

Pages Missing

The Presbyterian Review

Vol. XIV.--No. 44.

MAY 5, 1898

\$1.50 per Annum

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Toronto, Ont.

Publishers and Proprietors:

THE PRESBYTERIAN REVIEW CO., LIMITED.

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ADVERTISING RATES.—Under three months, 1 cent per line per insertion—three months, \$1.00—six months, \$1.75—one year \$3.00

May 5, 1898.

NOTES AND COMMENTS.

An attack on the Sabbath by the Marine Association has happily been foiled. The Association asked the Government to open the Welland Canals Remain Closed on Sundays. Canal from midnight to 6 a.m. and from 9 p.m. to midnight on Sundays, urging that the interests of traffic demanded this concession. But the Government has acted in accordance with the sentiment of the country, and on the principle that commercial gain is not a sufficient reason for Sunday labour. The argument from profit and loss was set aside by the Court in the Merritton Carbide Case and now the Dominion Government follows the same rule. The Lord's Day Alliance has scored another victory.

Both Dr. Shields of Princeton and Dr. Briggs of New York have joined the Episcopal Church. Their Presbyterian Pro-departure from the Presbyterian church has been felt by many as a Episcopal Church relief. If we may judge from the Living Church they are not particularly welcome in the church of their choice. In the last issue it says: We admit to a feeling of considerable anxiety over the addition to the church of a body of men, however learned and eminent, who follow the lines of Drs. Briggs and Shields.

Dr. Horton one of the best known Congregational Ministers in London, England, has proposed that here- The Drift of English after there should be only one Congregationalism. Congregational Church in the Metropolis instead of the many now existing. He

calls attention to the fact that in the New Testament we never read about the churches in such a city; but of the church—and he thinks the same ought to be the case now. He has like many others, become sensible of the inherent weakness of the congregational system and wishes to move in the direction of Presbytery. We hail this with satisfaction, not as a triumph of the system, but as a means of increasing the efficiency of one of the leading nonconformist bodies in England. It is becoming more and more apparent that the future of Evangelicalism in the fold land is being bound up with the nonconformist bodies. The national church is growing ever more Sacramentarian.

The Swann Virekananda, who made such a sensation in Chicago at the Parliament of Religions and was said to have boasted so loudly of the superiority of Hinduism to Christianity—on his first return home, seems to have changed his tone. In a recent speech published in *The India Mirror* he berates his fellow-countrymen in no measured terms for their inferiority in character and for the degrading superstitions to which they have surrendered themselves. He charges them with having "the most hideous ceremonies, the most horrible; the most obscene books that human hands ever wrote or the human brain ever conceived, the most lustful foras that ever passed under the name of religion." This is exactly what the missionaries have been telling us all along. It has been confirmed by their converts. And now the same testimony comes from one of their own leaders. Surely things are moving rapidly to the time when the whole nation shall be born as it were in one day. As soon as we are organized for victory it will be ours.

Rev. Lyman Abbott attracted a large and cultured audience at Toronto last week. His subject was *Evolution in Religion*, on which he expressed his well-known views. It was nothing new nor unexpected that he should have avowed himself a "radical evolutionist," a position he remarked he could consistently hold and not become an infidel. Nay, he conceded that a man might be an evolutionist and still be a Christian. The address was thoughtful and ably expressed and from the speaker's point of view as successful as such oratorical efforts usually are. Perhaps the most welcome part was the preliminary remarks respecting the community of interests existing between Great Britain and the United States which would ensure co-operation and good will in the future in the interests of peace and humanity.

The papers for the United Presbyterian Synod, which met on Monday, were issued in advance. The most important of these relates to the Union negotiations, and embodies the report of the Joint Committee of the Free and U. P. Churches. The Joint Committee in their report deal with the question of Union under four heads. In regard to

questions and formula their general rule had been to avoid changes, even although desirable in themselves, which were not necessary in relation to the question of Union. In the course of the discussion of the preamble the questions and formula matters were pressed by the members of committee as fit to be taken notice of somewhere, and it was suggested that a uniting act might be the most suitable place for them. Regarding the provision for the ministry, they propose meantime that the central funds of the two Churches—the Sustentation and the Augmentation Funds—should be combined into one fund in order to secure the maintenance of Gospel ordinances throughout the whole land, while they also propose that the rules under which payments are at present made for those funds shall remain operative until the United Church has had time to consider the requirements of the new situation. As regards the training of the ministry, they propose that there should be only one college in Edinburgh, Glasgow, and Aberdeen.

CONFERENCE ON THE A. AND I. FUND.

THE conference between the Special Committee appointed by the last General Assembly and the Standing Committee of the Aged and Infirm Ministers' Fund took place last week at Toronto. The Special Committee submitted six points for consideration, of which that causing most discussion was the change of rule by which a reduction was made in the annuities of a number of annuitants. The importance given to this point indicates pretty clearly the source of much of the criticism made a year ago on the Fund, but it is not equally clear that as a result of the conference the Special Committee will unanimously recommend a reversion to the old order of things. On the other points it is understood the parties to the conference are not far apart in opinion, but the full reports to the General Assembly cannot fail to be interesting.

THE SYNODS AND THEIR WORK.

THE programmes of the Conferences in connection with the various Synods, meeting this week and next, show that these bodies, which threatened to become defunct through lack of work, are at last finding a sphere in which they may be abundantly useful.

It has often been complained that our Presbyteries and General Assemblies are so much pre-occupied with business, routine and otherwise, that there is no time to discuss and consider the matters that relate to the very life of the church. But here is a court which has hardly business enough to justify its continuance, which therefore is free to give the time that may be devoted to it for this very purpose. It is for the members to see that the time is well employed.

In this respect we as Presbyterians have something to learn from the sister Congregational church which, from very force of circumstances, has been compelled to direct attention to this matter. Their Conventions, having no ecclesiastical authority and little business of any kind, in order to keep alive have been forced to study the matter of arranging attractive programmes that would awaken the interest of their members. As the result of experience they have learned some things by which we might well profit. The chief of these is not to trust to the inspiration of the moment or to the suggestions that may be awakened by some report on religious life to produce a good and helpful discussion. This method has been all too characteristic of our church courts. In not a few instances where this has

been tried the discussion has degenerated into a miserable and useless criticism of the method of securing better returns from sessions or of promulgating some useless resolution which is certain never to be heard of again. *What is necessary is that a definite programme should be arranged in which the subjects shall be introduced by carefully prepared addresses or papers and then sufficient time left for free discussion so as to give an opportunity for a real interchange of opinion.*

A second matter of importance is to see that the subjects assigned concern questions of immediate and practical importance, and are not so general as to rob them of all interest but definite enough to awaken real thought and allow room for difference of opinion.

Given these conditions there is no reason why there should not be conferences at every meeting of every Synod that would be of the highest value. Our ministers and elders are as intelligent as are to be found in any other church. They have the courage of their convictions and are abundantly able to express them when they wish.

WORK IN EARNEST.

LAST week The Religious Tract and Book Society held its sixty-fifth Annual Meeting in Toronto. Excellent addresses were given by the Rev. Dyson Hague, Professor Robinson, Mr. J. K. Macdonald and others. Since the appointment of the Rev. W. Moffat as secretary, this old society has taken a new lease of aggressive and successful life. One bequest after another has come in, the number of colporteurs has risen from 4 to 11. Five native christian colporteurs are also now at work in Central China, vigorously carrying on pioneer Foreign Mission Work. We have only space to give a few extracts from the last Director's Report, which shows in a very practical way, the many sided operations of this Society, so that our readers may get a glimpse of the great work, that is being done, so quietly and successfully, for God, men, women and children.

The aim of the Society is to circulate Bibles of every kind, from the cheapest to those containing all the newest aids to the intelligent study of the Word; and more especially those containing Psalms, Paraphrases and Hymns, as may be used by different denominations. During the year many copies of the Douay Bible, with the different versions of the French New Testament, have been sold. In the past year, 7,200 copies of the Bible have been sold, and 2,875 of these were sold one by one by the colporteurs in lumber camps, to sailors, new settlers, and in many localities sadly destitute of God's Word. The cash sales of the colporteurs were \$4,653.95 an advance of \$600 on the previous year.

One great need of Canada is healthy religious books, fully abreast of the age, and thoroughly in harmony with the gospel of Christ. Books, frivolous, sensational and skeptical, are being widely scattered, hence the very great need of the Tract and Book Society, to be God's handful of salt to purify many a bitter fountain. Such books as those of Bishop Baldwin, Spurgeon, Murray, Havergal, Moody, McCheyne, Meyer, Newman Hall, and those of The Colportage Library, leave blessed results wherever they go. One living book in a careless family has often been by the operations of the Holy Spirit a blessing for generations. During the past year 85,000 volumes of such books have been sold by your Society; books urgently needed to meet the formalism and worldliness so fearfully prevalent.

House to house colportage work, and lumber camp work are engaged in successfully, and grants of S. S.

papers books and Bibles are made to needy and remote Sabbath Schools. But certainly one of the most interesting branches of work is that devoted to sailors on the canals, rivers and lakes of Canada. Especially gratifying are the passages in the report describing Mr. Bone's work on the Welland Canal and Mr. Potter's on Lake Ontario and St. Lawrence. The Sailor's Rest in Kingston was open for the third season all last summer and 1,055 visits were made to it by the sailors. Four hundred Sailors Bags sent by Christian women, Young Peoples' Societies Sunday school children and others were distributed on board vessels last year.

The Directors pay a well-deserved tribute to the indefatigable Secretary who in addition to all his office work in Toronto, travelled last year over 10,000 miles, gave 122 addresses, preached 75 times, and also addressed 106 public meetings, so as to keep the steadily increasing work of the Society fully before the churches. By his Sabbath services and collections, he has again this year paid all his travelling expenses, and also passed over an excellent balance to the general funds of the Board.

Altogether the operations of the Society have been so gratifying as to call for special thankfulness for the past and faith for future prosperity.

W. F. M. S. MEETING.

THE proceedings of the Woman's Missionary Society are being followed with more than usual interest this year. The Mission Work of the Church is receiving great attention at the present time, and as the Woman's Society is the great auxiliary of the F. M. Committee, the reports presented at its annual meeting, now taking place, and the decisions arrived at, furnish interesting intelligence to the Church. The Bill of Fare for the Sessions of the Society shows the care and thought expended upon the programme and the speakers selected are minutely acquainted with the subjects assigned to them. We go to press too early to publish a report of the proceedings this week, but an extended report will be given in our next issue.

AN EXPLANATION IN ORDER.

THE Rev. R. M. Dickey, of Skaguay, in a letter which has been wisely published in the *Record* and elsewhere dated March 15th, says:

On Wednesday last Rev. Dr. Campbell, a minister of the Episcopal Church from Katchekan, arrived here. He is expecting the Bishop of Alaska by every boat, and informs me that they are going to form a mission here. They have got sufficient money from the Mission Board to build a church, school and hospital, without asking the people here to subscribe. He conducted an Episcopal service on Sabbath afternoon and preached for me at night. Dr. Campbell is a college friend of Dr. Robertson, to whom he sends kindest regards.

In the last issue of *The Living Church*, of Chicago, there appears a letter from the Bishop of Alaska, Rev. P. T. Rowe, dated Skaguay April 5th, in which occurs the following passage:

You know I called Dr. Campbell, and sent him here. He has been a treasure, and the work he has done for the Church and the souls of men is beyond words of praise. He has taken, religiously, possession of the whole community. We are the only missionaries on the ground. The people had built a union church. We are occupying it. We must have our own, and a little cabin for the missionary to live in. I must leave Dr. Campbell here when I go away.

None can hold the place, so far as I know, as he can. The people, in the great sickness that has prevailed here, bought a log house 30 ft. x 18 ft., turned it into a hospital—Union Hospital; have cared for the sick to their best ability. But their best was very crude and poor. Eagerly they have taken advantage of my advent. They have begged me to take charge of the hospital work. I have done so. They have transferred to us, to our Church, this hospital building, its work, everything, etc., with no debt. I have taken the great trust, the wonderful opportunity thrust into our hands. By God's help I have done it.

Now we do not know all the facts, but the above looks like misrepresentation of the worst kind and calls for an explanation. If this is the spirit in which the Episcopal Church of the United States is going into Alaska the less our missionaries have to do with them the better.

THE PLEBISCITE VOTE.

ARRANGEMENTS are in progress for a monster demonstration on July 5th at Toronto in connection with the voting on the prohibition plebiscite, when the real campaign will be begun. The Ontario Branch of the Dominion Alliance is active and the counties are being organized for the vote. Reports thus far indicate awakening interest in the cause, and the churches and temperance societies are fanning that interest by meetings, lectures and the distribution of literature bearing on the questions at issue.

AGED AND INFIRM MINISTERS.

THE semi-annual meeting of the Committee on the Aged and Infirm Ministers' Fund held last week at Toronto was of more than usual interest. Mr. J. K. Macdonald presided, and there was a good representation of the members of the Committee present. The first action of the Committee as was met was to appoint a sub-committee to prepare a resolution respecting the death of the Secretary and Agent, the Rev. Wm. Burns. The members present referred to the great loss sustained by the death of so energetic and faithful a servant of the Church. The Committee also approved the action of the Executive in the appointment of a Provisional Agent and Secretary, whose report indicated that there were twenty-two applicants to join the Fund this year. Ten of these were at once accepted, for nine of the remainder it was resolved to make application to the General Assembly recommending their acceptance, and three were rejected because they had passed the age limit of fifty-five years. Seven of the annuitants had died during the year, but seven others were applying for benefit, leaving the number on the annuity list the same as last year. The Financial statement for the year indicated that the income is still not sufficient to meet the demands upon it. The year began with a deficit of \$1,763.56 and there is an additional deficit for the present year of \$1,570.08, making a total deficit when the books closed of \$3,233.64. The receipts from congregations were \$721 in excess of last year, and the receipts from ministers' rates was \$94 in excess of 1897. It is expected that there will be a handsome donation from the Hymnal Committee which will reduce this deficit to some extent. No recommendation as to who should be appointed Secretary and Agent as successor to the late Mr. Burns was made, the disposition of some of the Committee being to leave the matter in the hands of the General Assembly. The report of the Committee will bring the matter under the notice of the Assembly.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

II.—THE OLD MINISTER.

For the Review

We have no remembrance of our first appearance at church. It must have been as soon as we were able to walk the two miles, between it and our home. At that time the minister was well advanced in life. We can see him in memory ascending the pulpit stairs, entering it, and hanging his hat on a large brass pin over his head, then sitting down for a few moments, before giving out the first psalm; or until the third askings of marriage banns had been ended. For the minister had to be present in the church before it was considered lawful to close the calls for objections to purposes of marriage.

