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June 2, 1898

NOTES AND COMMENTS.

The Committee on the accommodation of the members of General Assembly desire to state that they have made arrangements for all who have applied, and have sent out notices in time to reach them before leaving home. If for any reason they fail to receive these they are requested to apply on arrival in the city at Knox church which is situated only a short distance from either railway station. Members of the Committee will be in attendance to give all necessary information.

The election of Rev. Wallace Radcliffe, D.D., to the post of Moderator of the General Assembly is taken by the United States press as evidence of the obliteration of the lines that have separated the conservatives and the liberals in American church affairs. Dr. Radcliffe and Dr. McCook have been co-adjutors in the interests of the orthodox view, in the Briggs, and Smith controversies, but was regarded as a man of moderate views and his nomination for the moderatorship now by liberals and conservatives indicates, it is believed, increasing harmony as between the parties hitherto in active opposition on the inerrancy resolutions.

The Methodist Church of the United States, unlike that of Canada, is Episcopal in name and constitution, but a change of a somewhat radical character is impending. It is practically settled that hereafter as many laymen as ministers will sit in the General Conference. Nearly all the Spring Conferences have

voted on the subject, giving more than a two-thirds majority in favor of equal lay representation. This is a decided reversal of the vote of last year, and shows that the denomination is ready to consider and act on good reasons for changing its mind. Larger participation of laymen in church Government means larger activities in the whole denomination, both business and spiritual.

The sad story of massacre from West Africa has not only been confirmed but added to. It seems that in addition to those at first reported as having been killed, the Rev. Mr. McGrew and his wife, American missionaries have been murdered. The information comes from the Governor of Sierra Leone, to the British Colonial Office and is transmitted by him from despatches sent by Colonel Woodgate the Commander of a British West Africa force which has just captured Taiama. These losses are sincerely to be deplored and the sympathy of the Christian Church goes out to the relatives of those who have received, in a hazardous field, the crown of martyrdom, and to the church under whose auspices the mission was being prosecuted.

The ceremonies in connection with Mr. Gladstone's funeral at Westminster Abbey were magnificent and imposing and in keeping with the great occasion. Princes and peers, dignitaries of church and State were in attendance and no circumstance was wanting to mark the splendour and greatness of the scene. The service was solemn and impressive, but one passage from the reports tells more of the secret of Mr. Gladstone's greatness and of his power than does the pomp and panoply of the whole ceremony. "Already there is a mythical Gladstone," says the writer, "with which men's imaginations are conjuring, but his faith was no myth, and it is certain that his death has had much of the potency of a national religious revival." In this statement lies the key to the deceased statesman's life, and should his millions of admirers, who will cherish the memory of his great career, seek to honour that memory in the best possible way. They should bethink themselves of his faith in God, his sense of obligation to his maker and his dependence on the divine guidance. The provost of Trinity University in a memorial sermon last Sabbath stated that Mr. Gladstone "always went from communion with God to the affairs of State." How much more joy and success would accompany men in their business if they leavened their daily life work by the principles adhered to by the "Grand Old Man."

"Kensitism" is the term employed in the British press to denote the movement against ultra-ritualistic practices in the Church of England. The protest made by Mr. Kensit may not have been in perfect good taste,—and High Churchmen have been greatly shocked by it, but the thoughtful churchmen who see clearly the

Romeward drift do not stop at niceties of procedure. One thing is certain. Mr. Ken-itt's extreme action has thoroughly succeeded in attracting attention to a grievance which very many worthy members of the church endure, but who are too meek and peace-loving to resent openly. The discussion lately on the incident, in the church courts and the conclusions arrived at clearly show that a re-action is at hand and that High Churchmen will meet with organized opposition should their propaganda be pushed too far. For the sake of Evangelical religion, it is to be hoped sturdy Englishmen will decline to be overborne from their old moorings by disciples of the aesthetic rather than of the spiritual in religion, and the lesson to all denominations is to go slow with useless innovations in their church services.

THE APPROACHING GENERAL ASSEMBLY.

BEFORE our next number appears the General Assembly will have opened its Sessions in Montreal and the business will be under way. The meeting will take place under the most favorable auspices. It will be in the Commercial Metropolis of the Dominion, in a church which, though recently erected, has some claim to be regarded as representing the oldest Presbyterian organization in Lower Canada. The building affords every convenience necessary to the comfort of the members and the ready despatch of business. There are no heresy cases or difficult cases of discipline likely to come up to disturb the harmony of the meeting. There are no burning questions to occasion anxiety. There is abundance of good work to be reported and the finances of the schemes may be said to be more satisfactory all round than anybody hoped a few weeks ago. It is a good time for a forward movement of some kind which may signalize preparation for the opening of the twentieth century three years hence, as is being done by some of the more aggressive churches in the old world. It only needs that the word of faith and fire be spoken to kindle a great flame that shall shed light afar over the Continent or over the seas to lands beyond. Who will step to the front as the prophet of the new Crusade?

The indications are at present that the attendance will be larger than for any meeting since the Assembly was constituted on its present basis of representation. This may be partly due to the unusually low railway rates, but we trust that it is due also to increased interest and a determination to use the meeting for all it is worth. Let every man present help to make it a success and give the work a push at some point other than at a point of order. Let there be no temptation to say after it is over that the time and expense of holding it have been wasted.

We make no prediction as to who is likely to be Moderator and express no preference. Of the names that have been suggested by Presbyteries any one would make a good presiding officer and all are men who have served the church well. Whoever is elected will no doubt receive the hearty support of all.

THE MISSION OF CONGREGATIONALISM IN CANADA.

THE Rev. J. G. Brooks, a Congregational minister in London, who is at present on a visit to Canada in the interest of an Emigration Scheme which has our full sympathy and need not here be discussed. But he has been unburdening his mind to a reporter as to the condition of Congregationalism in Canada in a manner which calls for some comment.

According to him one of the great needs of Canada is more Congregationalism, because it pre-eminently "stands for the utmost freedom, for manhood, for character, for education, for the building up of peoples. No other system—not Presbyterianism for example—ever dared to trust the people." "The opportunity of Congregationalism in Canada is a grand one," he adds, and regrets that so little seems to have been done to realize its mission.

Now we have no wish to detract in any way from the honorable history of Congregationalism or discourage it from pursuing its legitimate mission in the world. But we make bold to say that there is no country on the face of the earth where it is less needed than in Canada to-day and hardly any other country where its departure would be less missed as a separate organization. And the simple reason is that without its direct aid we have already all the civil and religious liberty it can ever hope to give us. As for trusting the people the Presbyterian Church does that to the fullest extent that serves any purpose, and the same is true of other churches that might be named. The people have responded by supporting these churches and leaving the Congregational churches to care for a few of their own people in the large cities who were hereditarily attached to that system and preferred it when it was within their reach. The body has never cut any figure numerically in Canada, and can now hope to grow only by divisive courses. This accounts for the fact that they are becoming intensely denominational in spirit, even sectarian, and that their leaders are deliberately cultivating an attitude which must ever defeat the only mission they could ever claim to have. A few years ago there was a hopeful movement for union with the Presbyterian Church. It was defeated by the intense bigotry of a few who refused even to consider it. The only future now before them seems to be that of an expiring sect—a forlorn hope doomed to perish. They have not even the cohesion necessary to turn to full account the force they possess. Every man does what seems right in his own eyes or, more commonly, leaves it undone. They have some excellent people but what they need is an organization that will make their work effective. They would get that by merging into the Presbyterian Church or, if they prefer it, into the Methodist. In so doing we venture to say they would lose none of the real freedom they now enjoy. There is no use in making a fetish of their useless form of church government.

FEDERATION OF CHURCHES.

THE Federation of the Free Evangelical Churches in England has awakened so much enthusiasm and proved such a success that it is now proposed to extend the organization to Scotland and Ireland. The conditions there are somewhat different, but there is no reason why it should not render valuable service in these countries too. The aim of the organization is substantially the same as that of the Evangelical Alliance, only that it goes a little further and seeks to obviate the multiplication of kindred church organizations in small places where there is no real need for them, and encourages those already existing to cooperate in the thorough oversight of the population around them. Why should not the same thing be tried on a large scale on this side the Atlantic as well? Tentative efforts in that direction have been made at different points more than once and have accomplished some good. But they lacked the enthusiasm and momentum of a wide-spread movement. If some of

the leaders in the English movement could be invited to visit Canada and make a tour through the provinces in its advocacy we believe it would be taken up with enthusiasm. Corporate union is apparently a long way off and may never come, but Federal union would be possible without any delay and gain the chief ends that the most ardent friends of corporate union could ever hope to attain. Let Dr. Gibson come and bring some prominent Methodist with him to speak on its behalf and the thing could be done in three months.

SUNDAY BASEBALL.

WHILE there are many interests in common between Canada and the United States which would benefit by a better understanding between these countries, there are common dangers to which Canadians should not be blinded by the tide of good feeling at present in full flow. We refer to the Sabbath desecration prevailing in the United States. If a closer relationship will suggest the introduction to Canada of Sunday sports and pastimes, then trade advantages will have been bought at a ruinous price. That the thin end of the wedge has been inserted already would appear from the matter-of-course way in which the baseball match played between the Toronto and Montreal clubs last Sabbath has been regarded. The Montreal press and public have raised not a single objection to the match, although played before their very eyes on the Lord's Day. The *Witness* ignores it altogether, the *Star* gives a report but does not say that the game was played on Sabbath. The *Herald* is more candid and comes out with the truth. We observe in our exchanges a protest from neither priest nor parson although columns of sermons were devoted to Gladstone and Anglo-Saxon Unity. The public conscience has been dulled by frequent tampering with duty and that being the case, evil will grow and spread unchecked.

But Toronto is by no means free from blame in this matter. The Quebec law does not forbid such games. The Ontario law does, and public opinion in Toronto does, and the Toronto club, if not bound by moral and religious considerations, as a body, ought to respect the good name of Toronto, and the feelings of the citizens, its patrons here. We hope those in authority will have this breach of good taste and of propriety made clear to them so that wherever the combination named after Toronto may sojourn on Sundays for the future, the sacred day may be observed and the opinion of Toronto respected.

These friendly games on Sunday are not to be excused nor tolerated on any plea whatsoever, and in these times of changing views, and dangerous innovations, it behoves all interested to be vigilant against the insidious encroachments of the enemy.

THE AUGMENTATION COMMITTEE.

IN his able paper before the Synod of Toronto and Kingston, the Rev. S. Houston gave a graphic and instructive account of the Augmentation Fund of the church. Two principles he lays down as underlying the Fund viz the unity of the church, and the duty of the strong to help the weak. From these principles as a starting point Mr. Houston develops the working of the fund, showing its relation to the Home Mission Committee and the important part it plays in assisting congregations up to the self supporting stage. On the administration of the Fund he makes some sensible observations that will be appreciated by other committees as well as by that on Augmentation of stipends, and all who know the labours of committees will appreciate the remark that reasonable people on

examination would find ample evidence to convince them that there is thoroughly conscientious work done in disposing of the details of business such as making or withholding grants, and many acts of omission or commission that seem wrong admit of a perfectly satisfactory explanation. Conveners and clerks will agree with Mr. Houston in his word of remonstrance.

1. He appeals to all who take part in the business done in Presbytery to make themselves fully conversant with the rules laid down by the General Assembly for the administration of the Fund. He finds his experience to coincide with that of others, that in many cases there is shown a woful ignorance for which there is not a particle of excuse. The result of such ignorance is serious when the correct application of an unknown or unstudied rule evokes rebellion against the rule itself.

2. Brethren who receive grants ought to reply promptly to enquiries made by Presbytery clerks and conveners. It is too true that there is cause for complaint on this score and Mr. Houston touches a serious grievance when he refers to the dilatoriness of many ministers in replying to such enquiries. The paper as has been said is one worth perusal.

THE PLEBISCITE.

THROUGHOUT Ontario active steps are being taken in advance of the Plebiscite vote. Prohibitionists are being organized in the ridings and there seems to be no lack of enthusiasm or of funds. Thus far there seems to be unanimity among the various denominations i.e., the Presbyterians, Methodists and Baptists and there is reason to think many Anglicans and Roman Catholics will throw much influence and good work on the side of prohibition. The Young People's Societies are looked upon as important agencies in the struggle and special appeals are being issued to them, to organize and furnish volunteer workers. Among the steps taken at County Conventions is the appointment of press reporters who will furnish newspapers with news as to the progress of the campaign, and workers in each allotted line are rapidly coming forward. Whatever the result may be, the prohibitionists have not been taken unawares nor will they be unprepared.

THE GOSPEL IN HEATHEN LANDS.

