

**Pages Missing**

# The Presbyterian Review.

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## OVER LAND AND SEA.

The Chairman of the Board of Management of Knox College has just issued a circular to the ministers of the Church, calling attention to the fact that at this date the Ordinary Fund is in debt to the alarming extent of \$8000.00. He asks ministers and sessions to take up a special collection, on behalf of the Fund, on Sabbath, the 26th, inst., so that the amount may be forwarded to the Agent of the Church, before the 30th April, when the year terminates. Under any circumstances, it is important that the year should be ended free from debt. It is especially of importance this year, in view of the action of the Board in nominating two new Professors, and asking the Assembly to elect these. We trust that every minister will respond to the appeal of the Chairman. The College has countless friends throughout the whole country. Now is a fitting time to show their practical interest in the work and welfare of the institution, by liberal and hearty contributions, towards the removal of this indebtedness. Will not many of those, without waiting for a special Sabbath collection, in their respective Churches, forward a liberal offering directly to Rev. Dr. Warden, Toronto?

We learn that the Protestant Church has been in Korea for just ten years. During that time it has laboured to some purpose, as the following statistics will show:—

Regular congregations....	42
Out-stations .....	20
Communicants.....	523
Catechumens.....	567
Sabbath-schools.....	9
Sabbath-scholars.....	455

Six of the churches are ministered to by native pastors; and during the past year contributions have been made to the amount of over one thousand dollars. The oldest Presbyterian church, organized in 1887, has a membership of 156.

During the week in June given up to entertainment of the Presbyterian visitors in Glasgow, the university and the city authorities will be engaged in doing honor to Lord Kelvin, whose jubilee as professor of natural philosophy will then be celebrated. There are few professors who live to attain their jubilee, and still fewer who attain the eminence of Sir William Thomson, now Lord Kelvin. His part in laying the cable between Britain and America is well known. His practical services to science, and more especially his numerous electrical inventions, have justly extended his fame.

More and more there is growing up a disposition among parents, says Bishop Potter, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French or German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of God's holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway flying to

an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day.

One of the features of the Glasgow pulpit, this last season, has been the program of lectures to young men delivered by Dr. Stalker in Free St. Matthew's. There are preachers who pander to the love of the sensational, but Dr. Stalker, like Principal Caird, delights in appealing to the religious intellect of his hearers. The course is entitled Religious Psychology, or the Religious Use of the Powers of the Human Mind. The Body, Soul and Spirit, the Temperaments, the Five Senses, the Memory, Imagination have been separately dealt with, and the interest awakened has justified Dr. Stalker's belief that congregations relish good hard thinking when the results of it are stated clearly and intelligently.

Dr. Dawson Burns, in his annual letter to the *Times*, states the Drink Bill of England for 1895 as £142,414,812, more than four millions sterling higher than last year. In significant contrast to this enormous expenditure on drink is the amount spent by this Christian country in spreading the gospel of Christ throughout the world. Including the contributions of Roman Catholics to their foreign missions, it is less than £1,400,000, or not one-hundredth part of the expenditure on intoxicating liquors. In other words, every family of five persons in the United Kingdom spends, on an average, £18, 3s. 10d. annually on intoxicating drink, and only 3s. 6d. on foreign missions.

Tuesday, 7th January, says the Jamaica *Presbyterian* was a day never to be forgotten in the annals of the East Indian Church. There have been services held in other parts of the island conducted in the Hindi language, but the high honour of having the Sacrament of the Lord's Supper dispensed for the first time to a company of East Indians who profess faith in Jesus Christ belongs to the Church at Paul Island. The Rev. William F. Martin, M. A., late of Rajputana, who was welcomed on the spot by five ministerial members of the Presbytery, conducted the entire service in the language of the people. It was a memorable sight. The earnestness with which they listened to everything said, the eagerness with which they regarded everything done, and the reverence with which they partook of the elements was very marked. As the large audience separated, the uppermost feeling in every breast must have been thankfulness that this work had been so manifestly owned of God.

By the last census of India the total population is 287,223,431, or about one sixth the world's population. Of these, seventy-two per cent., or 207,000,000, are classified as Hindus, 57,000,000 are Mussulmans, 7,000,000 are Buddhists, and 2,000,000 Christians. Of the 15,000,000 who are returned as "literate" and "learned," approximately three quarters of a million only are females.

# The Presbyterian Review.

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Toronto, April 23, 1896.

