, and most certainly they seldom troubled themselves to obey her. But the mischief of such threats is, that to declare you will do a thing when you are perfectly sure that you will not do it, is simply to tell an untruth. A little child may only think, "Mother doesn't mean it," but an older child will come to understand it as a lie; and so trust in the mother's word will be destroyed. Well will it be if regard for truth is not destroyed also. To end as I began, "Idle threats are worse than useless."

LOUD TICKS THE TEST OF A GOOD CLOCK IN AFRICA.


In talking over the minute factors that have meant profit or loss to manufacturers, some curious details were given me by experts. For instance, one clock manufacturer of Waterbury, Conn., found that a certain rival was doing a large trade in cheap clocks sent out to the wilds of Africa. He got hold of a sample clock, and finding that there was a heavy profit in the enterprise, invested a large sum of money in making a still better clock, thousands of which were shipped to the same market. Strange to say, sales were very slow, while his rival, turning out a cheaper and far less accurate timepiece, was selling all he could make. Finally the explanation came. Savages like noise. The clocks made by the original exporter had a particularly loud and aggressive tick; his imitator made a better clock, but it was almost noiseless, and the savages would have none of it. The remedy was simple. The next shipment of clocks to the Guinea coast ticked louder than anything previously heard there, and all went well.—From "The Business of a Factory," by Philip G. Hubert, Jr., in the March "Scribner's."

ON THE BISHOP.

A good cricket story is told of the late Bishop of Rochester. He was batting in a local cricket match when the bowler sent a ball very wide of the wicket. "Keep the ball in the parish," said the irascible bishop. The next ball knocked his lordship's middle stump out. The yokel shouted: "I think that's somewhere about the diocese, my lord!"

When wiping up the floor before putting the carpet down, sprinkle it all over with salt, while damp; this will greatly prevent moths.

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AN INTEREST-EARNING INVESTMENT.

Of late years the decline in the rate of interest obtainable under first class mortgage and other investments has been decidedly marked. So much so has this been the case that the shrewd investor of former years who could at one time easily invest all his available capital at from 6 to 7 per cent, now finds it exceedingly difficult to secure desirable investments for his money at even a low rate of interest.

Under such circumstances capitalists of both mean and great proportions have deposited in the banks of our country large sums of money which otherwise might have been circulated to extend, foster and build up Canadian enterprises; however, people of means for some time past have been experiencing difficulties with the investment of their funds at the low and inadequate rate of interest perhaps without or regard less of the knowledge of the fact that their capital could yield a guaranteed annual income of from 6 to 16 per cent by the purchase of a life annuity. Under this form of investment the shorter the expectation of life the larger amount of annuity purchased and the greater the rate of interest realized. For example, such an investment of the sum of \$1,000 at a fairly advanced age will yield an annual return during the remainder of the investor's life of over 10 per cent, paid regularly either quarterly, half yearly or yearly, thereby relieving the investor from all anxiety as to the interest not being promptly paid as in the case of other investments.

For full particulars of this attractive and remunerative form of investment address Wm. McCabe, Managing Director, North American Life Assurance Company, Toronto, or any of the company's agents.

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FREE! We direct special attention to the following remarkable statements



Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. I have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and Catarrh is entirely cured. I do not see why any one should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rousesville, Pa.

I took Catarrh in 1862. Grew worse for over twenty years, suffered untold misery with headaches, attacks would come on every two or three weeks and last about three days, then the gathering would break, and run bloody matter; green scabs would form; hearing and memory became very much impaired. Since using Aerial Medication four months in 1892, am entirely free from all Catarrhal affection, hearing and memory restored, throat and intense headaches entirely cured.



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Medicine for 3 Months' Treatment Free. To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases I will, until June 1st, send medicines for three months' treatment free. Address, J. H. Moore, M.D., Dept. H. 6., Cincinnati, O.

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DIVIDEND NO. 76.

Notice is hereby given that a dividend at the rate of six per cent per annum on the Capital Stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide streets, Toronto.

The Transfer Books will be closed from the 17th to the 31st May, both days inclusive.

Notice is hereby given that the General Annual Meeting of the shareholders of the Company will be held at 2 p.m. Tuesday, June the 1st, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board

E. C. WOOD, Managing Director.

Toronto, 21st April, 1897.

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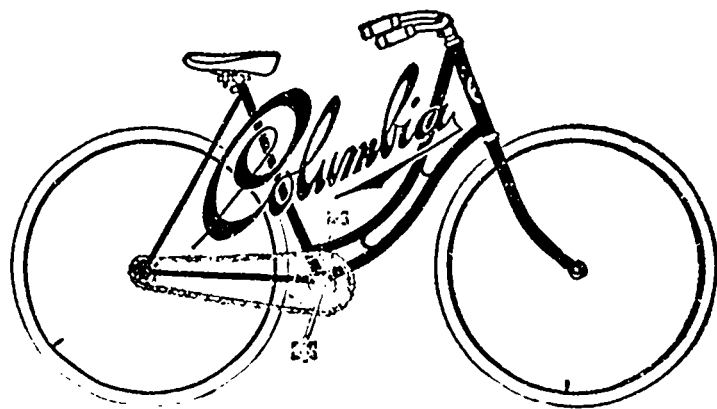
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