THE power of the Gospel in heathen lands was once more borne testimony to by distinguished laymen at a great missionary meeting held recently in London. Professor Bryce, the publicist and traveller made some interesting statements. He knew the temptations traders had to resist among savage people. Only by the influence and practice of Christianity by the grace of God he held, could the temptations be resisted. The influence of the old religion was vanishing and if Christian missionaries did not step in to the waste places the vast populations would get into the dangerous habit of living without a religion at all. We are bound to give them new and better lights in return. Mr. Fraser the Commissioner of Nagpore commended the native ministry. He sat under a native pastor and enjoyed the services. A serious prejudice existed against native Christian servant, which he attributed to the fact that many native Roman Catholics, who had been baptized and were nominal Christians but had not been converted, entered service and brought their heathenish habits with them. From long and intimate knowledge of native Protestant Christians he believed in the genuineness of their conversion, in the reformation of their character and of the higher tone they had attained to. All of which confirms to the world what the Church knows, that Foreign Mission work is very real and that the good seed sown bears fruit.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

VI.—THE OLD MINISTERS.—(Continued).

For the Review.

The state of the pulpit and of the ministry in the district to which these reminiscences refer was very different sixty or seventy years ago from what it afterwards became. The change began during the "thirties" and gradually went forward during the next ten years.

By anyone familiar with the first part of the second quarter of the century it will be readily acknowledged that earnest preaching and diligent attention to their parochial duties were not very marked or prominent features of the Established Clergy in the northeast counties of Scotland. They had good times and they in general took things easily. One service was held on the Sabbath all the year round, with no Sabbath School to attend to, and no prayer meeting during the week to keep them at home.

The Sabbath service for the most part had become very formal. Almost all of the ministers had just two prayers, which they repeated with unvarying regularity from Sabbath to Sabbath, so that their hearers could go along with them and go before them in the devotions of the sanctuary. And while these same hearers would undoubtedly have withstood the introduction of a liturgy as a serious innovation, they not only tolerated but seemed to prefer joining in the same prayers from week to week. From frequently hearing a minister of one of the neighboring parishes, most of the young people of our day were able to repeat his prayers, and in the same sing-song tone of voice he was accustomed to use.

It was the usual practice of the ministers of that time to pray with their eyes open. This was not fitted to help the spirit of devotion in the worshippers, and as the universal custom then was to stand at prayer, an onlooker could hardly realize that the minister was leading and the people joining in this solemn devotional exercise. It was a standing reproach to our Presbyterian public worship that there was so little apparent solemnity in the service. Many were listless; many kept looking around them during the time of prayer and, so far as we remember, no attempt was made or instructions given to correct so unseemly a practice. No doubt it was recognized then as now that the spirit is everything in the worshipper. At the same time it could hardly be that the heart was in the service while the eyes were in every corner of the church.

There was one person who occupied a front seat in one of the galleries of our parish church, and whose place was always at the upper end of the seat, who invariably turned her face to the wall during prayers, and that to our young mind stood out as an example of a devout worshipper. The modern practice of "hunkering" or sitting at prayer we cannot approve; but so far as outward appearances go, it is at least more reverent than standing and looking around all the time. If we may not stand we should kneel, and our church pews should be prepared accordingly.

It was no easy matter to stand all the time during the long prayers common seventy years ago, and yet in the large congregation with which we worshipped in our early days, scarcely anyone ventured to sit, although it must have been often a severe trial to many and far from helpful to the spirit of true devotion. The long prayers were a great mistake, and doubtless led to an experience which we once heard expressed by a blunt, outspoken parishioner. When speaking of the minister's prayer he said: "He prayed me into a good frame, and prayed me out of it before he was done."

As forms of prayer were common at that time, so also a limited supply of sermons, to be repeated in regular rotation, was no uncommon thing. So much was this the case, that in not a few places the more observant of the hearers could tell before-hand what in all probability the text for the day would be. The sermon was often so general that almost any text could be tacked on to it, and some of the ministers used

to boast how by changing the text they could outwit those of their hearers who followed the disagreeable practice of marking on the margin of their Bibles the day and date of the sermons they had heard.

So familiar to the preachers themselves had their stock of sermons become by frequent repetition, that they did not always consider it necessary to look them over before placing them in the Bible for the day. Strange consequences were sometimes the result. One such result used to be told, and we tell it as it was told to us, that a mouse having got into the box or drawer where the sermons were kept, and as mice will do, had begun nibbling at the uppermost one in the lot. It nibbled the text away. So that when the minister turned up to the place where his manuscript lay, he found his sermon but without the text. Pausing for a little he had to tell his congregation of his difficulty, but got over it by saying: "We will just begin where the mouse left off, and we will, may be, come on the text before we are done."

A Meditation on the Lord's Supper :

THE BLOOD OF THE COVENANT.

BY THE REV. D. PATERSON, D.D., ST. ANDREWS' P.Q.

For the Review.

This, said our blessed Lord, in giving the cup to the disciples, "This is my blood of the Covenant, which is shed for many unto remission of sins." He thus set forth the great elementary truth of the Gospel, viz., that forgiveness of sin is obtained by men through His blood; and that it was for this purpose that He died. The same thing is often declared in the Epistles also. Not only is it directly stated by Paul some thirty times, without reckoning the Epistle to the Hebrews which is full of the same truth, but it is stated, with equal explicitness and emphasis, by Peter and John, two of the three Apostles who were nearest to Christ in the days of His flesh and had, we may suppose, as deep an insight as any into His Mind. You remember such sayings as these: "Elect unto obedience and sprinkling of the Blood of Jesus Christ:" "Ye were redeemed . . . with the precious Blood of Christ," etc., etc., (1 Peter i. 2, 19; ii. 24; iii. 18, etc., etc.) Again, "The Blood of Jesus Christ, His Son, cleanseth us from all sin"; "He is the propitiation for our sins"; "Unto Him that loved us and washed us from our sins in His own Blood . . . to Him be glory" etc.; and, in Heaven, the song of redeemed saints, in similar terms. (1 John i. 7; ii. 2; Rev. i. 5; v. 9, etc., etc.)

But this doctrine, always obnoxious to the self-righteous world, has become unfashionable in some quarters even of the Evangelical Churches. The idea of blood is repugnant to this refined age, as to Zipporah, when she exclaimed reproachfully to Moses, "Surely a bloody husband art thou to me because of the circumcision."

At the root of this feeling there lies an inadequate sense of the evil of sin, and of its vileness in God's sight. There is a flaccid theology, prevalent somewhat extensively in our day, that seems to have lost its grip of the old fundamental truths; that minifies the doctrine of human depravity, sees but little guilt in sin, and ignores the retributive justice of God. Nevertheless, with these doctrines the death of Christ is intimately and necessarily connected, according to the Scriptures, and according to the creed of the Church, in all ages.

The rationalistic Socinian leaven, that infected the Church so virulently in the 18th century, has spread widely in this age, and is strongly re-inforced we apprehend, by the persistent, even passionate, warfare urged against the integrity and inspiration of the Scriptures. Under these malign influences the old Gospel of God's grace, according to the riches of which we have Redemption through the Blood of Christ, even the forgiveness of sins, is superceded in the teaching of many writers and many preachers, by a weak ethical Gospel, which, however beautifully it may sometimes be arrayed, is likely, we fear, to have little influence in reforming the lives of men, because it has no power to awaken the conscience and

to change the heart. That change is wrought by the Spirit of God through the truth. From the vision of the Love of Christ in giving Himself a ransom for us, there springs up in the heart a responsive love to Him, through which the soul is transformed into His likeness.

"Talk they of morals? O Thou bleeding Love!
The grand morality is love of Thee!"

Our blessed Lord, who anticipated the phase of error we have spoken of as well as all others, provided a perpetual antidote to it in the sacred Supper. Every time that Ordinance is observed in the way He appointed, it calls vividly before the minds of His people the shedding of His blood as an atonement for man's sin, and makes plain thereby what is the exceeding sinfulness of sin, which brought the Son of God to the dust of death, that it is an evil and a bitter thing which the Lord God hates. And the believing communicant, thus instructed through Divine grace more and more dies unto sin and lives unto righteousness.

"The Cross once seen is death to every vice."

Golden Text Sermonette.

BY THE REV. A. B. MACKAY, D.D., MONTREAL.

For the Review.

Matthew xxiv. 42. Watch therefore for ye know not what hour your Lord doth come

Jesus our Lord is coming back to this earth again. In regard to this coming there are two evils against which we should guard. The first is the heresy of denying that He is coming. The second is the lunacy of fixing the time of His coming. The heresy and the lunacy work into each others hands and it is hard to say which of them has done the greater damage.

We are sure the Lord is coming because we have been told so again and again in the Holy Scriptures. We are sure no one can tell the time, because Jesus says "Of that day and hour knoweth no one, not even the angels of Heaven, neither the Son but the Father only." Those who profess to know the time claim to know more than Jesus did—and that is presumption. Those who say that His coming means nothing more than the political and social, moral and spiritual improvement of man, laugh at the church's dearest hope—and that is mockery. Let us beware both of this mockery of mockers, and this presumption of lunatics, and listen to Jesus who says "Watch therefore for ye know not what hour your Lord doth come." If He is not coming, what could be more absurd than to watch for Him? If we knew the hour when He is coming, where would be the need of watching, until that hour came. But if we knew that He is certainly coming and yet are utterly ignorant as to when He is coming, then we ought to watch for Him all the time. As Augustine says "The last day is hid from us that every day may be observed by us."

The coming of Jesus will be sudden and unexpected. Everything in the world will be going on as usual when He appears. Men will be eating and drinking, buying and selling, planting and building, hoeing and grinding, marrying and giving in marriage, up to the very moment He appears. A Greek proverb says "The feet of the avenging deities are shod with wool." Therefore no one can hear their approach, they come without the least warning. Thus shall the coming of the Lord be. Therefore He says, Watch! Be wide awake, be expectant, be ready to receive me.

He who watches is a faithful and wise servant, who when His master comes is found busy at the work given him to do, and who is highly promoted for his faithfulness. He who says in his heart, (whatever he says in his head, his theory about the Lord's coming may be quite Scriptural) "my Lord tarrieth," is an evil servant who tyrannizes over his fellow servants and feasts with his Lord's enemies, and who is cut asunder and has his portion with the hypocrites where there is weeping and gnashing of teeth. Watch therefore.

A "Degenerate" Church.!!!

J. MERVIN HULL.

This is the adjective used by many in referring to the church to-day. Disheartening facts are brought forward to prove the accusation. In many cases

worldliness triumphs over spirituality. Fellowship is swallowed up in society. Some professing Christian are shown to be dishonest; some, even, lead impure lives.

These painful facts cannot be denied. I believe, however, that many, including some Christians teachers, especially evangelists, make a serious error in the use of these facts and the inferences which they draw from them. It is represented that this state of things is a special mark of our own time; that the church has fallen from some high estate which it once held and is revelling in iniquity. It is prophesied that the knell of doom is soon to sound above the church of Christ unless there is a thorough cleansing out of all iniquity, and this is made the warning call for many crusades of reform, some of them as incoherent and fruitless as those of the Middle Ages.

A brief glance at the New Testament churches from a somewhat unusual point of view will show the error of such judgment. The New Testament churches are commonly referred to as if they were entirely composed of such men and women as John and Paul and Stephen, and Phoebe and Priscilla. The modern church is too commonly judged by the latest scandal or embezzlement with which some church-member is connected. But Judas was among the twelve; Ananias and his wife, a portion of the fruit of Pentecost, lied to the Holy Ghost; in Corinth, some were weak and sickly, and many were asleep; preachers of false doctrines came among the churches of Galatia, and they found plenty of listeners; endless genealogies and old wives' fables at times displaced the gospel; Paul was in peril among false brethren; Hymeneus and Alexander made shipwreck of the faith; Demas loved this present world; the Galatians did run well, but soon got tired; and in Pergamos, which held fast the Precious Name, and where Antipas was a faithful martyr, even there were those who practiced the idolatrous and licentious rites of Balaam and the Nicolaitanes. This is only a partial list of the evils which beset the church while some of the disciples and holy apostles were still upon the earth. If such things could destroy the church it would have perished in its infancy. But it was founded upon a rock, there was given to it the power of eternal life, no man could pluck his own from the hand of Christ, the gates of hell could not prevail against his church.

Therefore, the church lives and stands to-day. The accounts of good and evil are not posted up and balanced every week. Mr. Ingersoll does not offset Mr. Moody. Whenever Christ liveth in a man, no man can set on him to hinder him; no, nor angles, nor principalities, nor powers. The church has lived in weakness but in mighty power through the centuries. It shall live until the end of the world. It is still far from being free from every spot and blemish, which is cause for humility and penitence, but not for hopeless despair. Certainly no scheme of theological house-cleaning can be the remedy. Probably, Jesus was right when he said that wheat and tares would be found growing together unto the end of the world. But there is such a thing as the measure of the stature of the fullness of Christ, and every man that hath this hope in him purifieth himself, even as He is pure.—
Presbyterian Messenger.

The Amiability of Skeptics.

I believe that every grace and virtue in human character is rooted in the love of God. I believe that no moral beauty or fruitfulness exists in this fallen world apart from "the true Vine." And yet we often see skeptics who are kind-hearted and benevolent. The question is, Would they have been so if they had not been born and lived under the influences of the Gospel? A writer, discussing the subject, used the comparison of a rosebud. If the rose is cut and placed in water, it will blossom sooner than the sister buds that are left on the bush—but the bloom will leave no seed. So ran the argument. Unbelievers of the first generation may display even more than ordinary Christian virtue, but it is of a kind that does not propagate itself, and the agnostic of the second generation usually displays a very low phase of ethical development.