He was always accompanied by his little terrier dog which took its place on the upper step of the pulpit stair. There it remained an apparently attentive listener, unless some other dog should srew himself inside the door, when he would descend to charge the intruder, and it would take the long staff of daft Willie B—to quell the disturbance. This he usually accomplished in language sufficiently loud to be heard all over the Church, but not always in words sufficiently refined for ears polite.

The service began at twelve and the Kirk sealed at two. One service on the Sabbath, summer and winter, was all that was expected, and any departure from that, would have been resented as a serious innovation. There were then no Sabbath schools, or mid week meetings for prayer, and we question if such were general even in the cities, in the beginning of the second quarter of the century. Of the preaching we have no remembrance but from all we could gather in after years, it was of the style common at that time throughout the county, and which we once heard summed up in the words "Do as well as you can, and there is no fear of you."

Moderatism, as it was called, was almost universal at that time and everything within and without the church was cold and formal. Spiritual life in the Established Church in the district was low and the only evidence of it was to be found among the small and scattered congregations of the "Seceders," towards whom our old ministers had no very warm feelings, being especially careful, that they should get no foothold in the parish. It used to be told, how on one occasion, a secession minister had procured the use of a barn near the manse, and had made an appointment to hold a week day service, for the benefit of the people of the Kirk-towns, but that as soon as the old man heard of it, he went to the owner of the barn, demanded the key, locked the door, put the key in his pocket and walked home. Whether any of the others in the place ventured to give the use of their barn or kitchen, or whether any service was held, we do not know, but this we do know, that during the whole of our residence in the parish, till the disruption in 1843 no dissenting service (except the Episcopal) was attempted, or encouraged within its bounds, so deeply attached were the people to their national Church, and so little desire did they manifest for any change. In the course of some twenty years, however, a change came and came in a way no one expected, so little can man with all his care foresee or prevent the fulfilment of the Divine purposes.

Whether in the earlier years of his ministry, he had been attentive to his pastoral work among his people, we cannot say, or whether he visited the sick, and dying, or when they died, attended their funerals we cannot say. But we do not remember to have ever seen him in our fathers house, and there were sickness and death in our home, during his incumbency. That he was not altogether inattentive to the religious instruction of his young people, was shewn, in his preparing, and publishing a Catechism for their use which, together with the Mothers, and Shorter Catechisms they were directed to commit to memory, and he prepared to repeat at the public catechisings which were common at that time. Nor do we know what

training he gave to the young communicants for we were not a communicant in his day, but we used to hear that he would become very earnest, and even deeply affected in his closing address on the Communion Sabbath; but that he would invariably take it all back by saying, "But I am persuaded better things of you, brethren, though I thus speak."

A Meditation on the Lord's Supper:

THE EVERLASTING COVENANT.

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

For the Review.

Our Blessed Lord, on the night in which He was betrayed, while observing the last memorial feast of the old dispensation, instituted and observed, for the first time, the memorial feast of the new dispensation. He took bread, and breaking it, gave it to the disciples, saying Take, eat; this is My Body. He gave the cup also, saying, Drink ye all, of it, for this is My Blood of the Covenant, shed for many unto remission of sins. And again, This cup is the New Covenant in My Blood which is poured out for you.

These are the most solemn and the most significant words spoken by the Lord on that sacred occasion. To the disciples doubtless, they were strange and mystical, and but dimly comprehended. But to us they are, as they soon were to them, words full of light, and shining with the radiance of Heaven. They carry our thoughts back to the eternal past, when the Almighty Father, foreseeing the fall and ruin of His children, through the failure of the Covenant of Works, by reason of the weakness of man, made provision for their deliverance.

In the counsels of eternity, God, purposing the frustration of Satan's malignity, and the salvation of an innumerable multitude "did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." Who was that Redeemer? It was He with whom the everlasting Covenant was made on man's behalf, even the promised seed of the woman, no mere fallible creature like Adam, but the Son of God as well as the Son of man, "the second Adam, the Lord from Heaven," mighty to save.

And now the hour is come, the Redeemer is here; the Redemption is about to be fulfilled. And he portrays before them the manner of its accomplishment. He breaks the bread and gives it to them, saying, This is My Body broken for you. And He gives them the cup also, saying, This is My Blood of the Covenant. It shows forth that, without which the Covenant could not be fulfilled, for without shedding of blood there is no remission. Eternal justice must be vindicated; sin must be punished, and therefore the Redeemer of man must die, or else man must perish in his sin.

He with his whole posterity must die
The law of justice must, unless for him
Some other, able, and as willing, pay
The rigid satisfaction, death for death

And therefore the Lord Jesus poured out His soul unto death. Having loved His own from the beginning, and loving them unto the end, He went forward to the bitter cross, and there He gave up His life for them. And thus

—"by His sacred blood,
Confirmed and sealed for evermore,
The eternal Covenant stood"

The benefits of this Covenant, made with the Redeemer in eternity, are brought within the reach of sinners of mankind by means of a subordinate covenant, viz., the Covenant which is made between Christ and His people, and into which all men are invited to enter. Ho! every one that thirsteth is His call to us, come ye to the waters; and he that hath no money, come, buy and eat. . . . Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting Covenant with you, even the sure mercies of David. And, to know something of those "sure mercies," read David's Psalms; particularly the xviii. 23, 32 and 51, also Psl. lxxxix. 14-37.

This Covenant is entered into by all who believe in the Lord Jesus Christ, and come to Him for salvation. And here at the Lord's Table, it is sealed

anew. He gives, in the emblems of His atoning death, a new pledge of His grace; and the believing communicant eats of the hallowed bread and drinks of the sacred cup, as a pledge, on his part, of faith and love and obedience; trusting in the promised and covenanted grace, to preserve him faithful. And so, strong in hope, and rejoicing in the Lord, he may sing, like David, amid the imperfections and discouragements of his life: Yet He hath made with me an everlasting covenant, ordered in all things and sure, for it is all my salvation and all my desire.

Christianity and Idealism.*

BY REV. ROBERT CAMPBELL, D.D.

For the Review.

All Christian teachers may well hail with thankfulness this new product of Dr. Watson's pen. It has been too rare for eminent philosophers to evince even friendliness to Christianity, let alone take their cue from the teachings of Jesus, as our author does. To ministers of the Gospel especially this treatise ought to be most useful, as it is fruitful in suggestiveness. They will find in it the profoundest problems in philosophy set forth in terms so clear, and in connection with passages of Scripture so familiar to them, that they cannot fail to have their interest excited in the questions discussed, and their intellectual faculties braced by the attention demanded in mastering the work. If at any time they are in need of a bout at mental gymnastics, they cannot do better than sit down to a chapter of this book. They will surely rise from the exercise ready to take hold of ordinary topics with a stronger grasp. The fact that a second edition is called for within twelve months of the issuing of the first edition shows how hearty is the reception it has met with from the thinking community.

The fundamental principle of the volume is that the universe and the beings that people it not only live and move and have their being in God, but they cannot be separated from Him. They are all manifestations of their Creator—He is immanent in them and cannot be thought of apart from them. In this position Dr. Watson takes issue with Plato, the prince of non-Christian philosophers, and with the great host of philosophers since his day. They held that God was absolute, a great Being, beyond all existence that proceeded from Him, acting upon it from outside it. Dr. Watson holds that such a Being is unthinkable, and that it is only the community of nature which man has with God, and the intimate relation which the creature stands in to the Creator that makes it possible for man to conceive of God. In Dr. Watson's view, all forms of being, taken as a whole, constitute a single spiritual organism, of which God is the source and centre. Unquestionably the teaching of Scripture favours this view; and the facts of nature, as well as the course of human history, well accord with it. The author disavows any intention of touching upon theological matters in his discussions; but often philosophy and theology run into one another; and at all events we are interested in the bearing which the Professor's theory has upon great religious questions. The declaration of the oldest Hebrew Scripture, that God made man in His own image, the theory of inspiration, the doctrine of the incarnation, the working of miracles, and the indwelling of the Holy Ghost, all consist with the philosophical view that God is not separable from all other being, but that He is manifested in them all.

Another of Dr. Watson's main thoughts in this book is that religion and morality are inseparable. Man's life is moral in so far as it is in harmony with the divine nature. There can be no basis for a moral ideal apart from a religious ideal. And in this position again he is unquestionably right. Men's conception of deity will always be reflected in their character; although as a rule they fall short of the ideal they have before them. Dr. Watson admits that this is true of Christians, as well as of the adherents of other religious systems; but he maintains that in its permanent essence Christianity is superior to other ideals, and

that it alone furnishes the adequate and ultimate ideal of life. Further, it prompts those who fall below it to aspire after the perfect ideal. Under it man "never is but always to be blessed."

Briefly sketching the religious system of different peoples, Egyptians, Indians, Greeks, Jews, he assumes that they all started from some form of totemism. This developed, in the case of the Greeks, into humanism, the outcome of which was that their idols were perfect specimens of physical manhood, while their moral conceptions corresponded; their gods and goddesses gave way to natural human impulses, and of course their devotees could not conceive of anything higher for themselves. However, some of the Greek poets rose to a higher moral level than the popular mythology occupied, and the Greek ideal attained its highest pitch of elevation in the sublime teachings of Plato. The Jews, in the earlier period of their organized life, conceived Jehovah to be their national God, and as such He was necessarily the enemy of their enemies. It was only in the time of the prophets that there was emancipation from this narrow view, and God was conceived of, as the Lord of all nations, ruling them in impartial righteousness. But after the exile, the larger prophetic outlook degenerated into Pharisaism, which insisted on outward conformity to law as the ultimate requirement and the condition of enjoying the Divine favour. In the view of the Pharisees the people who had not the law were cursed, "sinners of the Gentiles," they contemptuously called other nations.

But the advent of Christ was the introduction of larger conceptions of God, as the Almighty Father of all men, breathing corresponding sentiments of kindness towards brother man,—in what has been termed "the enthusiasm of humanity." In "altruism," the engagement of man to love his neighbour as himself, Dr. Watson finds the ultimate moral principle. Love, originating in God and reciprocated towards Him by man, co-ordinated with love towards man, as made in the image of God, is the sum and substance of Christianity, according to our author, and this well agrees with his fundamental philosophical principle, God and man and creation in general all bound together in one bundle of being, it is fitting that man should have tender sympathies with his fellow-creatures of every degree, and especially with his fellowmen. Such we gather to be the drift of this able and instructive treatise.

In the course of his discussion, however, Dr. Watson here and there has introduced debatable matter and views to which exception may be taken. He has indeed guarded himself by declaring at the outset that it was his purpose to avoid "as far as possible all purely doctrinal topics." But from the very nature of his theme, it was impossible to avoid them altogether, although he never goes out of his way to drag them in.

For instance, it may be doubted whether his theory of the religious development from totemism, in the history of the nations, not excluding the Hebrews, is borne out by the full revelations of archaeology. Dr. Watson is not an evolutionist—one of the strongest chapters in this book deals destructive blows upon it as a theory to account for life and morality. But he yields to the arguments of the Higher Critics, in their estimate of the origin and history of the different portions of the Word of God, in which evolution and *a priori* considerations play a large part. On the other hand, it may well be contended that the religious history of mankind has as often been of a backsliding kind, as of a progressive. Dr. Watson claims that that was the case, in the instance of the post-exilic Israelites. There was a declension from the standpoint of the prophets to that of the Pharisees of our Lord's time. And in the opinion evidently of Christ and of Paul, old father Abraham occupied a religious position high above totemism. We may also regret that he allowed himself to think that the prophets were not representing things as they really had been in the past, when they urged the people to return to the better days of old; as if they read into the past developments of thought that were only conceived at a later date. Dr. Watson's philosophy ought to make it comparatively easy to believe that the prophets were capable of reviewing the past and forecasting the future, as he claims they were endowed with wonderful insight into the present.

*The Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By John Watson, LL.D. Professor of Moral Philosophy in Queen's University, Kingston, Canada. Revised edition. New York, The MacMillan Publishing Company 1897.

Then, why should the esteemed author confine his view of the Christian Ideal to a "study of the Synoptic Gospels, as read in the light of modern historical and philosophical criticism," or think it necessary to limit his conception of life to such a conclusion as may be "constructed from the sayings of Jesus Himself?" Does not this again imply that he has been carried away with the cry raised by certain critics, who disparage the Apostolic writings and hark back to Jesus, as if His teaching in the Gospels was more authoritative? This is a mischievous cry, the ultimate effect of which can only be to lessen the authority of those very Gospels, which it pretends to exalt, since they were mainly given to the Church through the channel of the men, thus disparaged in comparison with the Master. Besides, Christ empowered them to speak in His name, and to tell the Church, after He was gone, important things that could not be anticipated while He was still among men on earth. And the Apostles teach no doctrine of which Christ Himself did not furnish at least the germ in His own utterances. And there was no need to limit the standard of Christian teaching to the three first Gospels. The entire Scriptures, rightly interpreted, sustain the learned Professor's main thesis, as he will admit surely that Paul does when he urges "in lowliness of mind each counting other better than himself"—"in honour preferring one another."

And where does Professor Watson get authority for his impression that the Pharisees' chief trouble was occasioned them by Satan? There is no prominence given in the Gospels, nor in the works of Josephus, to any special belief they had in the malevolent agency of the devil and his angels. Jesus and Paul assigned to "the prince of this world" as much influence for harm as the Pharisees did.

Dr. Watson's definition of faith will hardly be accepted by ministers of the Gospel.—"openness to light, a form of reason,—deliverance from pride of race, intellectual candor and moral simplicity flowing from the vision of God." He approaches nearer the evangelical view, when he speaks of faith as "consciousness of unity and reconciliation with God," and, "on the personal side, as a conscious acceptance of the Kingdom of God." It is the faith in the person of Jesus, and in what He has done for the sinner, that is the mighty spiritual force which Paul, Augustine and Luther have emphasized; while all that Dr. Watson says about it may also be included in it.

Nor do we think that our Lord, in the words which He put into the mouth of "the King" in delivering final judgment on the righteous and the wicked, which apparently limited the considerations going to form the basis of judgment to sentiments and acts of kindness to others, meant to exclude other elements which, at least, by implication entered into the case. For instance, on another occasion, Christ said: "Every idle word that men shall speak they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Surely this implies that more than good offices to our fellowmen is to enter into the grounds of judgment.