LOOKS INTO BOOKS.

DRIVER'S INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT.

The popular estimate of this work is plainly indicated by the fact that this is the sixth edition of it which has been issued in as many years, and it may be said to be now the standard English book on the subject. It has also been translated into German, being one of the few English Theological Works to which that honor has been given.

The work is certainly one of the most painstaking and scholarly that has ever appeared in this department, and the information which it gives may be relied on at every point for its accuracy. As is well known Dr. Driver is one of the more moderate among the advanced Higher Critics, and by no means commits himself unreservedly to Kuenen, Wellhausen, and their school. He at any rate sifts the evidence for himself and presents it entirely from his own point of view. Yet judged by the old time traditional views his position is radical enough.

He accepts, for example, the late date and composite authorship of the Pentateuch, as well as of most of the other historical works. He accepts also the composite character of Isaiah and Zechariah, gives up the historical character of Jonah and Esther, and, while avoiding the extreme position of Cheyne, brings most of the Psalms down to a comparatively late date.

Notwithstanding these radical conclusions Dr. Driver is always reverent in his tone and in the clearest language expresses his conviction that the Old Testament writings are inspired and authoritative for religious purposes. He does not consider that this necessarily carries with it the authenticity of the history. On this point he takes much the same attitude as is now generally taken on the relation of the Bible to astronomy or geology. The historical accuracy of the narratives is not considered to be necessary to the validity of the religious teaching any more than the scientific correctness of the astronomy. The history in many cases consists merely of national legends that lend themselves to the purpose of religious teaching, just as Jesus used His parables without vouching for their truth. This is a position to which many will find it very hard to reconcile themselves, and even Dr. Driver would refuse to allow it to be applied to the New Testament history.

In the preface to this sixth edition Dr. Driver notices the claim, made by Dr. Sayce and Prof. Hommel, that the recent discoveries in archaeology prove the entire trustworthiness of the history and disproves the advanced critical hypotheses as to the date of the Old Testament histories. He maintains that they do nothing of the kind. He does not, however, discuss the evidence furnished by the Tell-el-Amarna tablets, for instance, in favor of the probability of definite written history being composed as early as, or even earlier, than the days of Moses. That discovery reveals to us such an advanced literary culture in Moses' time that we find no difficulty in attributing to his hand a good deal more than Dr. Driver is prepared to allow.

The volume is printed in good style and in every respect reflects credit on the publishers.

CLARKE'S OUTLINE OF CHRISTIAN THEOLOGY.

Dr. Clarke's book is interesting to many as being written by a Baptist minister who rendered good service to his Church and to the cause of Christianity in both Montreal and Toronto. In the former city he was for some years pastor of the Olivet church; in the latter he was on the staff of MacMaster University. The book is, however, interesting for its own sake as being a presentation of theology from what may be called a modern point of view. The author discards altogether, or at least as far as he can, the special phraseology of theology on the ground that in the course of discussion many of the terms have become ambiguous and are apt to be misleading both to the writer and to his readers. This gives a freshness to the writing which otherwise it would not have, but occasionally it adds to the ambiguity by leading him to use an old theological term such as "guilt" in a purely popular sense, and so causing him to appear at variance with old conservative views when he is not so in reality. In many cases he avoids careful definition of his terms on the ground that they cannot be adequately defined or the things they stand for adequately understood. His aim everywhere is to keep clear of argument on the basis of definitions and to get as near to the living realities of spiritual facts as he can. He recognizes the limitations of theology, but he does not always

recognize the limitations of language, and sometimes objects to views that have long been held when the subsequent discussion shows that he holds them himself, in the only sense in which the older theologians ever held them. This attitude makes the book at first sight seem a great deal more radical than it actually is. On the subject of the atonement, for example, he repudiates the theory of penal substitution, but in other terms he holds all that is essential to that theory. His own mode of statement is interesting and well worth reading. It will be helpful to some just because it is a new mode of statement. But it is not really different from the old and is far less adapted for popular use. The discussions are everywhere assumed to rest on a Scriptural basis, but the author seldom introduces proof texts and seldom discusses the meaning of Scripture passages except when he has some special interpretation of his own to present. These discussions by no means always carry conviction, and some of them would have been better omitted. The tone of the work throughout is reverent and humble even when the writer seems to differ most widely from received opinions. The conciseness of the statement is apparent from the fact that apart from the index the book contains only 482 pages and yet covers all the leading themes except the Church and the Sacraments. It is a relief to find one Baptist book on theology that does not so much as mention baptism once. The work is printed in Scribner's best style and is worthy of a place in the library of any student of theology, clerical or lay.

ITS SEVENTY-FIFTH YEAR.

The current issue of our esteemed contemporary, the *New York Observer*, is just to hand. It is very much enlarged, handsomely illustrated, and contains a more than ordinarily interesting series of articles upon the live topics of the day, and the Church's life and work. The occasion of this special edition is the seventy-fifth anniversary of this publication, which was established in May of 1823 by Sidney E. and Richard C. Morse, sons of a New England clergyman, the Rev. Dr. Morse. We congratulate our contemporary upon having attained its Diamond Jubilee.

THE CHRISTIAN GENTLEMAN. By Rev. Louis Albert Banks, D.D. Price 75 cents. New York: Funk & Wagnalls Co.

Dr. L. A. Banks has gathered a series of addresses to young men. They cover in a fresh and pertinent fashion the familiar thoughts which an earnest pastor desires to present to the young men of his acquaintance about noble and Christlike living, and they are adapted to win popularity and do good. It is full of illustrations in the way of charming anecdotes most happily told, and even the dullest will read between the lines of these that which will strengthen and make a better and a stronger man of him.

COMPANIONS OF THE SORROWFUL WAY. By John Watson, D.D. (Ian Maclaren). Price 75 cents. Chicago and Toronto, F. H. Revell Co.

Some students of the Gospels make the Sorrowful Way begin with the betrayal and arrest. Dr. Watson takes for the starting point the agony of Gethsemane and, from Gethsemane on to the burial of the Master in another garden, walks beside Him and watches those who touch Him, in nine chapters of great beauty and expository skill. Passivity is the distinguishing mark of the Sorrowful Way. For thirty-three years Jesus had been doing the will of God most diligently. "When for a single day He meekly drank the cup His Father put into His hands, He broke the dread power of sin, that in Him we all might stand victorious. So much He did for us and the eternal law in His passion." What wonderful diversity in the folk who, during that great, sad day, were in His company—by no choice of their own! For the "companions" do not count amongst their number Judas, or the priests, or the Jewish mob, or Pilate, or the soldiers who scourged and crucified the Lord. But amongst His comrades on the Way were some who loved Him: John, Peter, and James in Gethsemane, the owner of Gethsemane, "the daughters of Jerusalem, who bewailed and lamented Him," those who buried Him; some who came in contact with Him almost by accident; Simon of Cyrene and the Roman officer who declared Him a righteous man, a Son of God; one noble lady (Pilate's wife), drawn to Him she knew not how, and never forgetting Him in her after way of sorrow; and the first convert made by the Cross, the malefactor who died beside the crucified Nazarene, and saw in Him his Redeemer and his Lord. Of all of these this volume discourses with rare insight, filling in the story with a bold but devout imagination, applying the incidents of the way to modern life with searching hand, and (it goes without saying) abounding throughout in picturesque felicities of style. The chapter on "The Owner of Gethsemane" is the most novel; Dr. Watson believes he was Lazarus of Bethany, and gives strong grounds for the conjecture. No woman or child ever amongst Christ's foes or mockers; that is the keynote of tender pages on the daughters of Jerusalem. But the chapter which holds us most is that on Simon of Cyrene, "for a brief space the substitute of Jesus."

*An Introduction to the Literature of the Old Testament. By S. R. Driver, D.D. 6th edition. New York: Chas. Scribner's Sons. 1897. \$2.50 net.

†An Outline of Christian Theology. By William Newton Clarke, D.D., Calgate University, Hamilton. New York: Chas. Scribner's Sons. \$2.50 net.

MISSION FIELD.

"A GLIMPSE OF THE TRAIL."

BY H. M. DICKIN.

In order to avoid the rush, we start away long before daylight, and reach the mouth of the canon by 8 o'clock. We have been travelling fairly rapidly over pretty good ice, riding where the trail is good, or where it passes through water, and helping the horse in the hard places. Reaching "the forks," where the Skagway and Porcupine rivers meet, we turn abruptly to the left, and the canon opens to our view—a canvas city—an army of gold-seekers in possession.

The narrow pass literally swarms with human life; the eyes are greeted by every imaginable sight, but no sound meets the ear—silence reigns supreme. Men are full of activity, but it is noiseless activity. When my companion speaks it is in a whisper. The grandeur of the scene has commanded the awe-stricken admiration even of this maddened crowd thirsting for gold.

On either side stand the mighty precipitous walls, scarce one hundred yards apart, bleak and uninviting, bearing still the scars of conflict in the great convulsions of nature many centuries ago. Away through the gorge a glimpse is caught of the snow-capped peaks, brilliant with a tinge of the morning sun, which has not yet penetrated with warmth and light this deep recess.

Through this canon in the spring and summer the Porcupine river madly rushes, sweeping before it trees, rocks, everything that opposes its mad race towards the sea. But now it is frozen for the most part. Here and there the strong current forces a passage out through the ice, or the continuous travel above wears it away and gives a glimpse of the sparkling water below rushing towards the bay.

The trail lies along the centre of the deep valley, and has on either side a continuous row of tents and piles of provisions that would feed an army. These tents are motley. From the little 6x8, into which three or four men crawl to sleep, up to the 20x30, with the brazen sign "Saloon." Think of it! Three saloons and gambling tents in that canon running full blast night and day without hindrance and no effort made to counteract the evil or to remind the people that they owe allegiance to God, the Great Creator!

At the people a glimpse. They are all moving on, impatient at the delay. Many of them are provided with horses, and pull ten hundred pounds on two sleds tied together. The clumsy ox, slow but sure, does good work. A continuous procession is formed as far as we can see, and we who are behind wonder why the long delay. By and bye those in front move on; we follow and see the cause. The ice has given away—a deep hole is formed. The poor animals have to plunge down into the hole and scramble up the opposite bank of ice. It is a terrible sight. Men seem to lose their humanity and abuse both their animals and one another. The silence is somewhat broken, but even yet streams of foul language flow in an undertone. "Move on, there, or let me pass," shouts one fellow. "No; but come here and take your coat off, and I'll teach you a little manners," is the reply. And "tell it not in Gath," the second speaker is a minister. The dangerous holes passed, I stroll back a little to view the procession. There comes a mule pack team. They do not kick any one while I am looking, but they seem to live and move on their reputation, for no one disputes their right of way. Everyone gives them as much room as possible, and so they pass on and leave the struggling horses far behind. A poor little donkey struggles on with his heavy load and needs to be reminded very frequently that he has not yet reached his destination. The driver seems to lose courage and to have come to an end of his profane vocabulary. Another remarks to him: "Friend, your donkey seems a little tired." "Tired? Well, I should smile!" he replied, and he stood in a contemplative attitude. Then added: "But stranger, what bothers me is this—I used to believe the Bible, but I can't see how old man Christ ever got to Jerusalem riding on an animal like that." So, away here on the trail men are finding Biblical difficulties that critics never dreamed of, and that it would be well for our Society to solve.

The dog teams are numerous. They travel very rapidly, pass and re-pass the horses, travelling over places where horses would break their necks. The reindeer are scarce and are so hard to manage that one is not much encouraged to think of the success of the American relief expedition. But, perhaps the saddest sight of all is the poor fellows who are try to pull their own sleds. With 200 lbs. on a sled, their shirt fronts open to the breeze, their heads bent, their teeth set, they struggle on, lured by the greed of gold. Is it any wonder they contract disease, toiling thus all day, sleeping in cold tents at night, often too weary to cook themselves a palatable supper? No king, no tyrant, ever compelled his slaves

to work as these men toil for King Gold. And, like all tyrants, he may richly reward the favored few, but for the rank and file I fear there is but disappointment or death.

There are not many women on the trail, but they are able to hold their own. One is driving a team of dogs to break them in. A big burly fellow grabs the chain, and says, "That is my team." The woman quietly lifts a heavy stick and gives him three or four arguments over the head with it, and replies, "Is it your team?" "No, ma'am," he says; "I made a mistake." And he evidently had.

Every nationality is represented. The Jews are much in evidence, and seem to make money on the trail, as everywhere, buying and selling. The Americans are in the majority, and can be heard assuring those who will listen of how they will deal with the Canadian police when they reach the summit. There, however, their better sense guides them, and they settle up their duties like men. The German and French blend with Italian and Spanish in ordinary conversation, but when it comes to swearing, they can all use the English very fluently.

What surprises me perhaps most of all is the large number of the boys who know me. One after another has a cheery word, and they seem pleased to meet some one who has the time and inclination to shake hands with them and enquire after their welfare. Few of them are personally known to me. They must have been among the crowd that usually stands at the back of the church Sunday nights, being newcomers and unused to the Klondike garb, they are diffident about coming up to the front. They load me with many commissions. One, a Salvation Army man, has a partner sick in a bunk-house, and he want him looked after. Another has a brother dangerously ill in the hospital. Another wants me to get mail for him, and that is no easy matter in Skagway. A line stands at the post-office wicket all day. A man can only get mail for one at a time. He must go back again to the end of the line for each man's mail for which he enquires and take his turn. I have usually a list of half a dozen, and to watch a chance when the line is short.

And so, with many good wishes and hopes to meet again on the other side, I wend my homeward way, humbled to think how little after all we are doing for this gold-maddened crowd rushing to the Klondike. For all the gold in those vast regions I would not advise a friend to undertake the peril. But should the voice of our King and Head call for more men, my earnest hope and prayer is that the men of the summer session of 1898 will one and another say, "Here am I, send me."—*Manitoba College Journal*.

HOME MISSION LIFE.

For the Review.

Manitoba missionaries experience getting a boarding place—purloined from a student's note book: "I took the train to within eight miles of my appointment where I was met by the Secretary-Treasurer of the field, whom I had already apprized of my coming. He was very glad to see me and to keep my spirits up, told me innumerable anecdotes of my predecessor. It seems my predecessor was a wonderful man. His preaching ability was away and beyond any preacher that had ever been heard of in this part of the world before. It seems he was also a noted man for preaching on anything outside of the Bible. He announced his subjects and gave them flaming titles: 'Falling from a hay-mow,'—'How I caught a Manitoba tartar'—'When to tell a lie'—and such grand and thrilling titles. For three or four miles we had been driving over a fairly respectable prairie road. Now we reached a very boggy part of the road and it appears that last year my predecessor happened to come into the country under exactly similar circumstances and he was such a joker the Secretary-Treasurer said, 'Why, he even got off a joke about getting out and walking so as to make it lighter.' He was a great joker. 'Did he do it?' I asked. 'O no,' said my Secretary-Treasurer, 'Oh no—it was a joke, see.' At last we reached our destination and I started out to find a boarding-house. One man couldn't, he was a store-keeper and sold a little fresh cider on the side, he said he couldn't. Some of the more charitably inclined neighbours explained to me however that sometimes the cider acted queerly on the heads of the customers and they desired to buy, or to sell, or to fight, or to do something desperate. A boarding house offered me accommodation, but the dirt, and the bare lonely looking rooms, and the card-playing and swearing in the room below me, beside the smell of smoke soon decided me that I could not endure the thought of writing sermons in that atmosphere. At last, as hope was almost deserting me I received a note to call at a little house on the banks of a little stream and there a sick lady gave me a shelter and gave me a room. It would be too long a story to tell of all my ups and downs but that boarding-house still lives in my heart for the kindness, attention and thoughtfulness for my wants and needs. Often

I was late for I was preaching seven or eight times a week but always found a cosy fire and a hunch left for me. Often too when tired of study, I could repair to the kitchen and talk of the work a missionary was expected to do, and many helpful lessons I received from my hostess, as we sat in the blaze of the kitchen fire getting supper. Many a time when discouraged with the fight and longing for rest or a congenial spirit to speak to, have I listened to a sermon more eloquent than the orators periods—more restful than theology, preached by a woman who had passed through the furnace, who had suffered, who had lost, who had wept, who still lived, in sorrow it is true, yet ever looking upward and forward to the bright star of hope—an abundant entrance into rest through Jesus.

The sweetest lives are those to duty wed, whose deeds both great and small

Are close knit strands of an unbroken thread, whose love enobles all

The world may sound no trumpets, ring no bells,
The Book of Life, the shining record tells.

UNDER THE EVENING LAMP.

THE GOLDEN SIDE.

* Now the God of hope fill you with all joy and peace in believing - Rom. xv. 13

There is many a rest in the road of life,
If we only would stop and take it;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul that is full of hope,
And whose beautiful heart never faileth,
The grass is green and the flowers are bright
Though the winter storm prevailleth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through
When the ominous clouds are lifted,
There was never a night without a day,
Or an evening without a morning
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

M. A. KIDDER.

A FAMILY FUED.

BY DAVID LYALL.

(Conclusion.)

I was surprised at the large number of persons who waited in the library—still further surprised when Mr. Wedderburn bade me join them. And so it came to pass that I was a witness to the strange scene which followed. Lady March was there, strongly supported by her own relatives, and her own man of business, whose real name I will not here set down. He is long since gathered to his fathers, but it may be that some might still recall him to remembrance, and such as he are best forgotten. Mr. Wedderburn, without any preliminaries, made public the last will and statement of the deceased, the document to which he had added a codicil the last day he saw him in life, and which I had witnessed with my own hand. It was a very just will, and generous to the woman who had so poorly kept the vows she had taken to the dead man in the Cathedral of St. Giles, but it willed the place clean away from her, and even desired in the codicil, against which I afterwards learned that Mr. Wedderburn had protested, that she would remove herself and her belongings from Balswinton within one calendar month of Sir John's decease, in order that the new Laird might take possession without delay. No man envied him as he sat with his true, honest face down bent, because of the unutterable detestation with which his aunt and her tribe regarded him. Scarcely were the last formal words out of Mr. Wedderburn's mouth than she started to her feet, her face white as death, her black eyes gleaming like coals of fire under her forbidding brows.

"That is all very well so far as it goes," she said, shrilly. "But something still remains to be said before Mr. Jervis March enters upon his unrighteous possession. I need not here enter into the cruel and wicked pressure that had been brought to bear on my late husband by his legal adviser, who is in the pay of those who wished to wrest my rights from me. Mr. Wedderburn has pursued me with his hatred all through my married life, and tried to poison my husband's mind against me to the last. But he came to himself before he died, and saw his false friend in his true light, and, I am glad to say, lived long enough to repair the injustice done to me. Mr. Menteith, do your duty."

We waited breathless while the other lawyer stepped to the table, and unfolding a document he held in his hand, made us acquainted with its contents. It was very brief, and entirely reversed the former will, leaving Lady March sole executrix, without so much as leaving a penny or a line of remembrance to the boy who had been as his own son to him. I saw him grow deadly pale and drop his proud young face in his hands. I also saw my chief's face become set like a granite block, and his mouth assumed an expression those who knew him best did not like to see. He rose slowly to his feet, and we waited breathless for what was to come.

"This document, Lady March, will require to be proved. When I left Sir John on the thirteenth of February, he was a dying man; the will which Mr. Menteith now holds in his hands bears date the fifteenth, which was the day he died. I do not believe it is a genuine deed."

At that Menteith got into a great rage, and he began to discuss the matter hotly between them. At this juncture some withdrew, and Mr. Wedderburn signed to me to leave the room. When I got into the hall I found Jervis March there, and I saw that he had got a terrible blow. There are times when misery forces a man's confidence. I suppose he forgot my obscure position, and only saw in me a sympathetic human creature.

"I've got my marching orders," he said; and I saw that though he spoke quietly the life had gone out of him. "If it should be true, it's the death warrant to my hopes."

"It will go hard with them to prove their case," I said, trying to speak hopefully; but he shook his head.

"For five years I have been engaged to be married," he said then. "If this is true, I shall never be able to marry. How can I, on a lieutenant's pay? So you see what it means to me."

At that moment old Bryden, the butler, came running from his pantry, and seeing his dear young friend's dejection, gripped him by the hand.

"Oh, Mr. Jervis, sir, for God's sake dinna say there's anything wrong. Ye are the Laird o' Balswinton, oor ain Laird, that we hae loved sin he was a little bairn puin' gowans by the burn. Tell me that the outlin's in there," he added, pointing with a jerk of his thumb towards the library door, "hae gotten their marchin' orders."

I went with haste through the open door, swallowing a lump in my throat, and feeling that as a stranger I had no right to witness that pathetic scene.

The case was carried to the Court of Session. There may be some living yet who remember that great lawsuit—*March v. March* and others; but in the end Jervis won, and the other will was proved a forgery. Lady Campbell March, indeed, overreached herself, and although some in high places intervened to save the old name from being swept through the lowest depths, the law was inexorable, and she had to stand her trial for perjury, and to suffer sentence, too, of three months' imprisonment. At the expiry of it she disappeared abroad with her relatives, and was only heard of each time the handsome jointure which somewhat crippled the estate became due. But in spite of his very slender means, Jervis March was happy with his sweet wife in the house he had loved from his boyhood. And he carried himself nobly in his altered position, and set the example of an honest soul trying to do his duty by God and man. It is not so very many years since he died, full of honor, and is still spoken of with tender affection as "oor ain Laird."

From the lowest depth there is a path to the loftiest height.—Carlyle.

We stamp our own value on ourselves, and cannot expect to pass for more.—Marden.

He that doeth the will of God as faithfully as he can shall be given strength with which to do it better.

THE HOME CIRCLE.

NOBODY BUT MOTHER.

How many buttons are missing to-day?
 Nobody knows but mother.
 How many playthings are strewn in her way?
 Nobody knows but mother.
 How many thimbles and spools has she missed?
 How many burns on each little fat fist,
 How many bumps to be cuddled and kissed?
 Nobody knows but mother.
 How many muddy shoes all in a row?
 Nobody knows but mother.
 How many stockings to darn, do you know?
 Nobody knows but mother.
 How many little torn aprons to mend?
 How many hours of toil must she spend?
 What is the time when her day's work shall end?
 Nobody knows but mother.
 How many cares does a mother-heart know?
 Nobody knows but mother.
 How many joys from her mother-love flow?
 Nobody knows but mother.
 How many prayers by each little white bed?
 How many tears for her babes has she shed?
 How many kisses for each curly head?
 Nobody knows but mother.

—Author Unknown.

THE SILENT DEACON.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly Church member who was laboring to create uneasiness in the Church, and especially to drive away the preacher. The deacon came in to meet the visitor, who, after the usual greetings, began to lament the low state of religion, and to inquire as to the reason why there had been no revival for two or three years past.

"Now, what is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered:

"No, I don't."

"Do you think the Church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realises the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No, I don't."

Making bold after this encouragement in monosyllables, he asked:

"Then, don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and, in a louder tone than his wont, shouted:

"No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty-six years ago I got my heart humbled and my tongue bridled, and ever since that I have walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled with more flowery words and the pews filled with those turned away from the simplicity of the Gospel. I and the men that led me—for I admit I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B——, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing instead of upholding by our

efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half-a-dozen taunting him for his weakness, while we hung as dead weights to the wheel; he had not the power or the spirit, and could not convert men, so we hunted him like a deer, till, worn and bleeding, he fled to a convert to die. Scarcely had he gone when God came among us by His Spirit to show us that He had been blessing the labours of His dear rejected servant.

"Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson every child of His ought to learn—that He who toucheth one of His servants toucheth the apple of His eye. I heard my pastor was ill, and, taking my eldest son with me, went out on a twenty-five-mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had wronged her husband, denied me admittance to his chamber. She said, and the words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.' 'Had it come to this,' I said to myself, 'that the man whose labours had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that the man could not die in peace with my face before him? God pity me,' I cried, 'what have I done?' I confessed my sin to that weak woman, and I implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior whose armour was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out my story! Then, raising his white hand, he said in a deep, impressive voice, 'Touch not Mine anointed, and do My prophets no harm!' I spoke tenderly to him, calling my son to tell how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones, but his only reply, murmured as if in a troubled dream, was, 'Touch not Mine anointed, and do My prophets no harm.' 'I stayed by him all night, and at daybreak he closed his eyes. I offered the widow a house to remain in the remainder of her days, but, like a heroine, she said: 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will take care of us.'

"Well, sir, those dying words sounded in my ears from that coffin and that grave.

"When I slept, Christ stood before my dream, saying: 'Touch not Mine anointed, and do My prophets no harm.' These words followed me till I fully realised the esteem in which Christ holds those who have given up all for His sake, even if they are not perfect.

"And since that day, sir, I have talked less than before, and have supported my pastor even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare put asunder what God has joined together. When a minister's work is done in a place I believe that God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this for your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No" but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—*The Presbyterian*.

SABBATH SCHOOL WORK

IN GLENGARRY PRESBYTERY AND IN THE CHURCH
IN CANADA, DURING 1897.

BY REV. N. T. C. MORAY.

For the Review.

PART II.

Sabbath School Workers every where may contemplate with gratification that the numbers enrolled in S. S. registers, do not begin to represent the actual number subject to contact with the "Word of God." There is an ever succeeding and receding S. S. multitude coming from the ranks of childhood into the S. S. and passing thence out into the world, the better equipped to struggle amid its surging scenes.

Among the religious denominations in Canada, Presbyterians rank third in regard to numbers, yet nearly one fourth of the S. S. scholars and S. S. teachers accounted for in the Dominion are Presbyterian.

The Presbyterian Church would appear to be giving religious instruction to nearly one-fourth of the Protestant youth of this extensive Dominion.

But we have discovered that there is not an average of two S. S. scholars for each Presbyterian family in Canada, therefore we are constrained to exclaim, "What a host of Presbyterian young people there is in Canada, NEGLECTED YOUNG PRESBYTERIANS!"