But while not subscribing to all the views set forth in this masterly work, we grant that our criticism in no way affects the validity of the author's arguments. As he has selected so much of the teaching of the Scriptures as served his purpose, so we are glad to accept so much of his book as seems to us to make for the full truth as it is in Jesus. And in this connection, it is a matter of gratification that the prefatory note in the first edition is omitted in the revised edition. It was only fitted to create an unwarranted prejudice against the treatise; for Dr. Watson is far from eliminating special divine influences from the sphere of Christianity. He rather insists upon it, that the work of the Holy Spirit is essential to produce the highest results in man's nature, to elevate him, until he approximates to the Christian Ideal. The additional matter inserted in this edition adds greatly to the strength of the work.

Life.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us.

Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

Frances Willard's Counsel to Girls.

Miss Willard was constantly impressing it upon her hearers and readers that every woman, rich or poor, married or unmarried, should cultivate individuality and independence. One of the most characteristic chapters in her breezy, helpful book for girls, *How to Win*, is the one in which she urges every young reader to cultivate a specialty. "By this means," she writes "you will get into your cranium, in place of aimless reverie, a resolute aim." And she goes on to say:

This is where your brother has had his chief intellectual advantage over you. Quicker of wit than he, far less unwieldy in your mental processes, swifter in judgment, and every whit as accurate, you still have felt when measuring intellectual swords with him that yours was your left hand, that his was in his right; and you have felt this chiefly, as I believe, because from the dawn of thought in his sturdy young brain he has been taught that he must have a definite aim in life if he ever meant to swell the ranks of the somebodies upon this planet, while you have been just as sedulously taught that the handsome prince might whirl past your door "most any day," lift you to a seat beside him in his golden chariot, and carry you off to his castle in Spain.

And of course you dream about all this; why shouldn't you? Who wouldn't? But, my dear girls, dreaming is the poorest of all grindstones on which to sharpen one's wits. And to my thinking the rust of woman's intellect, the canker of her heart, the "worm i' the bud" of her noblest possibilities has been their aimless reverie; this rambling of thoughts; this vagueness, which when it is finished is vacuity. Let us turn our gaze inward, those of us who are not thoroughgoing workers with brain or hand. What do we find? A mild chaos, a glimmering nebula of fancies, an insipid brain soup, where a few lumps of thought swim in a watery gravy of dreams, and, as nothing can come of nothing, what wonder if no brilliancy of achievement promises to flood our future with its light? Few women, growing up under the present order of things, can claim complete exemption from this grave intellectual infirmity.

Somehow one falls so readily into a sort of mental indolence; one's thoughts flow onward in a pleasant, gurgling stream, a sort of intellectual lullaby, coming no-whence, going no-whither. Only one thing can help you if you are in this extremity, and that is what your brothers have—the snag of a fixed purpose in this stream of thought. Around it will soon cluster the dormant ideas, hopes and possibilities that have thus far floated at random. The first one in the idle stream of my life was the purpose, lodged there by my life's best friend, my mother, to have an education. Then, later on, Charlotte Brontë's Shirley was a tremendous snag in the stream to me. Around that brave and steadfast character clustered a thousand new resolves. I was never quite so steeped in reveries again, though my temptations were unusual, my "Forest Home" by a Wisconsin river offering few reminders to my girlish thought of the wide, wide world and its sore need of workers.

The next jog that I got was from the intellectual attrition of a gifted and scholarly woman who asked me often to her home, and sent me away laden with volumes of Wadsworth, Niebuhr and the British essayists, not forgetting Carlyle and Emerson. Margaret Fuller Ossoli was another fixed point—shall I not rather say a fixed star?—in the sky of my thought, while Arnold of Rugby, to one who meant to make teaching a profession, was chief of all. Well, is it possible that any word I have here written about a definite object in life towards which henceforth you may bend a steady gaze? I am not speaking of a thorough intellectual training only. It is to the life work, which only a lifetime can fully compass, that I would direct your thoughts.

LOOKS INTO BOOKS.

THE GIRL AT COBHURST By Frank R. Stockton. Price 1.25. Toronto, The Copp, Clark Co., Limited.

"The Girl at Cobhurst" is an entirely new novel by the author of "Rudder Grange," which, like some of his greatest successes, has not appeared serially. It is a love story, exhibiting admirably the ingenious and convincing nature of the author's plots, as they subtly lead the reader into those adorable intricacies that can only be characterized as Stocktonian. The match-making old maid and the French cook, who try simultaneously to lead the hero's affections in opposite paths, could have been drawn by no other hand.

AN HUNDRED FOLD. By Mrs. S. M. Griffith. Price \$1.25. Richmond, Va., Presbyterian Committee of Publication.

This is a very interesting story of home life, covering forty chapters, and nearly 350 pages of a clearly printed, neatly bound book. The incidents are very home-like, the family which plays the important part being that of a minister of the Presbyterian Church. There are the usual number of pathetic and sentimental scenes, and the author is to be congratulated upon the faithfulness to life which she has maintained. The interest does not flag from the opening to the closing chapters, and it is a book that should find its way into every Sabbath school library.

THE STANDARD BEARER. An historical romance. By S. R. Crockett. Cloth \$1.50. D. Appleton & Co.

Rarely has the author drawn more truly from life than in this case, in which the melody of love mingles with harsh notes of the Scottish character. Mr. Crockett stands on ground that he has made his own in this romance of the Scottish Covenanters. The story opens in 1695, "the Terrible year," with a vivid picture of the pursuit of fugitive Covenanters by the dragoons. The hero, who becomes a Covenanting minister, sees many strange and stirring adventures. The charming love story which runs through the book is varied by much excellent fighting and many picturesque incidents. "The Standard Bearer" is likely to be ranked by readers with Mr. Crockett's most successful work.

SCHOOL BOY LIFE IN ENGLAND. An American View. By John Corbin; Illustrated. Price \$1.25. New York, Harper Bros.

This very interesting book practically first saw the light in the pages of *Harper's Round Table*, having been written expressly for that excellent little magazine by Mr. Corbin, who for that purpose visited England, and spent considerable time at the three best known schools, namely, Winchester, Eton and Rugby. In the preface, the author acknowledges the aids in his work received from many author's, and also from personal conversations and interviews with both masters and students at the various schools named. The opening chapter deals with English schools, in which he explains the difference between the public schools of England and this continent, concluding with the words of a witty Englishman who said "They are called Public Schools because they are only for the upper class and Schools because they teach Athletics." He explains that the attendance at some well known school is almost a necessity to the life of every Englishman, and that it is not so much the result of his examinations that tell, as it is the fact of his having, at one time attended them. The illustrations which are from the most recent photographs are exceedingly well executed, and will be looked at with much pleasure by old boys on this side the Atlantic. Winchester is first dealt with, and treated with perhaps more consideration than the average English writer would have felt justified in doing. Eton follows next, and one readily recognizes the difficulties the author must have had in being a non-resident of the institution. Rugby is perhaps the most true to life. As a whole, however, the book is certainly worthy careful perusal, and the author is to be congratulated upon the completeness of his work.

THE RING AND THE BOOK. By Robert Browning. From the author's revised texts. Illustrated. Price \$2.00. New York, Thos. Y. Crowell & Co.

Most readers have found the study of Browning's poems laborious, and certainly "The Ring and the Book" which is his greatest poem will be found beset with many difficulties. Yet its careful study repays the reader an hundred fold. The present edition is very handsomely gotten up, clearly printed and beautified by 17 excellent half-tones, representing scenes connected with the poem. The portrait which accompanies this volume shows the poet at the age of 77, and is from a photograph taken in 1890. The interest of the poem centres around the heroine, Pompilia, the beauty of whose character would baffle the descriptive power of a less gifted writer. "The poem," says the poet James Thompson, "seems too gigantic to have been wrought out by a single man."

He compares it in grandeur and complexity to a great Gothic Cathedral, but with this difference, "As the Gothic Cathedral has been termed a petrified forest, we must imagine this work as a vivified, thrilling, hot, swift life through all its marble nerves." The work as a whole has been accused of inordinate length. Closer study of it may show that every word is needed for the proper elaboration of its characters. It has been claimed, too, that some one or other of the characters might be spared, but even after those to spare have been agreed upon, a fuller consideration might reveal that all, without exception, fall into the places intended for them, and that on their interlacing support grows the design which distinguishes the poem.

A FRENCH VOLUNTEER IN THE WAR OF INDEPENDENCE. By the Chevalier de Pontgibaud. Translated and edited by Robert B. Douglas. With Introduction and Frontispiece. 12mo. Cloth, \$1.50. New York, D. Appleton & Co.

The Canadian reader will doubtless consider this entertaining book a little partizan, it is, however, a distinct addition to the Revolutionary literature, and it is peculiarly valuable because of its presentation of United States life and of the fathers of the Republic as seen by a French visitor. The hero's stormy youth and his adventurous and varied career give his reminiscences an intimate interest rarely to be found in historical fiction, while their historical value is obvious. His recollections include his association with Washington, Hamilton, Burr, and other conspicuous figures.

THE SON OF THE CZAR. An historical romance. By James N. Graham. Price \$1.25. New York, Frederic A. Stokes Co.

This book is well written, and maintains the interest throughout. It is based on the career of the unfortunate Alexis, the son of Peter the Great. In Mr. Graham's romance, the Czar is idealized, refined and exalted, not so much for the sake of making a hero of him as of showing how he was related to the reactionary and bigoted men and societies that he fought and conquered. The ideal for which a man works, throws its glamor over his whole life; and here it is Peter the reformer and deliverer of Russia, who is presented to us by one who is resolved that we shall never forget what he is or what he aims to be. Keeping this in mind, we can follow the great Czar through the terrible trial inflicted on him by the secret hostility and wretched escapades and plottings and fronties of his unhappy son. As to the character of Alexis, the fact is, so little is actually known, that conjecture must govern the writer's thought. That the young prince was the tool of the Church and the old Russians, in their desperate opposition to his father's plan of Europeanising at a single wrench that semi-Asiatic people, all the world knows in general. But the particular part played by Alexis himself with any degree of intelligent co operation in the schemes of reaction and revolution to that end, is not a matter of record in such a way as to become historic. All that is known points to the conclusion that the son was utterly unfitted by nature and training for the succession to his father's throne, that Peter woke early to a realization of the truth and that the way was made clear for his abdication or his execution. That he merited all he received at his terrible father's hands, nobody believes, at least nobody pretends that Peter had no ulterior motive in what he did or permitted toward Alexis. The scene of the Prince's trial and his murder in prison is most dramatic. Alexis was a wretched debauchee and an ungrateful son, there is no doubt of that, but Peter was a hard father, and he judged the miserable boy without mercy as a father, perhaps with justice as a king. There is nothing that can excuse the way in which his son was made away with, by his connivance at least.

William Briggs, of Toronto, has just issued an interesting little pamphlet on temperance, written and illustrated by J. W. Bengough, who speaks of it as "A book of easy reading lessons for children of all ages, especially boys who have votes." It is divided into four sections, Drink, The Public Evil, The Gin Mill, The Cure for the Evil. Price 25c.

MAGAZINES.

The Presbyterian and Reformed Review for April comes to hand with the usual number of ably written book notices by specialists in the several departments. It contains also articles of more than ordinary interest. The place of honor is given to an exhaustive review of Dr. McGiffert's "Apostolic Christianity" by Dr. James Orr, of Edinburgh; Dr. Vos discusses "Recent Criticism of the Early Prophets"; Dr. MacPherson "The Character of the Westminster Confession"; Dr. W. B. Greene "The Metaphysics of Christian Apologetics." Dr. Dörker criticizes Motley's "Characterization of John of Barneveldt"; and Dr. Hurling Bousset's "Apocalypse." As two of the prominent contributors are from Scotland the magazine is evidently aiming at becoming international. MacCalla & Co., Philadelphia. \$3.00 a year.

THE HOME CIRCLE.

THE WORLD'S GREAT DIAMOND VAULTS.

BY THE REV. FRANCIS F. CLARK, D.D.

One of the most unique places on the earth is Kimberley, in South Africa. There is situated the world's great diamond vault. The exciting thing about the vault is the uncertainty of its contents. No one knows how deep it may be, or how many hundreds of millions' worth of diamonds it may contain. Its length and width, however, have been pretty accurately determined, and twenty-five years of careful prospecting have proved with some degree of certainty that no other such great vaults exists in South Africa, and probably in no other part of the world. The diamonds of India and Brazil have paled their ineffectual fires before the *blink Klippe* (bright eyes) as the Dutch Boers call them, of Kimberley. It was in the year 1807 that the first "bright eye" was found on a table in Schalk Van Niekerk's farmhouse, in the Hopetown district of South Africa, south of the orange River. The man who made the discovery bore the unromantic name of O'Reilly, proclaiming in his very patronimic that a son of the Emerald Isle has found a stone more precious than emeralds. I have said he found it on the farmhouse table, but the children of the house had previously found it in the dry river-bed, and had brought it with other "pretty stones" to the farm, when fortunate O'Reilly, trader and hunter, saw it. This find naturally set others to searching for *blink Klippes*, especially when it became known that a competent authority declared Mr. O'Reilly's stone worth £500 at the least. Here and there other "bright eyes" were found. Some children picked a few out of the mud wall of their father's house. The mud of which this wall was made naturally became an object of interest, and more diamonds were found in it. Thus in various ways interest and expectation were kept alive.

A native witch-finder proved to be a diamond finder as well, for in his possession was discovered a pure brilliant of the first water, weighing 83½ carats, and sold afterwards to the Countess of Dudley for £25,000. For years the witch doctor had used the stone as a charm, and perhaps on this account the possession of the "Star of South Africa" is said to make the present owner more *charming* and *bewitching* than ever.

Of course there were not wanting those who "pooh poohed" the whole idea of diamonds in Kimberley. One of these sapient individuals, a geologist, J. R. Gregory by name, advanced the astounding theory that these diamonds were brought in the crops of ostriches from some far-of and unknown land. Moreover, he proved beyond a peradventure, from the geological character of the district, "which he had lately and very carefully examined," that it was *impossible that diamonds had been or ever could be found there*. And yet in about a year from the publication of that absolutely convincing statement, on this very ground the greatest diamond mines which the world has ever known were discovered—mines which yield every year more than four million pounds' worth of diamonds. This brilliant geologist deserves to rank with the equally brilliant scientific man who demonstrated so conclusively that a ship driven by steam could never cross the Atlantic Ocean, whose treatise, as cruel fate would have it, was carried across the ocean on the very steamships which he demonstrated could not go. But it is of more interest to know how the diamond fields look to-day. Imagine one of the most dreary spots on the earth's surface, as it is by nature, not as man has improved it, an immense, wind-swept table-land, more than four thousand feet above the sea-level, parched in summer and occasionally drowned out in winter, an arid desert plain fit for cactus shrubs and prickly pears, and ostriches and goats that can digest pebbles and thorn-bushes, a portion of the earth's surface which thirty years ago the boldest prophet would never have ventured to predict could ever support a hundred white men! Here, to day, you find a thriving city of thirty thousand people, stores and churches and schools, tennis-courts and football fields, cycle tracks and club-houses, and all the evidences—good, bad, and indifferent—of modern civilisation.