Believers have need to work as well as pray, that the membership of the Church will continue to entertain an ever growing and deepening sense of her responsibility and her opportunity.

Now, while accumulating statistics may be instructive and may be pleasing to contemplate, they also may be abused.

There is a real vital danger in attaching too much weight to the magnitude of multitudes. In the World's history making, multitudes have played a very insignificant part, either in its degenerating, or its regenerating forces. The race was ruined by one tempter, it was redeemed by one Saviour. The Destroyer works through the multitude to annihilate the small remnant of good; the Saviour works through the godly few to regenerate the multitude. The world is being regenerated through the instrumentality of the few. The majority still "seeks its own, not the things which are Jesus Christ's." The quest of the multitude is for the things of time and sense, not for the truth, "as the truth is in Jesus." Still, in the process of history the movement is steadily towards the universal realization of the redemption of Christ. The "Word of God" the "Power of God" works irresistibly through the regenerate few towards the multitude. The Divine promise is that the "Power from on high" working through the few shall prevail until there is a regenerate multitude whom no man can number. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever," is "the articulate sound of things to come."

In the abuse of statistics, a besetting sin in the Church of the present day is the undue satisfaction apparently taken in advertising the numbers being added during the period of some meteoric pastorate, or flash light ministry. The quantity is made prominent irrespective of moral and spiritual condition. It is so easy to be mistaken about the religious status of those about us. Our Lord admonishes, "Judge not according to the appearance, but judge righteous judgment," man persists in counting heads, but God counts hearts.

The numerical and financial strength of a church is one thing, quite another is its value to the race in moral and spiritual power.

The punishment of David, King of Israel, is a perpetual warning to the Church that she watch and pray against the spirit of vain-glory when she goes about taking a census. It teaches that statistics are not for the purpose of showing how much greater she is, how much faster she is increasing in numbers than sister denominations or neighboring congregations. Are not statistics used to better purpose when they show the congregation or the Church that, while its membership and wealth are great and increasing, it is not, in proportion to these resources, the full grown spiritual and regenerating element in the land it may assume itself to

be. As statistics awaken to this conviction they are valuable.

The Church is Divinely taught not to rely on members, or wealth, or skill; it is taught to be wary of the spirit of vain-glory which would brandish in public journals congregational statistics. The punishing plague of spiritual death still follows in the wake of this sin, destroying thousands.

David, King of Israel, thought he had a strong congregation of the Lord compared to the neighboring nations when he went about numbering the people. Elijah thought he lived in a day when there was no congregation of the Lord at all in the land. One was punished for self congratulation in the value of numbers, the other was encouraged as well as rebuked when assured that God had reserved to Himself seven thousand men, who have not bowed the knee to the image of Baal. The world is saved, "not by might, nor by power, but by spirit, saith the Lord of hosts."

It is the influence the few or the many are subject to that tells. In an acorn, subject to the quickening power of the sun and the nourishing properties of the earth, is the germ of a thousand forests; but the life germ of a thousand forests may be destroyed by "the worm within and the frost without." So the few or the many when brought into contact with the "Word of God" will yield a harvest unto eternal life. The promise is, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It will germinate and grow until the soul where it belongs is brought to a saving knowledge of the truth as it is in Jesus.

If a few Christ taught, spirit inspired men, were more than a match for the organized military multitudes of a heathen empire, why should not the same consecrated zeal accomplish as much to-day? The Church may concur with Napoleon in saying, "It is a man not men I want."

In the Protestant Churches in the Dominion of Canada, there is an army of 80,000 S. S. teachers and 700,000 S. S. scholars studying Sunday after Sunday in 10,000 different Sabbath schools the "Word of God," a propitious future is sure to be in store for a nation when so many are thus united to act on the immortal soul at the most susceptible period in its everlasting career. The S. S. teacher may be regarded as the co-worker with the hand that rocks the cradle and rules the world.

The Church is Divinely instructed to put forth her utmost effort.

"In life's gay morn, when sprightly youth with vital ardour glows,
And shines in all the fairest charms which beauty can disclose;
Deep in thy soul, before its pow'rs are yet by vice enslav'd,
Be thy Creator's glorious name and character engrav'd."

TEN MINUTES ALONE.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—McLaren.

It is not by saying Christ's words or by doing Christ's acts, but it is by breathing His spirit, that we become like Him.—F. W. Robertson.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

A gentle heart is like ripe fruit, which bends so low that it is at the mercy of every one who chooses to pluck it, while the harder fruit keeps out of reach.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

Ill temper is a symptom revealing an unloving nature at the bottom; it is the intermittent fever which bespeaks intermittent disease within. Temper cannot be changed but by a change of heart. Souls are sweetened, not by taking the acid fluids out, but by putting love in. It is better not to live than not to love.—Henry Drummond.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XL.—JESUS CRUCIFIED.—JUNE 12.

(Matt. xxvii : 35-50)

GOLDEN TEXT—"Christ died for our sins according to the Scriptures." 1 Cor. xv. 3.

TIME AND PLACE.—Friday, April 7, A.D. 30. Golgotha.

LESSON OUTLINE.—I. The Crucifixion. II. The Mockers. III. Last Scenes and Words.

INTRODUCTION—Pilate having condemned Jesus to death, He was led away under guard of a band of Roman soldiers to a place called Golgotha, or Calvary, just outside the city of Jerusalem, the exact place being unknown. There the scenes related in our present lesson took place—Jesus Christ, the Son of God, dying for the sins of the world.

VERSE BY VERSE.—35. "They."—The Roman soldiers. "Crucified Him."—The victim was stretched upon the cross made in this form †, His arms stretched out upon the cross piece, and His hands nailed to it, while His feet were nailed to the upright piece. "Parted his garments."—The executioners were by custom entitled to the garments of those who were crucified. "Casting lots."—Such garments as could not be divided were distributed by lot. "Spoken by the Prophet."—Ps. xxiii. 18.

36. "Watched him there."—The Roman soldiers, His executioners.

38. "Two thieves."—Rather robbers. "Crucified with Him."—This was, as some suppose, in order to add to the ignominy of Jesus' crucifixion. It was a fulfillment of prophecy, "He was numbered with transgressors."

39. "They that passed by."—The cross was not far from a public highway, and those who passed always paused to insult the crucified Jesus.

40. "Thou that destroyest the temple."—See John ii. 19.

41. "Chief priest, . . . scribes and elders."—Those who had secured His condemnation and now were present to see His end.

42. "Let him . . . come down."—Jesus had all power to do this, but He would not, for He was there to die for the sins of the world; but three days later He furnished a greater proof of His divine power by His resurrection from the dead.

44. "The thieves also."—One of the thieves, as we learn from Luke's account, became penitent and asked and found mercy at the hands of the dying Saviour.

45. "Sixth hour."—Noon. "Darkness."—This was, no doubt, a supernatural darkness. "Ninth hour."—Three o'clock.

46. "Eli, Eli, etc."—This sentence is in the Aramaic dialect of the Hebrew tongue.

47. "Elias."—The prophet Elijah. The first words of the sentence, perhaps imperfectly understood, were supposed to be the name Elias.

48. "Vinegar."—The sour wine of the country, used commonly as a beverage. "Gave him to drink."—This was an act of mercy.

50. "Cried again."—See John xix. 30, and Luke xxiii. 46. "Yielded up the Ghost."—That is, He died. Ghost is the same as Spirit.

THOUGHTS.—The sufferer. "They crucified him." V. 35.—The work of the Saviour would have been imperfect if one drop of agony had been left untasted. He knew the strength and blessedness of suffering, and would not meet His death without intensely feeling it. The Father had put into His hand the cup to drink, and He carried that cup, though brimful of agony, to His lips, with a hand so steady that not one drop of all its suffering trickled down.

The substitute. "He saved others; himself he cannot save." V. 42.—Christ could not save others by the cross and save Himself from the cross. He could not keep what He gave. Nothing could save but the sacrifice of Himself. So He became poor that you might be rich, hungry that you might be satisfied, weary that you might rest, a servant that you might be "anxious for nothing," condemned that you might be free from condemnation, crucified that you might be crowned.

More than eighty years ago a fierce war raged in India between the English and Tippoo Sahib. On one occasion several English officers were taken prisoners: among them was one man named Baird. One day a native officer brought in fetters to be put on each one of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. One of the prisoners, a gray-haired officer, said to the native official, "You surely do not think of putting chains upon that wounded man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be used. These are my orders." "Then," said the noble officer, "put two pairs upon me. I will wear his as well as my own." The native looked

surprised at such an exhibition of generous self-sacrifice, but it was done. Strange to say, Baird lived to regain his freedom, and led in the capture of that very city; but his noble friend died in prison up to his death he wore the two pairs of fetters. Having taken upon himself the double punishment he endured it till death.

The silent One. "They . . . reviled him." V. 39. "likewise also the chief priests . . . scribes and elders." V. 41. "The thieves also." V. 44.—"The rulers derided Jesus, the soldiers mocked Him, the malefactor rallied on Him. But amid the chorus of infamy Jesus spoke not." Vc. 34-45.—Criminals dying thus were accustomed to rave and curse, and protest and implore and upbraid, but except to bless or comfort or fulfil prophecy Jesus spoke not.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MCTAVISH, B.D., DESKRONTO.

DAILY READINGS.

First Day—"He bearing his cross went forth."—John xix. 1-22

Second Day—"Jesus Crucified."—Matt. xxvii. 35-50.

Third Day—"With him they crucify two thieves."—Matt. xv. 22-38.

Fourth Day—"Then said Jesus, Father, forgive them."—Luke xxiii. 33-47.

Fifth Day—"It is finished."—John xix. 23-37.

Sixth Day—"Jesus buried."—Matt. xxvii. 51-66.

PRAYER MEETING TOPIC, June 12.—WHAT THE SCHOOL HAS DONE IN OUR FRENCH WORK.—Eph. i. 15-23, 1 Tim. ii. 1-6.

WHAT THE SCHOOL HAS DONE IN OUR FRENCH WORK.

BY THE REV. F. J. BOURGAIN, POINTE-AUX-TREMABLES.

For the Review.

The school has done an humble but an important and most effective work towards the realization of the noble object our Church has in view in the pursuit of her French Mission.

Of course the usefulness of such an institution must be calculated from a religious rather than from a purely intellectual point of view. The mission school has a special character and consequently it must strive to communicate something of it to everyone of its scholars. That special character comes from the prominence given to the study of the Bible necessitated by the religious condition of its recruits largely taken from Roman Catholic homes, and from the constant aim of the teachers to bring them to the acceptance of the truth and to salvation through faith in Jesus.

The results of the work accomplished here can be appreciated at their real value by those only who are well acquainted with the difficulties and the disadvantages under which we pursue our daily task.

Our pupils are received between twelve and twenty-four years of age. They generally come unprepared and illiterate having been brought up in the strongholds of ignorance. Some come with bad and well formed habits with minds full of prejudices, superstitions and coarse materialism.

They arrive here as a traveller in an unknown land. Their curiosity and their attention are easily excited and everything interests them especially in religious matters where they go from discovery to discovery.

Far away from their ordinary occupations, from their surroundings, from their pastime, from their usual mode of conversation, new thoughts new desires and new ambitions spring up in their minds and prepare them for the conception of an ideal which shall soon exercise upon them its stimulating power. Under the influence of the Gospel their conscience becomes more sensitive and their judgment is gradually straightened.

The school has the advantage of dealing with the young whose plastic and responsive nature is easily impressed and easily led in a new way where the mind feels more at liberty and rises constantly by the free use of all its faculties.

So it is well understood that our object has not been only to impart knowledge to our pupils and prepare them to meet the exigencies of life, but also to free their young intelligences from their errors and superstitions, to create in them a thirst for the truth and lead them to the spring of living waters.

How far has the school reached her aim? Among the few thousand young people who have passed through Pointe-aux-Trembles very few had ever obtained any education if they had not obtained almost a free admission in this school which has developed their energy, pushed them in the way of progress and given them the impulse which has brought them to positions of trust and usefulness. A few years spent under this missionary roof has become the turning point in their life and the decisive moment of higher aspirations.

After several years of studies pursued through hardship and poverty one hundred and sixty of them have become ministers or missionaries. Over forty have become doctors, and a few others lawyers, writers, journalists, inventors, etc. If the school cannot claim the honor of having loaded them with the laurels of science we can say, however, that we have never met one of those who have been successful in life who has not readily acknowledged with heartfelt gratitude that he owed his social position to the Pointe-aux-Trembles mission school.

If the work of the school had not extended any further we would have to be thankful for such blessed results but its influence is transmitted through all its pupils to their parents and neighbors. They almost invariably become at home or among strangers messengers of the truth and frequently they carry the Bible where missionaries would have no access. When they have found the truth they manifest such a missionary spirit, such a desire to communicate to others what they have received, that we seldom notice among young people brought up in the Protestant Church.

Many a family has received the Bible at the hands of a young boy or a young girl who had been sent to our school for an education that their position in life did not permit them to obtain from their own schools or convents.

Since the school has passed under the management of the Board of French Evangelization we count no less than thirty families who have become Protestant through the influence of their children converted at Pointe-aux-Trembles, and there is no doubt that there are several others who have escaped our notice.

While men of high standing and position after having spoken and written against the encroachments of the clergy, have been intimidated to the point of burning their own writings and to bow publicly at the power they had rejected, our scholars with the Word of God in their hearts go everywhere without fear among the enemies of the Bible and frequently put them to flight with the Sword of the Spirit.

When through the work of a colporteur or of a former pupil a Roman Catholic family consents to send a child to our school the following session a second one and sometimes a third comes along with the first and so on till the whole family has enjoyed the benefit of education.

Every word these young people hear among strangers is repeated at home. The neighbors come to see them and put to them questions about what they have learnt. Instead of playing cards as in the past they read the Bible to their parents and search with them for proofs in favor of the new teachings which have just been exposed before them.

Gradually the whole family accepts the truth and some day when the priest inquires why they go no longer to mass or to confession they openly tell him that they no longer belong to the Church of the Pope.

Some years ago a young girl belonging to a Roman Catholic family having paid a visit to some friends living near Pointe-aux-Trembles, she heard them speaking so highly of our school that she decided to make an effort to be admitted. The greatest difficulty before her was to obtain the permission of her parents. She had to plead a long time but as they were living far from any school and were not in a position to send their daughter to a convent they thought that after all there was no harm in giving her the liberty to go to a Protestant school. They knew the priest would be opposed to it but they expected he would not hear about it. Our young friend Catherine came to school full of the desire to make progress. She was most intelligent, persevering and ambitious and her conduct was exemplary in every respect. She took a great interest in the study of the Bible. When she went home for the vacation she took with her the precious volume with the intention of reading it to her parents. Her mother burnt it. Next year the young girl brought another persuaded that this time she was prepared to protect her book against the arguments of her parents but they were so afraid of their neighbors that the Old Book disappeared again but this time it was simply concealed. Catherine came again to school bringing a sister and a brother with her. This time the priest heard about it but it was too late, all the calumnies he poured against the mission school had no effect and the parents refused to call back their children. Then persecution began and they had to sell their small farm and go to another locality. The unjust and cruel proceedings of the priest against them opened their eyes and they began to understand that there was something wrong about their religious leaders. Their daughter gave her heart to the Saviour and she openly confessed her faith. Her brothers and sisters gradually gave up the errors of Rome and became attached to the Bible also. The whole family was now considered as Protestant but it was not so. The father admitted that the priest was wrong but he was still convinced that his Church taught the truth. For a couple of years he was without work being extracted from

all directions. Poverty and need knocked at his door. Such visitors are very repulsive to an honest, strong and hard-working man who loves his family. By this time Catherine had obtained a situation as a clerk in the establishment of a Protestant and her courage and her self-sacrifice saved the family from shame and misery. The conduct of his daughter touched the father. He understood the power of the Bible, he saw the beauty of the religion of love and of grace taught by Jesus and now the whole family were but one heart and one mind for blessing God who had delivered them from the fear of men and from the superstitions of Rome. Cottage meetings were held in their house and it became the humble beginning of a mission station.

I cite this case among a great many others in order to show how the truth generally penetrates in Roman Catholic homes through our young people.

In almost every instance anybody would notice a striking contrast between a family who has representatives at Pointe-aux-Trembles and the next one who keep their children at home. In the first you find the Bible, a few good books and papers. The young people read, keep the Sabbath and sing our beautiful hymns everywhere, at home, in the fields or in the woods. Their conversation is different and they repeat to whoever wants to hear it the story of Jesus and the cross.

Almost every Pointe-aux-Trembles scholar is bound by circumstances, by his peculiar position to become a missionary among his countrymen.

An old patriarch in Israel was saying to me lately: "There was a time when I lived in great anxiety and perplexity because I was seeing my whole family going rapidly towards the Church of Rome and I was powerless to stop them. Your mission school has rescued them all and now I am going in peace and full of joy for the great things the Lord has done for His old servant."

The influence of our school has not been felt in families only but also in Roman Catholic schools. In many instances parents comparing the progress of their children with those of our pupils were ashamed of their school system. They understood that they lost their precious time in absurdities and by threatening the priests to send us their children they have obtained some useful reforms.

Priests have to keep on the alert and they have frequently been compelled to admit free scholars in their convents and seminaries in order to prevent their coming to Pointe-aux-Trembles.

Before our school was built in this parish there was only a small wretched school taught by an ignorant young girl. To-day there is a good school for boys taught by a competent teacher and a large and fine convent for girls.

In some instances reforms have been introduced in Roman Catholic schools by people who had had an opportunity of studying the working order of our institution.

A school commissioner having sent us two of his boys used to come to see them frequently. He said to me one day: "I am glad for the opportunity I had to visit your school because I have learnt things which are going to be useful to me and my neighbors."

I have tried several times to introduce reforms in the disciplinary method of our teacher but I have always been defeated by the argument that the same means were in use all over the country.

When I pay a visit to our school I find invariably some of the pupils in every corner kneeling on a piece of stove-wood, others are kissing the floor at the feet of the teacher and sometimes there are half a dozen stretched side by side on the floor.

The teacher says it is the only way to keep them quiet. Well, I had some doubt about it but now I see that in this large school with a hundred and sixty boarding scholars never such degrading punishments are used and you need not even a strap to keep perfect order.

Well, I must bring up a reform in my locality by advising my friends to give a decent salary to our teacher so that she will be able to devote all her time to her pupils and be no longer obliged to sew or knit during the school hours.

A year later the school-house was re-built, a new teacher engaged and the desired reforms carried on.

It is not surprising if our school has always been the object of the most bitter feelings of the clergy of Rome. From the very start they understood so clearly the powerful influence it was going to exercise that they selected the most ardent and skillful priest of the province, Father Chiniquy, for tearing it down.

He came to preach a crusade against the school, he enticed the teachers in a public discussion in front of the parish church and had them beaten cruelly by his people and he left with the regret that they had not been killed. However, he thought they would run away from the country. They went on their knees, prayed for their persecutors and Father Chiniquy, a few years after, was fighting side by side with them against popery.

OPENING OF KARN MUSIC HALL.

Two very pleasant events took place upon the evenings of Tuesday and Wednesday, May 17th and 18th. The occasion being the opening of Karn Music Hall, St. Catherine St. Montreal, and the Inaugural Organ Recital of the large instrument by Karn Warren Organ Co., of Woodstock, Ont.

On Tuesday evening Mr. William Reid, Organist of the American Presbyterian Church presided at the instrument, and on Wednesday evening, Mons. J. D. Dussault, Organist of the Notre Dame Church.

The programme was very varied, and gave ample scope, not only for the gentlemen themselves, to display their skill, but also to show the delicacy, volume of tone, and general superiority, of the instrument itself, which may be described as follows.

It is one of, if not the most complete instruments, of its kind in the Dominion of Canada, being sufficiently well equipped both in tone qualities and mechanical accessories, as not to be despised by the finest players in the world. No expense has been spared to make it as complete as the space it has to occupy would admit of, and a reference to the specification, published below, will show that, while not the largest organ in the city, none surpass it in coupling movements and other accessories which tend to the comfort and convenience of the player.

Special pains have been taken with the voicing, and there is a marked degree of individuality in the different stops, while the whole blends perfectly. The action is electro-pneumatic throughout, the touch being agreeable and the response instantaneous.

The console, or key board, is placed on the floor of the hall in front of the stage—thus leaving the platform free for concert or lecture purposes, the cables and other connections passing underneath the floor to the organ.

The case is of Romanesque design, most beautifully and artistically carved in quarter cut oak, and the displayed pipes are handsomely decorated in colors which blend with the decorations of the hall. Portions of the organ are placed over the dressing-rooms on either side, and every available inch is made use of in the disposition of the different parts of the instrument.

Wind is furnished by an auxiliary bellows placed in the basement of the building, and operated by a Ross water motor, the wind passing through a metal conveyance to the bellows in the organ proper.

Following is the specification:—

Compass of manuals—C. C. to C., 61 notes; compass of pedals—C. C. C. to F., 30 notes.

Great Organ—1, double open and Bourdon, metal and wood, 61 notes, 16 feet; 2, open diapason, metal, 61 notes, 8 feet; 3, gamba, metal, 61 notes, 8 feet; 4, dolce, metal, 61 notes, 8 feet; 5, doppel flute, wood, 61 notes, 8 feet; 6, wald flute, wood, 61 notes, 4 feet; 7, principal, metal, 61 notes, 4 feet; 8, twelfth, metal, 61 notes, 2½ feet; 9, fifteenth, metal, 61 notes, 2 feet; 10, trumpet, metal, 61 notes, 8 feet.

Swell organ—11, Violin diapason, metal, 61 notes, 8 feet; 12, viol di gamba, metal, 61 notes, 8 feet; 13, aeoline, metal, 61 notes, 8 feet; 14, celeste, metal, 49 notes, 8 feet; 15, stopped diapason, wood, 61 notes, 8 feet; 16, flauto traverso, wood, 61 notes, 4 feet; 17,

mixture, 3 ranks, metal, 183 notes; 18, corneopane, metal, 61 notes, 8 feet; 19, oboe, metal, 61 notes, 8 feet; 20, vox humana (in separate box), metal, 61 notes, 8 feet.

Choir Organ—21, Viol d'amour, metal, 61 notes, 8 feet; 22, dulciana, metal, 61 notes, 8 feet; 23, clarabella, wood, 61 notes, 8 feet; 24, harmonic flute, metal, 61 notes, 4 feet; 25, piccolo, metal, 61 notes, 2 feet; 26, Clarionet, metal, 61 notes, 8 feet.

Pedal Organ—27, Open Diapason, wood, 30 notes, 16 feet; 28, Bourdon, wood 30 notes, 16 feet; 29, bass flute, wood, 30 notes, 8 feet; 30, violincello, metal, 30 notes, 8 feet; 31, trombone, metal, 30 notes, 16 feet; 32, trumpet, metal, 30 notes, 8 feet.

Total number of notes, 1876.

Couplers—33, Swell to great unison; 34, swell to great sub-octave; 35, swell to great super octave; 36, swell to choir unison; 37, swell to choir sub octave; 38, swell to choir super octave; 39, choir to great unison; 40, choir to great sub octave; 41, choir to great super octave; 42, great at octaves; 43, swell at octaves; 44, choir at octaves; 45, great to pedal; 46, swell to pedal; 47, choir to pedal.

Three combination pistons to great organ; three combination pistons to swell organ; three combination pistons to choir organ.

Two combination pedals to pedal organ, full organ pedal, crescendo pedal, reversible pedal "great to pedal" tremolo pedal, stop switch pedal, balanced swell pedal.

The music hall itself is large and airy, the platform being wide and roomy. Immediately at the rear of the hall there is a small gallery capable of seating one hundred and fifty people, which gives the room itself a seating capacity of over six hundred. In point of ventilation and security in case of fire it is all that could be desired, while the acoustic properties are superior to any hall in the city.

The building itself which is better known as the Karn Block, was erected last year by Mr. D. W. Karn,

the principal of the well-known firm of piano and organ manufactures of Woodstock, Ont. The front of the building is divided into three stores, and the broad stairway leading to the music hall and Dominion College of Music upon the upper stories. The more easterly of these three stores is occupied by Alexander, the well-known caterer, both as store and dining hall. The centre shop is occupied by D. W. Karn & Co., and is well stocked not only with their own instruments, but with the best known American makes of pianos. The store is about one hundred feet deep and some twenty or twenty-five feet in width. The store immediately to the west of the main entrance is occupied by Kennedy & Co's clothing establishment, known as the Hit Reform Wardrobe. This establishment is unique and worthy of a visit from sight seers as well as intending purchasers. The store is 25 by 100 feet having a gallery running all along the western wall. The room is tastefully decorated, and fitted up by Mr. Kennedy's patent wardrobes, by which a stock of clothing is carried in the space above described almost entirely out of view and free from dust and exposure, which would in the old method of keeping clothing cover the entire floor area of one of the departmental stores.



THE KARN BLOCK, MONTREAL.

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 Rev. Donald Guthrie, B.A., a graduate of the Presbyterian College, and late of Knox church, Walkerton, has just been formally called to be assistant and successor to the Rev. Dr. M. A. Hodge, of Richmond, Va., at a salary of \$2,500, to be ultimately increased to \$5,000. He was also called to the pastorate of the First Presbyterian church, Baltimore, with a promise of \$5,000 and a manse, but has given the preference to Richmond as a more congenial field of work. Young Canada is evidently appreciated when it goes abroad.

Two subjects of general interest were referred to in many of the city pulpits last Sunday, viz.: the seventy-ninth birthday of the Queen, and the death of Mr. Gladstone. Both furnished striking illustrations of the glory of a long life ennobled by strong religious convictions and high principles. The empire that exalts and appreciates two such public servants in one generation is a long way from the time of its decay.