The first thing that attracts your attention as you roll into Kimberley on the rails of the very moderate

and leisurely Cape Government railway are the tall chimneys and shafts and "head-gear" for hoisting the "blue" diamondiferous soil from the vast depths beneath. But such machinery, housed in ungainly built rigs, is common to all mining camps—gold, silver, copper, or diamond; and the first real peculiarity of Kimberley is the vast "floors" covered with a greyish blue soil, which stretch for miles along the railway line. These floors are fields, six miles in extent, on which have been dumped the diamondiferous ground. Forty thousand loads a week are laid down on the floors, each load averaging one carat of diamonds, worth almost 28s. That great field is a veritable Golconda. In that unpromising-looking dirt are tens of thousands of pounds—diamonds white and lustrous, diamonds yellow and orange, and perhaps pink (most rare and valuable of all)—little diamonds and big diamonds, some of them worth a king's ransom.

Perhaps—who knows?—the biggest and most valuable gem the world has ever seen is glittering under that dull clod yonder. Then why not step over that wire fence which alone keeps you from the floors and help yourself? Not quite so fast, my friend! It is altogether improbable that you would find anything if you did step over into the floor; for diamonds, like some valuable and precious characters that I have known, keep very much out of sight. The diamonds are mostly imbedded in that hard soil, which must lie for weeks in the open air before it can be pulverised and washed. A steam harrow, constantly running over it, hastens the process of disintegration; and it is a long, slow, tedious operation to get the jewels out; for—again to moralise for a moment—diamonds, like other things most precious, are not to be had for the asking.

Moreover, if you should attempt to step over that wire rope more than one pair of keen eyes would be upon you, and probably more than one threatening pistol-barrel would be levelled at your offending head. If by any chance you should find a diamond by the roadside, or should have one given you, the best thing you could do would be to throw it away, though it be the Kohinoor itself; for the one unpardonable sin in Kimberley is to have a rough diamond in your possession if you are not a licensed diamond dealer. Murder, arson, burglary, assault are all trival crimes on the diamond fields compared with the one sin which has a whole set of initials all to itself—the sin of "I.D.B.," or, to speak less enigmatically, *Illicit Diamond Buying*.

So we will not step across the wire fence, but go on to that great building where the soil is washed and the gravel sorted. We produce the indispensable pass, the armed sentry lets us within the building, and now we are deafened by the din of machinery that takes the precious soil into its capacious cylinders, and disintegrates it, and shakes it about, and washes it, and then discharges the washed gravel diamonds and garnets into a very ingenious machine called the pulsator, where, by a constant throbbing, pulsating motion, the diamonds and heavy pebbles are shaken to the bottom, while the light stuff which contains no gems floats off on the top.

In the bottom of the pulsators are wire meshes of different diameters, which sort the pebbles into heaps of about the same size. But an untechnical writer need not try to describe complicated machinery to untechnical readers. Let us hasten on to the most interesting room of all. Here, on both sides of long tables, sit fifty men with heaps of the washed gravel before them. Who knows the untold wealth that may lie in those heaps of little wet stones? Each man has a steel knife of a peculiar shape, and a tin box, not unlike a child's mite-box, with a slit in the top. With his knife he deftly spreads out the little stones on the table, with his quick eye sees the precious gems, which he picks out and drops into his mite-box.

The superintendent takes off the cover of some of the boxes and lets us look within. See, it is half-full of diamonds, the result of the morning's work alone! Here is a man sorting larger gravel, and his tin box contains forty large diamonds! Another by his side is searching in a pile of medium-sized gravel, and he has more smaller ones, while still another has a heap of minute brilliants, not much larger than a pin-head, in his tin box. Again the gravel is sorted over by convicts, who cost the company only a shilling a day; and still more diamonds, overlapped in the first sorting, are

rescued by them from the debris before it is cast out on the ever-accumulating mountain of "tailings."

Now, readers mine, set your guessing wits to work, and tell me how many dollars' worth of diamonds have been sorted this morning by the dozen white men and forty convicts behind the tables. Do you give it up? Then I will tell you. No less than £12,000 worth! And this is the average find, year in and year out, from Nature's inexhaustible vault at Kimberley. Since these mines were discovered, sixty-five millions of carats, valued at ninety-five millions of pounds, have been dug out and washed and sorted at these mines. As about five million carats go to the ton, nearly fifteen tons' weight of pure diamonds have been exported, and how many thousands of tons remain to be won no man is wise enough to say; for the bottom of the vault has not been sounded, and the deeper the diggings go the richer they are, as though in Nature's great jewel-box the best diamonds settled to the bottom, like plums in a pudding.

The largest diamond of South Africa, however, was not found at Kimberley, but at Jagersfontein, in the Orange Free State. This is said to be "the largest and most valuable diamond in the world." Its gross weight is 909 $\frac{1}{2}$ carats, the colour is blue-white, and the quality very fine. "Its value cannot possibly be estimated"; for it must be remembered that though diamonds of ordinary size have a recognised market value of from seven to one hundred dollars per carat, according to fineness, quality, colour, &c., when the stone goes above one hundred carats its price is enormously enhanced with each additional carat. The length of this literally priceless jewel is about 2 $\frac{1}{2}$ inches, its greatest width about 2 inches, the extreme girth in width about 5 $\frac{3}{8}$ inches, and in length about 6 $\frac{3}{4}$ inches.

Two more places of great interest we must visit. One is the native compound, where the workmen are kept for three months at a time in a voluntary prison, not allowed to go out or in, or to communicate with their friends. Even the top of the great compound is covered with a wire netting, lest some workman throw out an innocent-looking potato studded with diamonds to a friend beyond the walls. When they are discharged from their three months' servitude they are searched and stripped and subjected to all sorts of nameless indignities, lest in their clothes or under their skin a brilliant be concealed. On one swathy-shinned African a suspicious sore was once discovered. The doctor thought he ought to lance the wound, and here found three diamonds. The Kafir had actually cut out a flap of skin, dug out the flesh of his leg and concealed therein the diamonds, putting the skin back in its place; but instead of healing, the wound had festered, and so discovered the living diamond mine.

Thousands of natives are often gathered in a single compound, and they come from all parts of Africa—Kafirs, Basutos, Bechuanas, Fingoes, and half-a-dozen other tribes. Most of them are "raw heathen," and no better opportunity for missionary work can be imagined than is here found. I am glad to say that many missionaries are taking advantage of it both here and in Johannesburg, and services are regularly held every Sunday, and frequently on week-days.

There are the men who blast and dig and hoist to daylight the blue ground. They stand at the beginning of the diamond industry, so to speak. At the other end, in the office of the De Beers Company, we find the finished product—the diamonds, sorted and sized and graded, waiting for shipment.

What a fairy-land is this office! Diamonds galore! On every counter heaps of them! Little shining piles of white stones! £500,000 worth awaiting shipment! A trusted official, employed in the office in examining and valuing the diamonds shows us about. Here is a heap of ten-carat stones. Here is a twin stone; a clean cleft in the middle makes it "twins." A yellow stone is very valuable, but this deep orange is exceedingly rare and worth still more; while this little pink stone of only one-fourth of a carat is of almost untold value, for only three or four pink diamonds have ever been found. These black spots render this heap of stones far less valuable, and their bad "faults" and scars make this pile fit only for drills or for polishing other diamonds. "How many of your diamonds are absolutely perfect?" "Only about eight per cent.," replied our guide, as he

carelessly ran his fingers through twenty-five thousand pounds' worth of gems. Alas, how much smaller is the per cent. of men and women than of diamonds that have no defect. "There's something spiles us all," said the old lady, when reflecting on her minister's irritability. Ah, yes; diamonds of the first water are always rare. But I need not linger on the ethics of diamond mining. The morals of the gem are many and obvious. Like the sorters at Kimberley, let each pick them out for himself.

UNDER THE EVENING LAMP.

RHYMED PREFACE TO A BIBLE.

The late Mr. Francis T. Palgrave included in his well-known "Treasury of Sacred Song," now in its sixteenth thousand, the following rhymed preface to a Bible printed in 1594. Its author is unknown:

"Here is a spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein,
Here is the judge that stints the strife
When men's devices fail;
Here is the bread that feeds the life
Which death cannot assail.
The tidings of salvation dear
Comes to our ears from hence;
The fortress of our faith is here;
The shield of our defence.
Then be not like the hog that hath
A pearl at his desire,
And takes more pleasure in the trough
And wallowing in the mire.
Read not this book in any case
But with a single eye;
Read not, but first desire God's grace,
To understand thereby.
Pray still in faith with this respect
To fructify therein;
That knowledge may bring this effect,
To mortify thy sin.
Then happy thou in all thy life,
Whatso to thee befalls;
Yea, doubly happy shalt thou be
When God by death thee calls."

THE BIBLE IN CHARACTER BUILDING.

Three little children were playing quietly about the room, with scattered toys and a look of contentment about them as they pursued their several plays, which spoke well for the loving care bestowed upon them.

"You are a happy mother," said a friend, as she paused to gaze upon the scene of love and purity. "I might almost say," continued the speaker, "that you are a model mother, judging from the contentment I see pictured upon those infant faces. Might I ask what method or system you are using in their training?"

The young mother's face flushed as she answered, "I am using the Bible in character building." "Indeed; and how do you apply it to the individual lives of these children?"

"First of all," continued the young mother, the happy light in her eyes deepening, "I strive prayerfully to model my own character according to the Word of God. My conduct must be strong, noble and beautiful, or I cannot train and instruct others therein. If I am not true to the best that is in me, I cannot teach the truth to even these children, they are so quick to discern the true from the false."

"Ah, I see, you take Scriptural truth home to be wrought into your very soul, and then, pondering and praying over it, strive to teach it to others. But these children are so young, Anna; why Horace has barely turned six years." "Yet he has passed beyond the primer of religious knowledge, and his young mind is eager to know about the great and beautiful world created by God. He knows that sorrow came into the world because of sin, and is very careful lest he should grieve the tender, loving heart of God in this respect. I have told him much of the glorious things beyond, and he is more and more eager to go on to learn them."

"And little Anna there, what does she know?"

"Oh, the wee one loves God with all her baby heart. We talk about moral and physical training for the young, and often deplore the lack of it, but, dear friend, the Bible in character building is the book on which to found all true living. When the Word of Christ once gets into the heart to dwell there, it transforms, but it must be through intelligent study and thought. These young souls now can be moulded into His image before the touch of the world has polluted them."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—WATCHFULNESS. MAY 15.

(Matt. 24: 42-51.)

GOLDEN TEXT—"Watch therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

TIME AND PLACE—Tuesday, April 3, A. D. 30. Mount of Olives.

LESSON OUTLINE—I. The Duty of Watchfulness. II. The Faithful Servant. III. The Unfaithful Servant.

INTRODUCTION—Leaving the temple Tuesday afternoon, our Lord took His way to Bethany with His disciples. They paused on the Mount of Olives, and there, overlooking the city of Jerusalem, Jesus delivered that discourse which we find in the twenty-fourth chapter, in which He foretold the tribulations that were to come upon the earth, the desolation of Jerusalem, the afflictions that should befall His disciples, and finally, the coming of the Son of man. In view of these things, the duty of watchfulness is urged in our lesson.

VERSE BY VERSE—42. "Watch."—Not merely expect the coming of Christ, but prepare for it by watching against sin and negligence in the discharge of duty. "Therefore."—In view of the prophecy of His coming just foretold. "Ye know not."—Jesus elsewhere taught that no one but the Father in Heaven knows the time.

43. "Goodman of the house."—An old English expression, meaning the householder. "In what watch."—In what hour. "To be broken up."—That is, broken into.

44. "Be ye also ready."—By a life of constant expectation of that coming, of constant discharge of duty, and constant faithfulness to trust.

45. "Ruler over his household."—The faithful servant is represented as a steward, who wisely administers the affairs of his Lord's household, and stands here for all who are entrusted by Christ with the work of His kingdom.

46. "Find so doing."—That is, faithfully discharging what trust has been committed to him.

47. "Make him ruler."—His reward for his fidelity will be promotion to a higher place, in charge of more important trusts.

48. "If that evil servant."—That is, if, instead of being a faithful and wise servant, he is unfaithful and evil.

49. "Begin to smite."—Using his power by harsh treatment of his fellow-servants.

50. "Shall come in a day when he looketh not for Him."—The Lord will come suddenly, both to the faithful and the unfaithful servant. The one will be ready; the other will not.

51. "Cut him asunder."—An allusion to one of the most fearful forms of capital punishment. "Weeping and gnashing of teeth."—This marks the extremity of the punishment that will be visited on all who are unfaithful to God and to duty.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MANTAVISH, D. D., DENVER, CO.

DAILY READINGS.

First Day—Daniel's purpose.—Dan. i. 8-16.

Second Day—"Be ye separate."—2 Cor. vi. 14-18.

Third Day—"Shall be in you."—John xiv. 12-17.

Fourth Day—"And I in him."—John vi. 49-53.

Fifth Day—Filled with the Spirit.—Eph. v. 11-21.

Sixth Day—Through faith.—Eph. iii. 14-21.

PRAYER MEETING TOPIC, May 15—OUR BODIES GOD'S TEMPLES.—1 Cor. iii. 16-23 (A Temperance topic.) Ques. 21.

OUR BODIES GOD'S TEMPLES.

Paul prescribed only one remedy for the two great evils of uncleanness and uncharitableness that had crept into the Church at Corinth, but that remedy was a sovereign one. It was a specific for one malady as well as for the other. What was it? A conviction of the truth that believers have become the temple of God; that the Spirit of God dwells in them. 1 Cor. iii. 16; 1 Cor. vi. 17. How can a Christian who realizes that he is indwelt by the Spirit of purity, live in impurity? How dare a Christian who knows that he is indwelt by a Spirit of love, cherish hatred towards his brethren? How can a Christian who feels that he is indwelt by a spirit of holiness, love and cherish sin?

We may accept as a theory the truth that God dwells in the hearts of believers, but that truth may not be producing the expected or desired results in our lives. Thus it was with the Corinthians. Evidently they believed this truth, for Paul's question implies that they accepted it, but the truth failed to produce those results which the Apostle naturally looked for in their lives.