The two Presbyterian congregations in Lachine are at the present time considering the question of union. There are some practical difficulties that stand in the way, the chief being the necessity for the erection of a new church in case of union. Both have good buildings, at the present time, but neither would be large enough to contain the united congregation. It is not judged wise by any one to spend money enlarging either of them, as they are both away from the present centre of the town. If there can be found any feasible way of meeting this difficulty there is no doubt the two congregations would be practically unanimous in favor of Union. The utmost good will prevails between them and for years back they have worshipped together in the evening. The two together would make a strong, active and progressive congregation, such as would offer a good field of work for a man of first class ability. The town is a thriving one and there is a good agricultural district around it occupied mainly by a Protestant population.

The congregation of St. Lambert, which became vacant on the first of May by the resignation of the Rev. Murray Watson, has asked for a moderation in a call, and a meeting for this purpose will be held on Monday the 6th of June.

The Rev. Principal MacVicar returned on Wednesday last from the meeting of the Foreign Mission Committee. He had spent preceding Sunday in Fergus, where he preached for his son, the Rev. J. H. MacVicar.

The approaching meeting of the General Assembly promises to be well attended. Already 397 members have intimated their intention to be present, and there are still some to hear from.

It has been arranged that the Rev. Dr. R. P. Kerr, of Richmond Va., is to supply the pulpit of Erskine church during the greater part of August. Dr. Kerr is one of the prominent ministers in the Southern Presbyterian Church. He has been more than once offered professorship in their theological seminaries, but has preferred to remain in the pastorate.

GENERAL.

Rev. Wm. Cleland, of Toronto, has left for a three months' visit to Ireland.

Rev. Prof. Robinson, of Knox College, preached in Hilcor street church, Toronto, last Sabbath evening.

Rev. Jas. A. Anderson, of Knox church, Goderich, has just completed the tenth year of his pastorate there.

The pulpit of Carberry church will be occupied by Hugh Hamilton, of Manitoba College, during the temporary absence of Rev. Mr. Carawell.

A meeting of the General Assembly's Sabbath School Committee will be held in Knox Church, Montreal, on Thursday, June 11th, at 8 o'clock a.m.

Rev. C. W. Gordon, pastor of St. Stephen's Church, Winnipeg, has been appointed Winnipeg Representative of the Royal Academy of Music.

The anniversary services of First church, Chatham, on Sabbath week were very largely attended. Rev. D. R. Drummond, of St. Thomas, preached at both services.

The Presbytery of Glengarry has refused to grant the separation of Hephzibah Church, from Burns' Church, Martintown, as petitioned by the Hephzibah congregation.

Rev. Dr. Robertson, Superintendent of Home Missions, preached in Knox church, Guelph, last Sunday morning and in Chalmers' church in the evening. His subject was "Mission Work in the Northwest."

The Ladies' Association of Chalmers' church, Toronto, has presented Mrs. Mutch, widow of the late pastor, with a handsome oak cabinet and chair, on the occasion of her removal to a distant part of the city.

Rev. Robert Herbison, who has just graduated from Queen's College, Kingston, has received a unanimous call to Stewarson church, Ottawa, to succeed Rev. R. E. Knowles. The salary offered is \$1,000 per year.

Rev. H. McAlloch, B.A., has accepted the call to Knox church, Tavistock, and was ordained and inducted on Tuesday last by the Presbytery of Stratford. A reception to the newly inducted pastor was given in the evening.

During a severe thunderstorm on a recent Sunday morning the new church at Clayton, which was dedicated a few months ago, was struck by lightning. Both the exterior and interior of the building were considerably damaged.

Westminster church, Toronto, last Sabbath celebrated the eighth anniversary of the new church. Rev. Wm. Patterson preached in the morning and Rev. S. R. McCleim, in the evening. Large congregations were present at both services.

Mr. John Jolly, who is stationed at Langil, South India, in a letter to Rev. R. P. McKay, dated May 6th, states that the plague is spreading in India, and has begun to affect Calcutta, and the natives are leaving the city for the hills.

Rev. J. R. McDonald, ordained missionary at Barney's River, N. B., has removed to Caledonia. The congregation waited upon him at the manse prior to his removal and presented him with a farewell address, accompanied by a purse containing \$45.

Rev. R. G. MacIeth, of Winnipeg, whose admirable little book on the Selkirk settlers of Manitoba, published last year attracted much favorable attention, has followed this up with a more ample work, largely reminiscent. "The Making of the Canadian West."

St. Andrew's Church, Windham Centre, has sustained a serious loss in the death of Mr. Wm. Scott, an old and highly esteemed elder who passed to his rest on the 25th May. Until the time of his death he was in his usual good health and with his wonted faithfulness discharged his duties.

Rev. Dr. Torrance, Guelph, preached jubilee sermons last Sabbath at Kirkwall, addressing his remarks particularly to young people at the evening service. Rev. Dr. Torrance last preached in this church in 1846, and shortly after received a call from the congregation which he declined.

Meetings of the Board and the Senate of Knox College will be held on Thursday. Senate will receive the report of the committee regarding the remodeling of the preparatory course. The nominations for the vacant professorship in the College will be considered by the joint meeting of the Senate and Board.

The evening meeting opened with a praise and prayer service, after which Rev. W. G. Wallace, of Toronto, delivered an excellent address, "The Responsibility of Citizenship." The closing address was by Rev. R. P. McKay, who laid special emphasis on the necessity that exists for a more intelligent and systematic method of giving to missions.

The new church at Richmond Bay, P. E. I., was opened for public worship on the 8th of May. The beautiful building is almost free of debt. The dedication services were

conducted by Rev. J. K. Fraser, of Alberton. In the course of his morning sermon, Mr. Fraser sketched the history and growth of Presbyterianism in the island within the last fifty years, and made touching reference to the fathers of early days who had sown the seed the harvest of which is being reaped to-day.

Rev. Dr. Bryce has been appointed a member of the General Council of the British Association. This is an honor conferred on those who by the publication of works or papers have furthered the advancement of those scientific subjects which come under the attention of the association. It corresponds to the position of Fellow in other societies. The British Association meets this year in Bristol and next year in Dover.

Rev. D. Robertson, pastor of the Presbyterian church, Emerson, has placed his resignation in the hands of the Presbytery. Some two years ago Mr. Robertson was inducted into the charge of the Emerson Presbyterian church. During these two years he has made very many warm friends who will regret the departure of himself and his estimable wife, who, by her kind Christian character, has endeared herself to all who have had the privilege of making her acquaintance.

The young people of Scarborough and vicinity celebrated the Queen's Birthday by holding a conference in St. Andrew's church, Scarborough. At the afternoon Sessions instructive papers were read on "How to Study the Bible," "How to profit by reading books," "Prayer as a factor in the growth of the individual," "Prayer as an Evangelistic power." Three fifteen-minute addresses on "Young People's Societies in Relation to our National Life," "Missions," and "Patriotism."

At the close of the services in St. Andrew's church, Truro, Sunday, the 22nd, Rev. Jas. McLean, of Great Village, who occupied the pulpit for the day, read the announcement signed by Rev. J. H. Chase, Clerk of Truro Presbytery, that Rev. Mr. Cumming, the pastor of the congregation, has tendered his resignation to the Session. A meeting of the Presbytery will be held on Tuesday, May 31st, and the congregation are asked to send Commissioners, to show reasons, if any, why Mr. Cumming's resignation should not be accepted. Rev. Mr. Cumming has been the efficient pastor of St. Andrew's for thirteen years and a half.

On May 25th, Mr. Alex. Rennie, B.A., graduate of Queen's, was ordained and inducted into the pastoral charge of Roslin, Thurlow and Sidney. The service was held in the Sidney Presbyterian church, at 2.30 p.m. Rev. S. S. Burns, B.A., Moderator of Kingston Presbytery, preached the Induction Service; Rev. John Moore, M.A., of Burnbrae, addressed the inducted pastor, and Rev. D. O. McArthur, addressed the people. In the evening a reception was given to the Rev. Mr. Rennie by the three congregations. Addresses were delivered by the Revs. Moore, McArthur, Rennie, Dixon, (of the Methodist church), and Mr. J. S. Watson, B.A. The Moderator, Mr. Burns, took the chair. A programme of instrumental music was supplied, after which refreshments were served.

On Sabbath, May 22nd, Rev. Mr. Shaw completed his fifth year as pastor of Egmondville congregation. At the close of the morning service he gave a short review of the work done in the congregation during that period which showed that substantial progress has been made. There was added to the membership 136,—by profession of faith 93 and by certificate 43. The present membership is 274. A marked advance has been made in the finances of the congregation as the following will show. The total amount contributed by the congregation for all purposes was as follows: In 1893, \$1,474; in 1894, \$1,674; in 1895, \$1,760; in 1896, \$1,927 and in 1897, 1,876. The contributions to the Schemes of the Church have been nearly doubled as the following will show:—In 1893, \$180; in 1894, \$239; in 1895, \$226; in 1896, \$261 and in 1897, \$341. In 1893 there was a debt of about \$1,200 on the manse, that has been reduced to about \$100 according to the last report. All this should be very encouraging to pastor and people.

Rev. W. M. McKibbin, B. A., clerk of Stratford Presbytery, died at his home in Stratford on Monday morning. Mr. McKibbin was born in Ireland in 1842, and came with his parents to Canada when quite young, and settled near Ottawa. After graduating from McGill University, he took his theological course at the Presbyterian College, Montreal, and was ordained in 1875. His first charge was at Cardinal, Ont. Resigning this, he accepted a call to Millbank, where he labored faithfully and successfully until about a year ago when he was compelled to resign on account of a disease of the throat which rendered him unable to speak above a whisper. He leaves a widow and six children.

HURON PRESBYTERY.

This Presbytery met in Clinton on the 10th of May. Rev. R. D. Fraser, M. A., late of Bowmanville, being present was asked to sit *ad* deliberat.

Mr. Acheson was re-appointed Convener of the Home Mission Committee. Two students were reported within the bounds of the Presbytery, viz., Messrs. Dick and MacMahon, the former is to be licensed at next meeting, and the latter is expected to read a discourse before the Presbytery at a future meeting, the subject of which is to be prescribed for him by the Committee on the Superintendence of Students. Mr. James Hamilton, B. A., was appointed a member of the Assembly's Committee on Bills and Overtures. Mr. J. A. Hamilton, M. A., presented the report of the Committee on Finance, etc., showing the gains and losses in membership during the past year, and the average contributions per member and family.

The next meeting of Presbytery is to be held in Knox church, Goderich, on the 12th of July at 11 a. m. — A McLean, Clerk.

MAITLAND PRESBYTERY.

This Presbytery met and was constituted at Wingham, May 17. Rev. W. T. Hall, Moderator. There was a good attendance of members.

The minutes of last regular and *pro re nata* meetings were read and adopted. Session records were attested.

An overture to the General Assembly supplying and filling vacancies was adopted and ordered to be transmitted to that Court.

Mr. F. MacInnes was reported a student having the ministry in view residing within the bounds of Presbytery.

In re-filling the chair of Hebrew Biblical Exegesis in Knox College, vacant by the resignation of Rev. Prof. Robinson, the Presbytery recommend that the General Assembly appoint a suitable representative of the Church to visit different countries and make inquiries as to the suitability of qualified persons from whom to choose a Professor.

The Committee on revision of regulations regarding order of business was continued and instructed to prepare report suitable for having it printed.

Circulars from Presbyteries regarding reception of ministers from other churches presented and read. Five have made application to be received.

The roll of Commissioners to the General Assembly was completed. The following additional elders were appointed, viz., Jas. Smallie, Walton; W. McDonald, Riversdale; Duncan McDonald, Moleworth; W. Henderson, Bervie.

The report on Statistics were read, and ordered to be printed giving average contribution per member, and per family by the various congregations for the Schemes of the Church, stipend, building and ordinary purposes and increase or decrease in contributions, and that a sufficient number be printed to supply each family in the Presbytery.

The following resolution was unanimously adopted. The Presbytery expresses its gratification at the honor conferred upon one of its members, the Rev. J. L. Murray, M. A., by the Presbyterian College, Montreal, and congratulates Mr. Murray on the reception of the degree of Doctor of Divinity. It sincerely hopes that by the blessing of God Dr. Murray may be long spared to enjoy the reward of services that have well deserved such recognition. Dr. Murray

acknowledged the resolution in suitable terms.

The Presbytery passed a minute regarding the late Rev. A. F. McQueen expressive of esteem for his character and labors in the Gospel ministry and sympathy with his widow and family in their bereavement.

Next meeting will be held at Wingham, July 19, at 10 a. m. — John MacNabb, Clerk.

PORTAGE LA PRAIRIE PRESBYTERY.

This court met at Gladstone on the 10th of May. There were present Rev. Dr. Wright, Messrs. McRae, White, Munro, Patterson and Guthrie, Ministers, and Mr. J. L. Logic, Elder.

The Clerk read the financial report. Practically no arrears of stipend existed in any of the congregations, while the different Schemes of the Church have been liberally contributed to. In most instances the sums apportioned to the Presbytery had been exceeded. A large part of the seedcorn was devoted to the consideration of the Schemes and it was found that nearly all the congregations had contributed liberally. Dr. Wright reported that he had moderated in a call at Dauphin in favor of Mr. Gourlay. His conduct was approved. But as the Clerk read a letter from Mr. Gourlay intimating his acceptance of a call to Thornhill in the Presbytery of Rock Lake no further action was taken in the matter. Mr. Jarvis resigned his appointment to the General Assembly and Mr. Ems was appointed in his stead. An application from Arden in favor of re-adjusting the stations constituting that group was considered at considerable length. It was resolved to appoint a Committee consisting of Messrs. Munro, Paterson and Guthrie to visit the field if necessary and issue the call.