I. What are we to understand by the statement that the Spirit of God dwells in the hearts of believers? Not simply that God is everywhere. It is very true that God is omnipresent; that we cannot go from His Spirit; that we cannot flee from His presence (Ps. cxxxix. 7-10), but we would be placing too narrow a construction upon the Apostle's words if we limited them so as to teach only that man alone, of all earthly beings, can recognize the Divine presence. The expression means practically what Christ once taught His disciples. Speaking to them regarding the Holy Spirit, the Saviour said, "He dwelleth with you and shall be in you." In effect the Saviour says, "I am going away, but you shall not be alone, for the Holy Spirit will come and you shall be under His influence as you have been under mine; He will teach you as I have taught you; He will warn you as I have warned; He will guide you as I have guided you; He will teach you how to pray as I have taught you; He will strengthen you to do great things as I have strengthened you." When Paul, therefore, reminded the Corinthians that the Spirit of God was dwelling in them, His statement implied that as Christ dwelt with His disciples until He was received back to glory, teaching them, swaying their wills, guiding them in the right path; and as the Holy Spirit dwelt in them after the day of Pentecost, and did for them the very things which Christ once did, so He was then in the hearts of the Corinthians and is to be in the hearts of all believers even to the end of the age.

II. When does the Holy Spirit take up His abode in the heart of an individual? At regeneration. This new birth may take place earlier or later in life, it may take place when the recipient is scarcely conscious of it himself, nevertheless it is from that period that the heavenly Comforter abides with him. How long will He continue to abide? He will not depart till the believer is safe within the gates of the New Jerusalem.

III. What is the Spirit doing in the heart in which He abides? Sanctifying, cleansing, purifying it. We can see, therefore, how this topic bears upon the subject of temperance. If the Spirit of holiness is dwelling in us, surely we cannot defile our bodies by intemperance, by gluttony, or by lust! If the Spirit of truth has come to abide with us, we must be truthful ourselves, and we must also have an increasingly clear apprehension of the truth as it is in Jesus. If the spirit of purity has found a home in our heart, would we dare linger in a bar-room where we could hear little but obscene, degrading, impure conversation, and where we would be debauched? If the Spirit of love hath entered our heart, could we have the heartlessness to give a neighbor drink which would de throne his reason, pollute his body, and perhaps prepare him for the committing of crime? If a friend whom we dearly love has become our guest, would we insult him in our own house, either by any words of our own, or by inviting at the same time his enemy. Surely we must accord this heavenly guest as much attention and consideration as we would extend to an earthly friend. But would it not grieve the Holy Spirit, if we persisted in doing Satan's work or even encouraged others to do it? And are we not guilty of doing the work of the devil if we in any way countenance the traffic in strong drink—a traffic which our General Assembly has declared to be "contrary to the Word of God and to the Spirit of Christian religion?"

The indwelling Spirit enables us to engage in Christian service. No matter what other qualifications we may have, our efforts will prove fruitless without the blessing of the Spirit. We may say interesting things in our Christian Endeavor meetings, nevertheless if the Spirit of God has not given us a message, our speaking will be in vain. The chief qualification which a Christian worker requires is that he be filled with the Holy Ghost.

The Holy Spirit has been called the executive Person of the Godhead, for it is He who has directed and controlled religious forces in the past, and it is He who is guiding and controlling them now. We should remember, therefore, that we are not using Him to do our work but that He is using us to carry on His work. On what condition will He use and honor us in prosecuting His work? This question may be answered in the words which General Grant once sent to a beleaguered fort "Unconditional Surrender."

ENDEAVOR NOTES.

Over thirty new Christian Endeavor Societies enrolled in England in one week, recently.

The "Tenth Legion" of proportionate givers to God now has an enrollment of nearly eight thousand members.

The Kalamazoo, Mich., Union is making a brave crusade against obscene pictures. The Committee on Christian Citizenship meets official indifference, and some apathy on the part of professing Christians, but it intends to succeed. It is to be hoped that the young people in our societies will exert a mighty influence on the Prohibition campaign, upon which we are now entering. Good citizenship means the supporting of everything that makes for righteousness.

THE HONAN MISSION.

The Presbyterian Church in Canada for many years carried on work in North Formosa, but in 1887 a new mission on the mainland was begun. This new mission was born during a revival of missionary interest in the Canadian colleges, whose first fruit was the sending out to Honan of Rev. J. Golorth, supported by Knox College, Toronto, and of Rev. J. Frazer Smith, M. D., supported by Queen's College, Kingston. The arrival of re-inforcements, some of whom were supported by single congregations and private individuals, led shortly afterwards to the formation of the Presbytery of Honan. Temporary bases of operation were found in Shantung, at P'ang-chung and Lin-ching, stations of the A. B. C. F. M. In 1890 Ch'u-wang in Chang-te prefecture, and soon after Hsin-chen in Wei-hui prefecture within the province of Honan, were opened as stations, and the whole staff moved in to occupy them. In 1894 property was also secured in the prefectural city of Chang-te-fu, one of the most important cities of the province; and in 1895 regular mission work was begun there.

CH'U-WANG STATION.

(Prefecture of Chang-te.)

MEMBERS:—Dr. and Mrs. William McClure, Miss M. I. McIntosh, Miss J. I. Dow, M. B., Mr. and Mrs. K. MacLennan, Mr. W. H. Grant.

STATION WORK:—The physicians being absent from the station during the hot season only a few cases of the simpler forms of diseases were treated in the summer months; those who came heard the Gospel. During the remaining eight months of the year patients have come in great numbers and have heard the Gospel daily in the chapel and hospital. Christian literature has been bought more freely than in previous years, and we note with special pleasure that those who come here with greater readiness and attention the Gospel message, many inquiring "whether these things were so." Several from among the patients have had their names recorded on the Mission Roll as catechumens, many others have returned to their homes, having an intelligent grasp of the Truth, though without making any profession of faith in Christ. Thus the good seed of the Word is being sown far and wide by means of these sick who have come from so many different places, both distant and near at hand. The attitude of the natives has, in general, been steadily growing more friendly.

The services of the Lord's Day were regularly conducted in Chinese in the forenoon and afternoon by the missionaries in charge and by the natives themselves in the evening; the weekly prayer meeting was also taken charge of by the natives; Chinese morning prayers, both for men and for women, were conducted daily by the missionaries throughout the year. The Sacraments of Baptism and the Lord's Supper were observed twice during the year. Sixteen persons—eight men and eight women—were accepted as catechumens; the names of thirteen being recorded at Ch'u-wang, while the names of the three others were sent for recording to Hsin-chen and Chang-te-fu.

STATION CLASS:—A class for the instruction of Church members and catechumens was held February 8.16; thirty-seven men attended. These were divided into three classes taught by Messrs. McClure, MacLennan, Grant and three of the native Christian teachers.

The interest manifested and the progress made in the acquirement of Christian knowledge was satisfactory; four of these men accompanied the missionaries to the Hsun-hsien fair, where they preached the Gospel fearlessly and with power.

HELPERS:—We have again this year to record our indebtedness to our friends the American Presbyterian missionaries in Shantung for sending us two very efficient native helpers in the persons of Mr. Li and Mr. Ma.

FIELD WORK:—During the early months of the year the patients coming here for treatment were so numerous that the missionaries and helpers were kept fully occupied preaching to them at the station and but little touring was done. During the absence of the physicians, patients being few, both helpers were constantly at work preaching in the surrounding country, each of them spending in all about 125 days in this work; the foreigners spent about forty days altogether in itinerating. Mr. Grant with a band of native converts spent fourteen days preaching and selling Christian literature at the Hsun-hsien fair; there they met with even a more hearty reception from the crowds which thronged thither than in previous years.

LAND AND BUILDING:—We have been enabled this year to buy in Ch'u-wang, near to our present rented premises, four and a half English acres of unoccupied land suitable for building purposes. Our Heavenly Father has thus provided for us a place for a permanent home where we purpose erecting, as soon as possible, buildings which will be more healthy than these we now occupy. During the year four buildings, aggregating eighteen "chien" (one chien equal to eight feet), have been erected for a woman's dispensary, chapel and hospital wards, and these are now being used for this work.

HEALTH:—The summer season being drier than usual disease was less prevalent generally; the health of the missionaries at this station has for the most part been good during the year. Mrs. MacLennan, however, suffered so severely from chronic illness that the physicians in charge deemed it advisable that she should return to a more healthful climate.

WITHDRAWAL FROM THE STAFF:—It is with heartfelt sorrow that we refer to the withdrawal of our brother and sister, Mr. and Mrs. K. MacLennan, from our midst by reason of the severe illness of the latter which forbade prolonged residence here. Such dispensations of Divine providence we cannot understand, but we know that He who orders it so will also prepare avenues of usefulness for His servants in another sphere.

ARRIVAL OF MISSIONARIES:—With joy and gratitude to God we hailed the arrival on December 10th of Mr. MacKenzie, returned from

furlough, and Messrs. Griffith and Leslie, new missionaries. Thus the gaps in our staff are being filled up and our hands strengthened for the fight which must be fought here against the powers of darkness. Our thanks are due to the home Church under God for these additions to our number.

WOMAN'S WORK.

STATION WORK:—Sabbath services including morning public worship, a Sabbath afternoon Bible class, free to all, but attended regularly by ten women, and a Sabbath school for girls. Morning prayers with the women in employ in the compound have been conducted throughout the year by the missionaries in rotation.

For the women of Ch'u-wang a Bible class was taught daily from January to May. At the end of May five of these women were recorded as catechumens, and when study was resumed in October it took the form of a training class held twice weekly; its main object being the education of these in the elementary principles of the Christian faith. The first fruit of this class was gathered into the membership of the Church in October, when Mrs. Chang was baptized and received.

VILLAGE WORK:—Fourteen visits were paid to villages, eight of these new.

STATION CLASS:—In December four women from Hsin Ts'un and Tou Kung came in for two weeks' study. The course of instruction consisted of selected lessons from the Life of Christ, the Ten Commandments, Chen Tao Wen Ta Catechism and a few hymns, the degree of progress depending upon the intelligence of the pupil. Attention was also given to the study of the Chinese character. At the close three were received on probation, the fourth being already on the list.

MEDICAL AND HOSPITAL WORK:—As in former years evangelistic work has been carried on constantly among both in-patients and out-patients. There is no certain indication that this teaching has resulted in the conversion of a single soul to God, but that it has not all been forgotten is evidenced by the fact that frequently there are those who at the time of their coming can repeat a hymn or a form of prayer taught them by some neighbor who had previously been treated here.

The woman's waiting room and dispensary opened on November 15th, and from this date until December 25th, treatments numbered four hundred and sixty-seven.

MEDICAL WORK.

(Ch'u-wang.)

The same encouragement has accompanied this part of the work this year that characterized it last year. There seems the same confidence on the part of the people in Western medicine and surgery; people came from all directions and many from long distances to seek healing for their bodily diseases. The greatest number treated on any one day was two hundred and forty-two. During the busy season it was difficult indeed with our limited accommodation and assistance to overtake the work. We are thankful that with the acquisition of land and through the gifts of God's people there is a hope that we may have better equipment for this work than hitherto.

During the summer a woman's dispensary, chapel and wards were built, and in November Dr. Dow took over this part of the work, prior to the division of the work, Dr. Dow had helped in the dispensing to the women patients daily and had done most of the operations on the women patients as well as giving much assistance at other operations. Owing to the hospital and dispensary having been closed for over four months during the summer, the total number of treatments this year is considerably below that of last year. The closing of the hospital also had the effect of diminishing the number of patients during the autumn.

HSIN-TS'UN.

(Out station.)

The work here has not been free from reverses during the year. One of our Church members and one of our catechumens have again become slaves of the opium habit which they broke off at Ch'u-wang some four years ago; we still hope that they may be given power to again overcome the craving. There are, however, compensating encouragements. Sabbath services have been regularly held in the house of one of our Church members by the faithful few who represent the Church of Christ in the village. Several who hitherto have shown little interest are coming out more boldly upon the Lord's side, and several others from neighboring villages, attend Sabbath services frequently.

TOU-KUNG.

(Out-station.)

At this town the work continues to grow. The number of believers increases steadily; the work of these being aided during the year largely by the converts there, and services and the prospects are promising. Thanks are due by our missionaries.

HUI-CHI.

(Out-station.)

Here we have one Church service are held regularly here and near the town show interest and missionaries and native helpers here prospects seem increasingly promising.

HSIN-CHANG.

(Prefecture)

MEMBERS:—Mr. James A. Sloan, Mrs. William Malcolm.

STATION WORK:—At Hsin-chen without intermission throughout the whole are much brighter than they were have to contend with the ill-feeling of the number of our friends is increasing.

under the saving power of the Gospel. One old woman has been recorded as a catechumen, and another family, although not yet recorded, have cast out their idols and are turning to the only living and true God. During the year seven names have been added to the list of catechumens, and one man was admitted to the Church by baptism.

An assistant native preacher has been furnished us by the Methodist New Connexion Mission, and we find him a great help. He labors under the disadvantage of being almost deaf and partially blind, but he is a zealous worker ready to preach all day long and well versed in native superstitions, having been a member of several secret societies. The Sacrament of the Lord's Supper was observed twice during the year. During the stay of Mrs. Malcolm some work was done among the women of the town. Miss Pyke, of Chang te fu, also helped in this work for six weeks, conducting family prayers with some neighbors and talking with visitors.

FIELD WORK. Outside work has been prosecuted as usual, fifty two days have been spent touring mostly in the south west district, which is a very promising field. Mr. Mitchell and helper Wang spent fourteen days at the Hsun huen fair and brought back a good report. Twelve visits were paid to our out-stations, at some of which many and evident signs of progress are visible.

MEDICAL WORK.—The medical work (although hindered by the absence of Dr. Malcolm since August) has been very encouraging; 11,000 treatments have been given since last report. One encouraging feature has been that a large percentage of the cases have been natives of Hsin chen or immediate neighborhood. The Hsin-hiang hien district has furnished most of the other cases, and all of the important ones; some of these have shown a decided interest in the Gospel, and one has asked to be recorded. When helper Tu visited the home of this man he found a company of five or six ready to join in family worship.

CHANG-TE STATION.
(Prefectural City.)