The Home Mission Report was presented by Mr. Munro. It showed that nearly all our fields are occupied.

Next meeting was appointed to be held at Portage la Prairie on the 11 of July at 7.30 p. m. — Farquhar McRae, Clerk.

PUNDITA RAMABAI'S VISIT TO TORONTO.

The many friends of Pundita Ramabai will be interested to learn that after ten years' absence she has returned to America, and will soon be in Toronto, pleading the cause of the High Caste widows of India. Ten years ago her school opened with one widow and one non-widow, to-day there is an average attendance of fifty widows and eighty scholars at the school. Fourteen teachers have been trained, eleven of these are working and supporting themselves; eight have been engaged as nurses, of whom five are under salary. Seven are assisting missionaries, nine have been happily married, seven are engaged as matrons of institutions, three are engaged as housekeepers, twenty three are engaged in active Christian work. In all 320 child widows have passed through the school. Last year 300 famine girls were rescued, and thirty-five of the old scholars took charge of them as kindly and affectionately as their own mothers and sisters could do.

Ramabai will tell what God has wrought in her school, and how she has been sustained under heavy trials, in an address to be given in Westminster church, Moor St., east, on the evening of Monday, June 13th, at 8 o'clock. Rev. John Neil will preside. A collection will be taken up to defray travelling and other expenses.

MR. GLADSTONE'S LAST LITERARY WORK.

The last finished literary work of William E. Gladstone was his eloquent and tender tribute to the memory of Arthur Henry Hallam, the friend of his school-days, and thereafter until his untimely death. The article was the last of five which Mr. Gladstone had at different times written expressly for THE YOUTH'S COMPANION, and appeared recently. The final revision of the article, in the venerable statesman's own handwriting, was concluded in November, 1897. Such a tribute from a man of eighty-eight, whose statesmanship has made a profound and enduring impression upon the civil history of the world, to a youth of twenty-two who had been sixty-four years

in his grave, is probably unexampled in literature. The entire manuscript of this article is perhaps the most precious of the many rare autographs possessed by the publishers of THE YOUTH'S COMPANION.

PERSECUTION OF THE M'ALL MISSION.

In the last news received from Paris the Treasurer says: "We have had a year of good work and much to encourage us, and the Lord is blessing His word here. But the times are getting more difficult, and we must be prepared for a fight. The enemy is alarmed, and the priests are doing all they can to overturn the work of the Gospel. Now is the time to stand firm and to go ahead in all directions, and to carry the war into the enemy's camp. Anything is better than indifference, and opposition shows that the truth is telling." He also says that the funds have been very low during the past year, and very little received from Scotland and America, from both of which countries a large proportion of their income is derived.

"Summer Outings" is the name of a very handsome little booklet issued by The Nickle Plate Road, and will be found very interesting to those contemplating their summer holiday. It gives the special excursion rates for this well-known line and also the names of various summer resorts, together with the rates for day or week at which board may be obtained, so that the exact expense of the outing may be estimated before leaving home. A postal card to J. F. Moore, 23 Exchange St., Buffalo, will bring one of these booklets by return mail.

CORRESPONDENCE.

Editor Presbyterian Review.

DEAR SIR,— I have noticed in more than one paper within a week or two the assertion made that Markethill is the oldest Presbyterian congregation in Ireland. If there be authority for such a statement as that, your correspondent would be well pleased to see it, new light is ever desirable. According to present light, which is based on Dr. Killen and the Minutes of the Synod of Ulster, there are seventy or eighty congregations older than Markethill, some nearly a century older. If there be any up-to-date information which we benighted Canadians have not yet seen, let us have it without any delay. ONE WHO SEES LIGHT.

OUR PENSION FUNDS.

Editor Presbyterian Review:

Your contributor J. S. in his article on the "Church Pension Funds" has rightly called attention to a fundamental injustice in the regulations under which those funds are administered. The Committees are of course not to blame for the injustice. They only carry out the rules, but there is no doubt that the Church has been badly advised in passing the regulations into law.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills

As an illustration of the hardship that is wrought under the rules, there are in the Presbytery of Montreal two widows at least, if not three, who are excluded from all benefit of the W. & O. Fund because their husbands had not contributed the required rates, though their congregations had given collections from year to year. Though they have been in need, no successful appeal could be made on their behalf just because this fund was supposed to meet their case. How many more such instances there may be I have no means of knowing.

Objection will naturally be made that to change the regulations now in such a way as to diminish the annuities payable would be to break faith with the ministers who have paid rates in the expectation that they were to receive all the benefit. But the regulations of some of these pension funds have already been changed more than once, and every change affected the vested rights of some, if vested rights they can be called. The best way, however, for all in the long run is to put them on a righteous basis and they will be better supported than they are ever likely to be so long as there is any sense of injustice.

A MONTREAL MINISTER.

May 20th, 1898.

A HOPELESS INVALID.

Such was the Condition of Miss Rodd, of Brooklin.

An Editor Relates the Story of Her Illness and How a Remarkable Change in Her Condition Was Brought About.

From the Gazette, Whitby, Ont.

For some five years the editor of this journal has made weekly visits to Brooklin in search of news. One of his earliest recollections of the village was in noting that Miss Levina Rodd was very ill. Miss Rodd was well known, and as week after week rolled round, it was natural to ask how she was getting on, and the reply always came that she was no better. Time went on and it became a settled fact that Miss Rodd was a confirmed invalid and that as such she would continue until a kind Providence took mercy on her by allowing death to end her sufferings. None of the villagers anticipated any other ending. Our astonishment can better be imagined than described, therefore, when Mrs. Bert Walls hailed us one morning with "Well, editor, we have some news for you to-day." "What is it?" "Why, Miss Rodd has gone on a visit to Columbus friends." "Why, I thought she was a confirmed invalid?" "So she was, but she has been improving so much lately that she is now able to help herself a good deal, and it is thought a change of scene would do her good." "That is certainly news," replied the quill-pusher, "and good news too; but what cured her?" "Dr. Williams' Pink Pills," replied Mrs. Walls. We then decided to ask Miss Rodd upon her return for an interview, but it was some time before it took place, owing to the limited time at our disposal between trains, and partly owing to a desire to wait and see if the improvement was likely to prove permanent. However, after many put-offs, we finally called at the home of Mrs. Doolittle, a sister of Miss Rodd's, who has carefully cared for her during her long illness. At the request of the editor Miss Rodd made the following statement:—"I am fifty years of age and have lived in Brooklin ten years. Five years ago I was taken ill with acute rheumatism, and have not done a day's work since. The trouble began with my feet and the swelling extended to my arms, wrists and shoulders, and finally settled in my neck. I had such pain that I was obliged to use a walking stick to ease me in moving about, and two and a half years ago the stick had to make way for the crutch. At this time I used to get up a little each day, but it was not long before I was denied even this privilege, and the next six months I was perfectly helpless and bed-ridden. I could not even turn my head or put a cup of tea to my mouth. I effectually being treated by two physicians and trying different medicines recommended for my ailment. While I was in this helpless condition my niece came in one day and prevailed upon me to try Dr. Williams' Pink Pills. After

taking two boxes I felt a slight change for the better so I continued to take them, with the effect that I continued to improve slowly ever since I now sleep well, have a good appetite and have gained in flesh. I can stand now, walk about and even get in and out of the buggy upon the occasion of my late visit to Columbus. Since that time, too, I feel stronger and my reason for still using a crutch is on account of my knees being weak and a desire to not overtax my strength. Jubilee Day was the first time in twenty-one months that I was able to put my foot outside the door and I am satisfied had I tried Dr. Williams' Pink Pills in the first place instead of the other medicines used, I would have been spared much suffering. I am sure I owe my improvement to these Pills alone." Mrs. Doolittle, who, as we have previously stated, attended her sister through her trying illness, was equally strong in her recommendations as to Dr. Williams' Pink Pills having effected the radical change, and the three of us agreed that it would be only just that this case should be brought to the notice of suffering humanity in the hope that it might prove a blessing to more than Miss Rodd, who still continues to improve and who hopes to again be able to do her full day's work at no distant date.

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

DOMINION BANK.

Proceedings of the Twenty-Seventh Annual General Meeting of the Stockholders, Held at the Banking-House of the Institution in Toronto, on Wednesday, May 25th, 1898.

The annual general meeting of the Dominion Bank was held at the Banking-house of the institution, Toronto, on Wednesday, May 25th, 1898.

Among those present were noticed:—Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, Thos. Long, William Ramsay, J. Lorne Campbell, W. R. Brock, W. Crocker, A. E. Webb, John Long, E. Leadlay, M. Boulton, E. B. Oaler, William Hendrie, John Stewart, Walter S. Lee, W. D. Matthews, Chas. Cockshutt, H. M. Pellatt, Wm. Ross, A. W. Austin, Geo. W. Lewis, J. Risley, Wm. Spry, Thos. Walmsley, J. K. Niven, John Fletcher, H. D. Gamble, George Robinson, R. D. Gamble, and others.

It was moved by Mr. E. B. Oaler, seconded by Mr. E. Leadlay, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and

Resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. Walter S. Lee and M. Boulton were appointed scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitted the annual statement of the affairs of the Bank, which is as follows:—

To the Shareholders:—The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1898:—

Balance of Profit and Loss Account, 30th April, 1897	\$ 29,925 75
Profit for the year ending 30th April, 1898, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	10,462 20
	\$ 40,387 95

Dividend 3 per cent., paid 1st August 1897	\$ 4,000 00
Dividend 3 per cent., paid 1st November 1897	4,000 00
Dividend 3 per cent., paid 1st February 1898	4,000 00
Dividend 3 per cent., payable 31st May, 1898	4,000 00
	\$16,000 00

Balance of Profit and Loss carried forward, \$ 56,387 95.

During the past year two new offices of the Bank have been opened, one in Winnipeg, Manitoba, in June, under the management of Mr. F. L. Patton, and one in Montreal, to which Mr. C. A. Bogert was appointed manager. Both of these offices promise to be of substantial advantage to the Bank.

FRANK SMITH, President.

Sir Frank Smith moved, seconded by Mr. E. B. Oaler, and

Resolved:—That the Report be adopted. It was moved by Mr. S. Alcorn, seconded by Mr. T. Walmsley, and

Resolved:—That the thanks of this meeting be given to the President, Vice-President, and Directors, for their services during the past year.

It was moved by Mr. Wm. Hendrie, seconded by Mr. J. Risley, and

Resolved:—That the thanks of this meeting be given to the General Manager, Managers and Agents, Inspectors and other officers of the Bank, for the efficient performances of their respective duties.

It was moved by Mr. George W. Lewis, seconded by Mr. Anson Jones, and

Resolved:—That the poll be now opened for the election of seven Directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. Thomas Long moved, seconded by Mr. W. S. Lee, and

Resolved:—That the thanks of this meeting be given to Sir Frank Smith for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected Directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, Wm. Ince, E. Leadlay, Wilmot D. Matthews, E. B. Oaler, and Sir Frank Smith.

At a subsequent meeting of the Directors, Sir Frank Smith was elected President, and Mr. E. B. Oaler Vice-President for the ensuing term.

GENERAL STATEMENT

Liabilities		
Capital Stock paid up		\$1,500,000 00
Reserve Fund	\$1,500,000 00	
Balance of Profits carried forward	32,388 05	
Dividend No. 62, payable 2nd May	4,000 00	
Former Dividends unclaimed	73 5	
Reserves for Interest and Exchange	112,000 91	
Rebate on Bills Discounted	34,084 80	
		1,723,637 26
		\$3,223,637 27
Notes in Circulation	\$1,234,016 00	
Deposits not bearing interest	1,803,735 52	
Deposits bearing interest	11,223,425 10	
Balance due to London Agents	156,279 21	
		14,447,455 83
Assets		
Specie	548,098 03	
Dominion Government Demand Notes	798,000 00	
Deposit with Dominion Government for Security of Note Circulation	77,250 00	
Notes and Cheques of other Banks	304,643 78	
Balances due from other Banks in Canada	126,077 58	
Balances due from other Banks in United States	745,037 69	
Provincial Government Securities	330,177 71	
Municipal and other Debentures	3,658,062 50	
		\$6,597,407 29
Bills Discounted and Current (including advances on call)	\$10,702,000 96	
Overdue Debits (estimated loss provided for)	44,666 66	
Real Estate	20,567 65	
Mortgages on Real Estate sold by the Bank	7,371 19	
Bank Premiums	253,703 61	
Other Assets not included under foregoing heads	9,375 70	
		\$11,073,665 80

R. D. GAMBLE, General Manager.

Dominion Bank, Toronto, 30th April, 1898.

GRAND TRUNK RAILWAY SYSTEM

—AND—

LEHIGH VALLEY R.R. SYSTEM

—BETWEEN—

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