MEMBERS: Mr. and Mrs. J. Goforth, Dr. and Mrs. J. Menzies, Miss M. A. Pyke, Mr. D. MacGillivray

ATTITUDE OF THE PEOPLE.—During this the second year of our residence in this city we have met with the usual hatred from the enemies of the Truth. There seemed many who were anxious to get rid of us. In the suburbs and surrounding villages during the early part of the year many thought to do away with us by making dough eldries of the foreigners and casting them to the crows, some of the foolish people went to one of the temples and prayed the gods to destroy us. The wheat promised to be an excellent crop last May, but rust struck it, and the farmers' hopes were blighted. The necromancers took advantage of this and went about the country telling the people that we had caused the rust, this excited the farmers, and they fixed a day to come and tear down our buildings, but a timely proclamation checked them. Many other absurd and wicked stories were circulated about us, such as child stealing, the salting down and eating of children, witchcraft, etc. Some of the enemies even went so far as to hire an old woman to go around the villages, pretending to poison the wells; when remonstrated with by the people she would say that we had hired her to do it, and that the object was to have all who drank the water covered with sores. It is said that the old woman who did this usually resides in the court of the Buddhist temple inside the city.

The above, however, is only what we might expect from those who know not God, and though some of the people have raged and others have imagined vain things, yet on the whole we believe that they are becoming more friendly. Some of the chief gentry have paid us friendly visits, among them was a "Chin Shih," who some years ago strove to keep us out of the city. We hear of the family of an ex official where the idols have been cast away, we hear of some of the gentry, including several B. As. and M. As., who are convinced that the Bible is the Word of God.

STATION WORK.—The chapel has been open all day and every day throughout the year, the people continue to come, and though not in such numbers as last year, yet they seem more desirous to hear the Gospel. Perhaps on no day, except a stormy one, would there be less than thirty or forty in the course of the day, and often there have been fully that many in the room at one time. The interest has been the most inspiring since we opened the chapel, most of the time there has been one or more of those interested staying here studying more of the Gospel. Their stay varied from a few days to a few weeks at a time; some all had to pay the own expenses.

When we held a station class for men it lasted eighteen days, fifty attended, some for the whole, others for part. We taught the New Testament and several seemed to be enthused with the thought, thus we hope that enquirers shall

fully twenty towns and villages in more are openly confessing the one these villages, three "h" distant, and they have patiently borne a village of three hundred families, about thirty persons are interested in the conversion of a his, a convert from a neighboring saying all expenses and watching ng off opium. The man had the age, but when he returned home were convinced. Among these is well to do, besides being repu- months he was rather timid, but a catechumen and boldly announced present, in his family of twenty eight poses Christianity; he has turned one, and daily teaches all his neighbors interest is spreading to surrounding

BOYS' SCHOOL.—There has been little difficulty in securing pupils for the school, and the Presbytery's limit of ten was reached some months ago; the boys ranging in ages from eleven to nineteen. Those at present in the school are all well behaved, and as a rule work hard.

WOMAN'S WORK.

There is a great need of native workers; the more the work grows the more keenly is the need felt. We have as yet none whom we can reckon as Bible women. Mrs. Wang, the helper's wife, has given what she could. During the first five months of the year she did good service in visiting many homes in the city and near villages until in May the sickness of a daughter called her home for five months; upon her return the outside visiting was resumed, but not at all as we feel it should be had we more workers. Two Woman's Station classes have been held, the first in February for ten days, the second in October for twelve days, eight attending the former and thirteen the latter. Towards the close of the class seven women asked to have their names recorded as catechumens, and after satisfactory examination were recorded. An exception to the rule "of one year's probation" was made in the case of an aged woman of eighty one years, who was baptized the day following her profession of faith. During the year thirteen women in all have been recorded as catechumens; most of these are suffering more or less persecution for their Master's sake. In a village three "li" (one mile) to the east of us a good work is going on; one of our Church members, Yang Chin fu, has been most faithful in teaching the women of his family. Two years ago none in the village knew anything of the Gospel; now at evening worship quite a little company of believers gather. Yang Chin fu's mother, wife, daughter and two sisters in law are all Christians, the wife and daughter are now both able to take their turn in reading at worship.

The Sabbath services have been regularly attended by a little band of eight or ten Christian women, these come with their children for the morning services and remain for their class in the afternoon. In October several little girls who had been attending with the women, were formed into a class by themselves, thus forming what we hope will be the nucleus of a girls' Sunday school.

Our opportunities for work are increasing so much faster than our ability to undertake the work that we can no longer pray as in the past for more opportunities—but more workers—especially native women fitted and clearly called of God; this is our present great need.

MEDICAL WORK.

(Chang te fu.)

Several hundred patients came for treatment during the summer, but the dispensary was not opened till the middle of August. The drugs and instruments ordered from England for Chang te-fu Station not yet having arrived, supplies were procured from Chin wang. The total number of treatments up to November 30th was 6,726, the largest number in one day being 123. Besides bringing several hundreds within the sound of the Gospel, the medical work has done a good deal toward disarming the prejudice of the people against the foreigners. Several persons, both men and women, belonging to the families of the officials, received treatment. The medical work done last year and this year in Ch'u-wang has made it much easier for Chang-te fu.

THE JEWS.

We hear a great deal about the missionary work that is going on in all parts of the world; the number of missionary magazines is legion. But why do we hear so little about God's ancient people, the Jews? It is not more than some sixty years ago that a young clergyman, who afterwards rose to some eminence, was actually shouted down when he ventured to assert from the platform that it was the duty of the Church of Christ to do all in her power towards the conversion of the Jews! Thank God, that, at any rate, is changed, but still, where is the universal enthusiasm that there should be for this work?

Let me tell you a few facts about the Jews of the present day. Do not think they are the God-fearing Jews of the Old Testament, who meet week by week to hear the Law and the Prophets, and are eagerly looking for the Messiah.

They do indeed hear the Law and the Prophets every Sabbath day; in fact, the Pentateuch is divided into 52 portions, one of which is read every week, the whole being gone through in a year. But they hear and understand not, and for an obvious reason—it is read in Hebrew, which not one Jew in a thousand understands, and, as a consequence, they have grown so absolutely indifferent that men even transact business during the reading!

Even if they know enough Hebrew to read, or can obtain a Bible in their own language, it must be read in the light of certain commentaries, themselves in Hebrew, which, well—do not contain Christian doctrine.

It far greater reverence than they give to the Bible do the Jews hold their *Talmud*, a book which was composed some centuries after Christ lived and died, by no less than 2,000 Rabbis, and which consists of nearly 600 "traditions" which have come to be regarded as binding laws.

One of these traditions deals with the status of women, and teaches that women have no souls to be saved or lost, and must therefore be allowed to have no share whatever in religion. The natural consequence is that women are treated often as worse than dogs, and their life becomes nothing but a miserable burden to them. Imagine the feelings of a mother or a sister when her small son or brother is instructed to say in her presence, "Almighty God, I thank Thee that I was not born a woman."

Now we know perfectly well how much we owe to the Jews. It was through them that we got our Bible, and Jesus Himself lived on earth as a Jew. But put aside all this, and think of one or two texts in the Bible: Gen. xii. 3, "I will bless them that bless thee, and curse him that curseth thee," words spoken to the father of the Jewish race. Numbers xxiv. 9, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Romans xi. 12 and 15. Finally, will you read through Psalm lxxvii., and after the word us, each time it occurs, add the word Jews—"us Jews"—remembering that the Psalm does not belong to us but to the Jews. Now see how it reads "God be merciful unto us—Jews, that Thy way may be known upon earth." "God shall bless us—Jews; and all the ends of the earth shall fear Him." "Pray for the peace of Jerusalem." R. F. McN.

DINING-ROOM DECORATION.

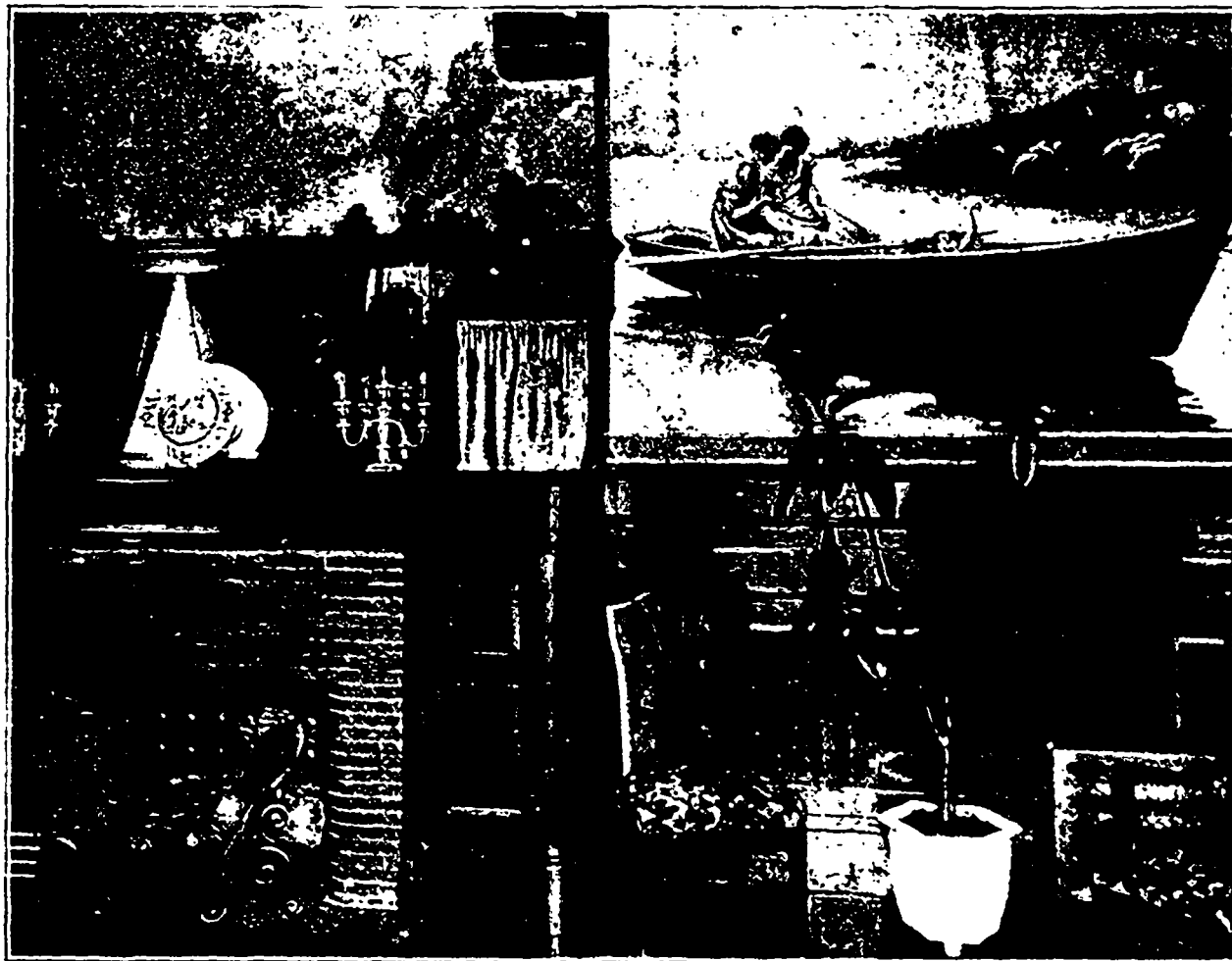
BY F. DOUBHIT.

The time has been, in our country, that comparatively little attention was given, in a decorative sense, to the appointments of the dining-room. It is true in the bringing forward of old furniture, in buffets, tables, cupboards, chairs, etc., to satisfy the demand of the existing *furor* for the antique in the products of the rich woods of San Domingo, the black oak of England, and the walnut of Italy, we are constantly reminded of the luxury in which our American ancestors indulged. But for the most part taste in house-furnishing was expended principally in their drawing-rooms, and dining rooms, with merely comfort in view, showed very few approaches toward the sumptuous or artistic in appointments or arrangement. In some instances the old feudal banquet-halls of mediæval times in Europe, formed the model, and the dining-room was simply the feeding-room, the appointments being subsidiary to the gastronomic idea.

But a change in all this has been engrafted upon American

home, to render the house charming to the sight, in view as well of health as of pleasure, taste and a degree of luxury are especially essential in the dining-room. There is a latter-day demand for these; and while the dining-room is not to be embellished wholly to the neglect of the parlor, the library, or the bed-room, a harmonious whole in the mansion requires that the dining-room should not be overlooked in the desire to render elegant the salon and the library, and to make the boudoir cosy and characteristic.

An illustration of what, in every detail of finish and furnishing, is an ideal, modern dining-room, is that in the house of Mr. Edgar B. Ward, of Orange, New Jersey, situated at the junction of Centre Street and Fuller Terrace, surrounded by extensive grounds with all the appurtenances of suburban luxury. Mr. Ward's residence commands a wide prospect of town and country, and but for being intercepted by buildings, in the distance would be the gleam of the shining surface of New York harbor. Entering the comfortable and hospitable mansion through a wide and generous piazza, to a wide and handsome hall, the visitor, turning to the left, is led through a dainty reception-room, charming in the rich arabesque of the wall-hangings and draperies, to the dining-room; and here for a shorter or longer time the footsteps are irresistibly



DINING-ROOM.

household arrangements and methods of living. With the cultivation of taste and the refinements of domestic life, in the rapid increase of wealth and the advance of luxury in our country, the dining-room has become of very important consideration, vying with the drawing-room, or "my lady's" *boudoir*, if not indeed, (as it justly should be, since it is the inevitable place of reunion, not only once, but thrice daily, of the family and often of their friends) one of the most attractive rooms in the house. We all know the appetizing influences of a tastefully ordered table; but that alone, however, is not all which conduces to the material delight of this delightful home centre. Immaculate linen, glittering china and glass, and glistening silver, play their part in the art and culture of dining, and even stimulate the sparkle of the table-talk; but without touches of taste upon walls, and draperies, and harmonies of color in the surroundings, there is lacking the refreshingness which gives elegance to furnishings and deliciousness to viands, and leaves a note of discord sounding amid the merriment and joy of the feast as when some hapless musician strikes a false chord in an orchestra. Thus while all the taste possible in the capacity of the purse should be expended upon every apartment in a refined

enchained. A vision of delight greets the eye, but so perfect are the harmonies of tone, that a charming entireness rather than any salient object or feature possesses the sight. Finished in quarter-oak, with massive groined ceiling, high paneled wainscoting, and heavy paneled doors, at one side a massive mantel shelf with wide beveled mirror flanked on each side by cosy little cupboards, towers above a fire-place of the generous size of Colonial times, furnished with fire-dogs and other fittings of Russian wrought iron. Around three sides of the walls is a decoration in painted tapestry of a wooded mountain prospect, in the fairest colors and tones of nature, a pair of elk at the end of the room, lending suggestions of juicy haunches of venison and crystal dishes of ruby jelly. Upon one side this landscape runs to a lowland with a section of lake in front, upon which is a shallop bearing a couple of lovely maidens, one clad in pale straw-color, and the other in delicate rose color, who, disburdened of hats, and with oars at rest, are seemingly engaged in reading a *bulletin*, a pasture with a flock of sheep in the middle distance and a green-embowered rustic cottage in the background. At each side of the wide sliding entrance-door is a Greek idyllic love-scene in tapestry painting; on a rear door is hung a tapestry panel representing an Italian troubadour of the Middle Ages, in trunk hose doublet, lace ruff

and plumed hat, who, beneath branching palm trees, sings to an accompaniment on his mandolin the graces of his *inamorata*; and upon a side door hangs a panel representing an exquisite female figure in the dress of the First French Empire, mincing daintily along with fan in hand, and palms in the distance.

Across the entrance door are drawn double portieres of flax velours, those giving into the dining-room being of a pale tone of Volga-green, with a painted border of Greek key design in a middle tone of olive, the field striped with garlands of vine leaves finished with tasseled fringe and heavy looping-cords in Volga-green and olive, and those giving into the reception room being in olive, with a border of olive leaves and a wreath in the centre in pale Volga-green—the wreath encircling a crown in gold set with rubies, emeralds, sapphires and diamonds. The two windows are curtained with the Volga green flax velours in the painted design of the portiere, over heavy curtains of Irish cut point lace; and between these windows, overtopping an elegant oak sideboard with plate-glass closets, is a wide half-oval window in a fine design of stained glass. The sideboard which stands opposite the fireplace, has an open cupboard in the centre, over which is drawn a curtain of green velours, and curtains of the velours are also drawn over the small closets which flank the mantel mirror. The stile above and below the tapestry paneling is covered with Volga-green silk plush relieved with a design in ormolu gold. An Oriental rug in coloring to match the draperies covers the centre of the parquetry floor; the square table is oak; the chairs are of oak upholstered in flowered tapestry; an oak side-table at the end of the room, shares with the sideboard, garnishing of rich silver, china and cut-glass, and with the mantel-shelf ornamentation in choice pieces of bric-a-brac. A three-fold screen, concealing the door to the butler's pantry, is in panels of tapestry lined with the Volga-green flax velour, the centre panel in a design of mixed fruits and foliage, with a pair of smiling, chubby, rosy-cheeked cherubs, and the side panels in different designs of fruits with their foliage. The gasolier is of antique brass, with four branches of triple candle burners surrounding a dome of glass in garnet-red lined with white, and brass candelabra stand upon the mantel shelf.

As will be seen, not the æsthetic alone, but the useful and the practical as well, have been studied in perfecting this dainty hall of Ceres and Pomona; while the useful and the practical have been made to acknowledge the helpfulness of the æsthetic in the creation of a dining-room in which sight not less than sense can have perfect enjoyment. Harmonies of tone, to the very last *fin de siècle* requirement, here find expression, with a result at which the most captious critic could not cavil.

In all this, it must be said, the ample and generous purse of Mr. Ward, had much to do, while I am under grateful obligations to Mrs. Ward, whose taste in house-fitting and furnishing is faultless, for her ready and judicious co-operation in the decorations devised by me for her delightful banqueting hall.

But leaving any one illustration out of the question, and considering the merits alone of tapestry painting in house-decoration, it will easily be discovered that there is nothing of past or present use which, in sumptuousness of effect, elegance of idea and durability, at all compares with it. In the art-conception in which it appears, it is in every way equal to the finest frescoes, while as more convenient of execution than fresco painting, there are possibilities in it totally unknown to fresco. Done on canvas specially manufactured and prepared, painted tapestry is a perfect protection to any surface to which it may be attached, and done in oil colors, it is as easily and readily cleansed with water and soap as painted wood work. It can also be safely removed, so that in case of a change of residence, the decoration of one house may be transferred to another house. In the present impulse toward revival in house-decoration of the styles which obtained in the times of Louis XVI. and the First Empire, it commends itself as peculiarly adapted, the exquisite ceilings and the wall panels becoming at once charming picture galleries, and a source of continual delight. All existing conditions and tendencies favor the use of the painted tapestries. Education in matters of taste is making rapid progress among us, and when the beautiful and the useful consent to go hand in hand, there is evolved a method of treatment by which even a simple interior becomes a joy to the householder.

QUEEN'S COLLEGE, KINGSTON.

CLOSE OF THE SESSION.

The closing exercises of Queen's University took place Tuesday and Wednesday of last week. The year has been a most gratifying one in results both for the faculty and students. There was a large gathering of friends of the College and graduates from many parts of the Province.

Rev. Principal Grant delivered a short address, in which he alluded to the death of Rev. Dr. Bell, and eulogized the wisdom of the men of the generation which he represented and the spirit of loyalty they had displayed towards the College and the course of education in this country. The chair was occupied by the Chancellor, Sir Sanford Fleming, and on the platform were the members of the faculty and a number of old graduates, now prominent in different callings throughout the country. The proceedings were opened with prayer by Rev. Dr. Wardrope, Chaplain of the College. The honors were then distributed by the Chancellor to the various successful students. The valedictorians were Messrs. T. J. S. Ferguson, B.A., of Blackstock, for arts; J. N. Turnbull, M.A. of Orangeville, for divinity, and J. W. Wells, B.Sc., of Toronto, for science. The addresses were well considered, pointedly put, and not too long. In all of them honor was paid to the institution which the graduates were leaving, full credit given to the professors for shaping the minds and stimulating the ambition of the students towards the acquisition of knowledge, and grateful recognition accorded to the citizens of Kingston for the interest displayed by them in the welfare of the student body.

Rev. Principal Grant gave a very interesting report of the progress of Queen's University during the past 21 years.

The Rev. Dr. Milligan, of Toronto, delivered the farewell address of the College to the graduating classes. He impressed upon them the imperative necessity of the cultivation of a proper tone in thought and word. They ought never to be swayed by expediency, but should be unselfish and courageous, looking towards that larger lecture day when the Divine Chancellor would give them the greeting of well done.

The following is the list of successful candidates in Divinity.

Divinity, third year: Div. I.—J. R. Conn, M.A.; J. H. Turnbull, M.A.; R. Young, B.A.; R. Herbison, M.A. Div. II.—J. S. Watson, B.A.; J. K. Clark, B.A. Div. III.—T. J. Glover, B.A.; G. D. Campbell, B.A.

Second year: Div. I.—G. R. Low, J. S. Shortt, M.A.; W. H. Cram, B.A. Div. II.—H. Fair, B.A.; Jas. Abery, A. J. McNeil, A. M. Currie. Div. III.—J. R. Frizzell, B.A.; J. Munro, B.A.; V. M. Parry, B.A.

First year: Div. I.—A. O. Patterson, M.A.; D. L. Gordon, B.A.; T. F. Heeney, B.A.; M. A. McKinnon, B.A.; D. A. Volume, B.A. Div. II.—H. L. McKinnon, B.A.; D. A. McKenzie, D. M. Robertson, C. A. Ferguson, B.A.; A. W. A. Mellroy, W. T. Prittie, D. G., equal; T. R. Wilson, B.A.; W. Alexander, S. M. Fee.

Church History: Div. I.—R. Herbison, D. A. Volume, D. L. Gordon, J. H. Turnbull, J. S. Shortt, R. Young, J. K. Clark. Div. II.—A. O. Patterson, R. Burton, T. J. Glover, A. J. McNeil, W. J. Prittie, J. S. Watson, T. F. Heeney, W. Fair, C. A. Ferguson. Div. III.—James Avery, W. A. Alexander, A. Campbell, S. M. Fee, J. R. Frizzell, W. P. Mellroy, D. R. McKenzie, H. L. McKinnon, J. Munro, C. M. Parry, J. R. Wilson.

Apologetics: Div. I.—J. R. Conn, M.A.; J. F. Heeney, B.A.; D. L. Gordon, R. Young, B.A.; A. O. Patterson, M.A.; J. S. Shortt, M.A.; C. A. Ferguson, B.A.; Harry Fair and D. H. Volume, B.A., equal. Div. II.—Geo. R. Low, James Abery, H. McKinnon, B.A.; J. R. Frizzell, B.A.; W. A. Alexander, D. A. McKenzie, V. M. Parry, M.A.; T. R. Wilson, B.A. Div. III.—A. J. McNeil, S. M. Fee, A. M. Currie, John Munro.

New Testament Exegesis: Div. I.—J. S. Shortt, M.A.; R. Young, B.A.; D. L. Gordon, B.A.; A. O. Patterson, M.A. Div. II.—Henry Fair, B.A.; T. F. Heeney, B.A., equal; J. H. Turnbull, M.A.; J. R. Conn, M.A.; T. J. Glover, B.A.; W. A. Mellroy, W. A. Prittie, D. G. Campbell, B.A.; R. Herbison, M.A.; A. J. McNeil, C. A. Ferguson, B.A. Div. III.—V. M. Parry, M.A.; James Avery, John K. Clark, B.A.; M. A. McKinnon, B.A.; H. L. McKinnon, B.A.; W. A. Alexander, J. S. Watson, B.A.; D. A. McKenzie, T. R. Wilson, B.A.; S. M. Fee, John Munro, B.A.

Old Testament Exegesis: Div. I.—R. Young, J. S. Shortt, H. Fair, D. L. Gordon, J. H. Turnbull, T. F. Heeney. Div. II.—W. A. Alexander, A. O. Patterson, R. Burton, R. Herbison, W. A. Prittie, V. M. Parry, J. R. Frizzell, H. L. McKinnon, D. A. McKenzie, E. D. Campbell, M. A. McKinnon, T. J. Glover, C. A. Ferguson, S. M. Fee. Div. III.—W. Mellroy, James Abery, J. R. Conn, T. R. Wilson, D. M. Robertson, J. S. Watson, J. K. Clark.

First Hebrew: Div. I.—J. G. Dunlop, M.A.; T. G. S. Ferguson, W. McDonald, W. H. Montgomery. Div. II.—G. Edmison, R. J. McPherson, A. McMillan. Div. III.—J. D. Byrne, J. A. McIntosh, A. O. Patterson, J. H. Edmison, J. W. R. Goodwill.

Second Hebrew: Div. I.—J. S. Shortt. Div. II.—C. A. Ferguson. Div. III.—S. M. Fee, M. L. McKinnon, D. H. Volume, J. H. Clarke.

Testament in Divinity—J. K. Clark, B.A.

Church News

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

MONTREAL NOTES.

The closing exercises of the schools at Pointe-aux-Trembles were held on Monday the 25th April, and lasted from two till five o'clock in the afternoon. About a hundred visitors were down from Montreal, including Dr. MacVicar, Dr. Scrimger, Mr. Mowatt, Mr. Fleck, Mr. George, Mr. Duolos, Dr. Coussirat, Mr. Rondeau, Mr. Reid, Mr. Cruickshank and Dr. Amaron. The pupils were examined by the teachers and by the friends present, and acquitted themselves well. There have been 156 pupils in the school during the session of whom at least ten propose to continue their studies with a view to entering into mission work. Twenty nine of the pupils made a public profession of their faith during the session. During the afternoon the examination was interspersed with singing recitations and short addresses by the visitors. The most striking feature of all was perhaps the valedictory address by Albert Rondeau, one of the senior pupils, given in English. This so aptly reveals the life and spirit of the school that a desire was expressed for its publication. The visitors one and all expressed themselves as being delighted with what they had seen and heard.

A public meeting of ladies was held in St. Paul's church lecture room on Monday morning, April 25th at eleven o'clock to hear an address from Lady Aberdeen in favor of the Victorian Order of Nurses. She appealed especially on behalf of the work being taken up in the Klondike, where four nurses had already been sent. She explained at length the nature of the work they would be expected to do and the instructions they had received so as to remove any misapprehensions. At the close an expression of opinion unanimously recommended the Order to the support of the public. Dr. Barclay presided at the meeting.

An interesting memorial service was held in St. John's French church on Sunday evening, April 24th, in honor of the late Rev. Joseph Vessot, of Joliette, one of the earliest missionaries employed in Lower Canada among the French. Addresses were given by Mr. Duolos, Mr. Bourgoin, Dr. Amaron, Mr. Morin and Dr. Coussirat. The appreciation of Mr. Vessot's labors naturally made it largely a history of evangelical work done in the Province, and brought out the strong contrast between the condition of things fifty years ago and now. The service was rendered still more impressive by several appropriate selections well rendered by the choir of the church.

The Rev. I. S. McWilliams, of the American church, has returned from his trip to Egypt. He has been much benefitted by the rest and resumes his work in excellent health.

The many friends of Prof. Ross are greatly pleased at the honor of the doctorate which has been conferred upon him by Queen's College, his alma mater. He will wear it most worthily and we trust he may be long spared to enjoy it.

The Wesleyan College has been celebrating its 25th anniversary by a series of special conferences on theological and other subjects by its graduates and others. On Thursday evening, April 28th, Dr. Scrimger read a paper on "Christian Experience and its Relation to Theology." There was a good attendance of students, graduates and Methodist ministers in the city as well as of the general public.

MANITOBA NOTES.

The Presbyterians of Swan Lake have presented themselves with a new organ for their pretty little church.

Rev. J. A. Fargon, Dominion City, has persuaded the ladies of his congregation to take up the Junior Christian Endeavor work.

There is a well-defined rumor in circulation that the little girl discovered by Mr. and Mrs. Turton, of Moose Mountain, on a Dakota Indian Reserve, is not after all their child, but a native-born Indian girl. This

news will come as a shock to the family's many friends, but the investigations which have been going on recently appear to confirm the information.

Charles Horrell, druggist, of Neepawa, has been convicted on two charges of violating the liquor law, and fined \$400. Neepawa is a local option town.

Rev. G. C. Little was married quietly in Winnipeg to Miss A. Robertson, of Guelph, Ontario, on Tuesday, April 30th. Mr. Little, late of Roland, has been successfully coping with the difficulties of Pierson, and now takes a helpmeet to assist.

Rev. J. J. L. Gourlay, of Dauphin, Manitoba, has accepted the call given to him by the congregation of Thornhill, and the Presbytery of Rock Lake meets at Thornhill on Thursday, the 12th inst., at 4 p.m., to induct him into the pastorate.

The College Missionary Society of Manitoba College, held its first meeting a short time ago, President McAfee in the chair. Reports were received from the fields occupied by the society. Three stations were operated during the winter, and good work has been done. Mr. Miller was stationed in B.C., Mr. Akitt, north of Neepawa, and Rosenfeldt was supplied from the College. The Theological Society met on Thursday, April 29th, when a paper was read from Rev. R. M. Dickey, Missionary to the Klondike. Mr. Dickey described some aspects of his work.

Rev. Dr. DuVal preached Sunday, April 24th, in Knox church, Winnipeg, on "The Nature of the State and the Principle that Must Guide the Law-Makers," maintaining the stand he had taken in a sermon a few Sundays ago. On the question of Sunday amusements, the speaker claimed that as Sunday came fifty two times a year, it had a tendency to systematize such enjoyment and therefore did great harm to all who participated, the recreation feature being lost sight of. He entered into the Sunday amusements of the Catholic countries of Mexico and Spain, which were, he said, principally bull-fighting and cock-fighting. Too much license, he continued, must not be allowed in the observance of Sunday; and he closed with an earnest appeal to the legislators and the citizens generally to maintain the Anglo Saxon Sabbath.

The Manitoba Sunday fight is getting warm. Rev. C. B. Pitblado, Westminster church, Winnipeg has been preaching on the subject of legislation concerning the Sabbath. Last Sabbath he spoke on sports on that day. His text is, l. viii. xiii. This is the Reverend gentleman's position: "Prohibition ought to be protective, never coercive. Sunday legislation should secure the opportunity of a rest day for all, but should not be coercive in the methods of observance. It should deal with what is public, public sports, public entertainments, not with what is essentially private. Lawn tennis, cricket, lacrosse, foot-ball and such like sports, are either private or public, according to the way in which they are played. They are private when played in a man's own yard; they are public when they become matches played on public grounds, for trophies or money considerations, and he favored protecting the public against such invasion of the Sunday rest. He would send a minister or moralist to exhort with the man who played in his own yard; but he would send the constable after the men who played in a public way. The day of rest must be protected against the encroachment of pleasure-seeking, and from the noise of the public revelry, and the bustle of public business."

The Sabbath question was the theme of a discourse in St. Stephen's church, Winnipeg Sunday by Rev. Principal King. He stated the grounds on which the permanent obligation of a seventh day of rest is maintained. He spoke of the need of man's physical nature, which does not become less as the world grows older; also of the need of his spiritual nature, which continues under the gospel as under the law. The place of the Sabbath in the ten commandments, and the Saviour's words in reference to it were also urged. The Reverend doctor proceeded to discuss the subject of legislation to protect the day, how far it should go, and on what grounds it should proceed. He came to the conclusion that the ground was not simply the general good of the community as

learned by the light of nature, but, along with this, the law of God bearing thereon. He believed that the well being of the state is bound up with the presence in it of an earnest, healthful, vigorous religious life, and he was fully assured that the allowance of excursions and the practice of games and sports on the Christian Sabbath would lower the tone and impair the force of religious life all over. He believed that the strict observance of the Sabbath would only make our secular occupations and amusements a source of greater pleasure to us in the days when they are appropriate.

TORONTO PRESBYTERY.

The Presbytery of Toronto held its regular meeting at East Toronto, in order to deal more practically with the resignation of Mr. J. R. Johnston, the minister of that congregation. When the Presbytery assembled a letter from Mr. Johnston was read intimating that he had concluded that in the interests of the congregation he would ask that his resignation be accepted. Amid many expressions of regret from members of Presbytery, who one and all expressed the greatest confidence in Mr. Johnston, and regret at the unfortunate chain of circumstances that have led him to take this course, the resignation was accepted and Mr. J. McL. Scott was appointed Moderator of the vacant charge.

In view of the meeting of the General Assembly, which begins on the 7th of June, it was agreed to hold the next regular meeting of the Presbytery on Thursday, the 2nd day of June, in the usual place, and to set apart the evening of that day for a special sederunt for the Licenture of students. The Moderator will preside at this meeting, and will formally license the candidates and deliver an address. Addresses will also be delivered by the Rev. Principal Caven upon "The Office of the Christian Ministry," and by Dr. Milligan upon "The Functions of the Ministry." The meeting promises to be a most interesting one, as there are seven candidates for licensure among them the most brilliant students of the year.

The congregation of Fern Ave. presented a most harmonious call addressed to the Rev. S. G. Graeb, minister at Port Dalhousie, which was sustained and transmitted to the Presbytery of Hamilton. It is expected that Mr. Graeb will accept the call. The resignation of the Rev. R. J. Sturgeon, of Queensville and Ravenshoe, was accepted and the Rev. A. L. Macfadyen was appointed Moderator of the vacant charge. After very long and earnest deliberation it was agreed to lay upon the table the Overture dealing with the supply of vacant charges, but the matter will come up in another form at the next meeting of the Presbytery, and will in all probability yet reach the Assembly. It was also agreed to consider the Remit upon the Committee on Estimates at a later meeting of the Presbytery. The Draft Constitution for the formation of Missionary Associations in Congregations was submitted, and will be finally determined at the next regular meeting of Presbytery.—R. C. Tibb, Clerk.

SYNOD OF TORONTO AND KINGSTON.

The following is the programme of the Conference to be held in the Presbyterian Church, Cobourg, on May 9th and 10th:

MONDAY EVENING.—Rev. Dr. Milligan, presiding. 7.30—Devotional Exercises; 8—Address—"The Spiritual Life of the Church," Rev. John Neil, B.A.; 8.30—Address—"The Spiritual Life of the Church as manifested by the Sabbath School and Young People's Societies," Rev. Wm. Patterson; 9—Discussion—Rev. H. Gracey, Leading.

TUESDAY MORNING. Rev. J. A. Grant, Presiding. 9.00—Prayer Meeting—Subject, "Occupy till I come"; 9.45—Conference on "The Power of the Pulpit; Is it losing or gaining?" Introduced by Rev. M. McCallivray, M.A.; 10.45—Conference on "The Influence of the Home in the Work of the Church." Introduced by Rev. T. J. Thompson, M.A.

TUESDAY AFTERNOON.—Mr. J. R. McNeillie, presiding. 2.30—Devotional Exercises; 2.45—"Our Home Missions, including the Klondike, Rev. Dr. Robertson; 3.15—"The Augmentation Fund," Rev. S. Houston, M.A.; 3.45—"Our Foreign Missions," Rev. Norman Russell, B.A.; Returned Missionary; 4.30—Discussion.

GENERAL.

Rev. W. A. Cook, Thorold, leaves for Europe on May 13th.

Morpeth Presbyterians have secured the services of Mr. T. R. Robinson, of Knox College for the spring and summer months.

Mr. J. J. Brown, licentiate, has accepted the call from Bothwell, Florence and Sutherland's Corners, and will be ordained and inducted on May 10th.

Rev. Gustavus Munro, M.A., of Harriston, has received a unanimous call to Zion church, Ridgetown, the stipend promised being \$1,000 and a free manse.

Rev. Thomas Fowler, of St. Matthew's church, Halifax, has been granted three months leave of absence. Rev. W. M. Fraser will supply his pulpit.

The contracts for the alterations on St. Andrew's church, Perth, have been awarded and work will be commenced very soon. The estimated cost is \$9,084.

Rev. W. G. Hanna, Mount Forest, occupied the pulpit of Chalmers' church, Elora, on Sabbath the 24th. Rev. Mr. Munro, of Portage la Prairie preached in Knox church, Elora, the same evening.

Strong efforts are being made to persuade Rev. Thomas Wilson, pastor of King street Presbyterian church, London, to withdraw his tendered resignation. A congregational meeting has been called for the evening before the meeting of Presbytery when it is hoped an amicable settlement may be made.

Rev. A. McD. Haig, late of Glenboro, Man., was inducted pastor of the Smithville Presbyterian church, on the afternoon of Tuesday, the 26th inst. Rev. W. M. Cruickshank of St. Ann's, Moderator, presided; Rev. J. G. Shearer, of Hamilton, conducted and preached the induction sermon; Rev. Dr. McIntyre, of Beamsville, addressed the pastor, and Rev. John Muir, of Grimsby, addressed the people. In the evening a reception was held.

On Tuesday, the 26th inst., Rev. Mr. Bremner, B.D., a recent graduate of Montreal College, was ordained at Sonya, Ont., and inducted into the pastoral charge of St. Andrew's church. The induction sermon was preached by Rev. Mr. McDonald, Beaverton, and Rev. A. Currie, a former pastor of the congregation, addressed the minister. In the evening a reception was given, when Mr. Bremner received a very hearty welcome.

At the congregational meeting of Guthrie church, Harriston, held recently for the purpose of considering the basis of union drawn up by the joint committee of Knox and Guthrie churches, the basis submitted was carefully discussed clause by clause and unanimously adopted with the exception of the fourth clause, which deals with the selection of the church to be chosen as a

A MISSIONARY'S WIFE

Interesting Letter from India A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgou, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea and indigestion, biliousness, etc.

permanent place of worship. This clause recommended that the congregations worship alternately in each church for six months. At the end of that time a vote of the united churches was to decide which church should be selected. The amendment made to this was that, instead of the congregations themselves deciding the question, it should be left to arbitration by a board of disinterested men. On the acceptance of this amendment by Knox church it was agreed that the basis be printed, a copy given to each member and a ballot taken on the question.

Rev. A. W. Macleod, Ph.D., for the past thirteen years pastor at Thorburn and Sutherland River, N.S., passed away on the evening of Tuesday the 26th April, aged 50 years. He had been in failing health for over a year, and his death was not unexpected. Dr. Macleod was born near Earlston, N.S. His first charge was Parrsborough, and from there he was called to the united congregations of Durham and Green Hill, where he remained but a short time accepting the call to Thorburn where he was inducted May 26th, 1885.

Rev. J. A. Sinclair, late of Spencerville, was dedicated the fourth missionary to the Klondike in St. Andrew's church, Ottawa, on Thursday evening last. Rev. Dr. Cochrane, of Brantford, presided, while with him on the platform were Rev. Dr. Moore, Rev. Dr. Robertson, Rev. Dr. Stewart, of Brockville; Rev. W. T. Herridge, Rev. D. M. Ramsay, Rev. J. W. H. Milne, and Rev. Mr. Sinclair. Dr. Cochrane explained the object of the meeting and then proceeded to review the work of the Home Mission Committee. He spoke of the opening of the Klondike and of the need there for missionary work and said that the choice had fallen on a suitable man in Mr. Sinclair. Rev. Dr. Stewart, of Brockville, followed on behalf of the Brockville Presbytery, and for Mr. Sinclair, who was suffering with a severe cold. Dr. Stewart said the Brockville Presbytery was conscious of the great worth of Mr. Sinclair and realized the loss to the Presbytery caused by his departure. Rev. Dr. Moore followed with an address in which he spoke of the kind of man needed for ministerial work. Three qualifications Dr. Moore mentioned were capability for growth, courage, and distributive power. Rev. Mr. Herridge and Rev. Dr. Robertson were both listened to with great interest. Dr. Cochrane, on behalf of the Committee, presented Mr. Sinclair with a Bible. Mr. Sinclair replied in a few words, stating that he realized what was before him but that with God's help he would go on. He was not fearful of the future and felt certain he could, with Divine assistance, succeed.

"THE NICK OF TIME."

That phrase, "in the nick of time," has become current to express the very acme of timeliness. A reprieve for the condemned on the scaffold, the restoration to life of a body seemingly drowned; the opportune grasp of the hand to the man slipping into an Alpine crevasse; these and scores of other instances occur to the mind in illustration of help that comes pat to the need, as an actor responds to his cue. Just as timely to many a sufferer from diseases rooting in the blood, has been the help and healing of Ayer's Sarsaparilla; a hand outstretched to save; a reprieve from death at the eleventh hour. Send for Ayer's Curebook and read the "story of cures told by the cured." This book contains 100 pages, thirteen half-tone portraits, and is bound in Royal Holland. Sent free on request, by J. C. Ayer Co., Lowell, Mass.

A HANDSOME BOOKLET.

It is not often that we find business and art going hand in hand. The exception, however, comes to us in the shape of a beautiful little booklet from the well-known Insurance Co., the North American Life. The company have made the occasion of their Annual Meeting and their removal to their new home on King St. the occasion of this publication. It is in every respect first-class and artistic, the quality of paper, style of type and get up being excellent. The descriptive matter of their new home has

been very carefully prepared by an expert, and is beautified by numerous illustrations, not only of the building and its interior, but of the various offices, with excellent portraits of their occupants. The one upon page 37 is particularly good, the President, Mr. J. L. Blake appearing in the foreground with the Medical Director, Managing Director McCabe, and Secretary Goldman surrounding him.

A NARROW ESCAPE.

A Wiarion Lady Who Was Near the Dark Valley.

Her Trouble Began With Swelling of the Glands. This Was Followed by General Collapse and Heart Weakness—Doctors Said She Could Not Recover. But To Day She is Enjoying Good Health.

From the Echo, Wiarion, Ont.

Mrs. Jas. Overand, who lives in Wiarion, makes the following statement in regard to a remarkable cure effected by the use of Dr. Williams' Pink Pills for Pale People:—"I am 30 years of age and have lived in Wiarion for the past six years. Previous to this I, with my husband, who is a stone-mason, were residents of Chesley. About four years ago there came a swelling on the right side of my neck which as the time went on until in about six months it had grown as large as a goose egg. I consulted a physician and he lanced it. This physician diagnosed my case as enlargement of the glands, and said I would get well after it was lanced. This operation gave me temporary relief, but it was only a short time before the lump again began to grow and in six months I was worse than ever. In the meantime I had been prescribed for by different physicians and taken several patent medicines, but none of them gave me more than temporary relief. About three years ago I left Wiarion for Chesley thinking probably a change would improve my health. I consulted a physician there and he said the trouble was incurable and might end fatally. Discouraged I returned to my home in Wiarion, much worse than I was when I left, and believing I had come home to die. Before I left for Chesley I had been attacked occasionally with fainting spells; on my return these occurred more frequently and of longer duration. With the least excitement I would faint dead away. I had become very weak and could scarcely walk across the floor and felt myself growing worse every day. I again consulted the local physician and this time he said it was spasms of the heart and that I would not live more than a couple of days. While lying in bed a lady of the town visited me and advised me strongly to try Dr. Williams' Pink Pills. I thought it useless but I was ready to grasp at any means of promised relief, and so commenced to use them. Before the second box was completed I felt myself getting better and before I had finished my seventh box I was able to go about and do my work. I continued them until I had used fourteen boxes, when I was completely cured. The swelling has left my neck and I am now as well a woman as I ever was in my life. I make the above statement voluntarily, believing it my duty to that which has saved my life and will if necessary make an affidavit to the above facts at any time."

A depraved condition of the blood or a shattered nervous system is the secret of most ills that afflict mankind, and by restoring the blood and rebuilding the nerve. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden and speedily restore the rich glow of health to pallid cheeks. Beware of imitations and substitutes alleged to be "just as good." Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.