## Church Union In Scotland.

A CRISIS has been reached in a series of negotiations between the Presbyterian Churches of Scotland as to a basis of re-union, in which the Presbyterian world has been greatly interested. Two years ago a few of the most distinguished and representative men of the Church of Scotland, Free, and United Presbyterian Church met "to talk unreservedly of the union of the three Churches, . . . on the understanding that all matters on which they differed should be fully discussed." Among established churchmen who entered into it were Professors Flint and Charteris, Drs. Marshall Lang, Cameron Lees, Archibald Scott, Alison, Blair and Pagan; Sir Ralph Anstruther, Bart.; Mr. J. A. Campbell, M.P., and Sheriff Cheyne. The Free Church was represented by Drs. Candlish, Ross Taylor, Norman Walker, Bannerman, Revs. J. M. Sloan, R. Howie, with Sir Thomas Clark, Messrs. Taylor Innes, J. M. M'Candlish, etc., and the United Presbyterian Church by Drs. Calderwood, Mair, MacEwan, Henderson, Kidd, and others. After meetings and discussions the following resolutions were arrived at, showing that the negotiations have not, thus far, been successful.

1. Its warm gratification at the brotherly spirit which has all along characterised its discussions, and at the large amount of agreement which has been revealed in regard to important principles.

2. Its deep regret at finding itself *unable to agree upon a basis* for an incorporating union between the three Churches.

The State connection was found to be the chief, and indeed, almost the only important obstacle in the way of a scheme of union which would be acceptable to all. Each of the three Churches submitted a carefully prepared statement of its position, statements which may prove historically valuable in any future similar negotiation. For the Free Church, Professor Candlish maintained that "in her legislative action the Established Church has no power to refuse Parliamentary control even in spiritual things." On the other hand, Dr. Alison, on behalf of the Established Church holds "that the spiritual independence of the Church has not been violated by the Civil Courts." "That the Church and the State have distinct spheres" is the contention of Dr. Mair, representing the United Presbyterian Church. It is most interesting to follow the argument, the more so that it affords an insight to the positions held by the Churches concerned in the negotiations, with respect to the establishment or Church and State principle. It also shows how small the difference is on essentials between the Free Church and the United Presbyterian. Union between these two great Churches ought not to be impossible. If the Free Church, which historically holds by the establishment principle cannot now accept State connection as an element of a reconstructed

church, she has travelled far in the direction of voluntarism since 1843, and if she has carried the sentiment and convictions of her people with her in this "u-p-ward" journey, it would seem strange should no basis of union between them be devised. The negotiations just closed are likely to draw these two kindred Churches still closer. In substance the Free Church argues thus: "The civil establishment of the Church has always been perilous in Scotland and elsewhere; that when Christians are divided into denominations differing in their views, it is not the duty of the State to decide for the people which is most Scriptural or true, or to give any one of them ascendancy over others on the ground of its possessing the majority; and where it has done this (as in our own country it did openly on intolerant principles), it is its duty now to solve the difficulty it has created by returning to principles of equal treatment." To which the Established Churchmen reply "that Christ is the Head of the State, that the State ought to be Christian, and ought to promote religion and righteousness. They then go on to propose a federation of the Churches. The Establishment principle is not made a term of communion in any of the Churches. Why not cease contending for or against it? Why not stop all contention and agitation, and be silent with respect to it? On that condition, they propose federation and co-operation with a view to ultimate union in a national Church."

It would have been too much to expect that voluntarism and Stateism could join hands in a federation, and as above stated the negotiations failed in their direct object, but it was surely well that the ablest men in the three Churches should come together and confer in the brotherly spirit in which they did, and although for the present the prospects of the union of the three Churches may not have been hastened by the conference, it may be that good seed has been sown which will at some future time bring forth fruit in the desired direction.

## Remembered in Canada.

A minister who is still remembered with kindly feelings in the Canadian Church, and whose brothers are respected members of the ministry here, Rev. Andrew MacDonald Tait, was elected Moderator of the General Assembly of the Church of New South Wales at the Annual meeting last month. The following brief sketch from the *Sydney Presbyterian* will be read with interest by many of his old friends:—

The Right Rev. Andrew MacDonald Tait is a native of the county of Caithness, the farthest north county of Scotland, and of the parish of Halkirk. He has sprung from a race which was distinguished for generations for their piety and devout zeal for the glory of God. One of these, Kate Tait, is honorably mentioned in Dr. Kennedy's book "The men of the North." His parents were highly respectable, though not rich (although it was said they ought to have been). Educated at the parish school, he afterwards went to the Edinburgh University, where he attended three sessions. Removing to Glasgow, he attended one session. Afterwards he attended the Divinity Hall of the Free Church in Glasgow for four sessions. Licensed by the Presbytery of Glasgow in 1868, he was sent to Canada in October, 1869, by the Colonial Committee of the Free Church. In March, 1870, he was ordained and inducted by the Presbytery of Ottawa at Bristol, Quebec. Here he remained for nearly three years, working successfully; but finding the climate in the winter season too severe, he was

transferred to New Zealand. Mr. Tait was here settled at Coromandel, where he gathered a congregation and built a pretty little church, opening it free of debt. Finding the field very contracted, and feeling he was able to occupy a larger one, he came across to New South Wales, and about two months after he was inducted at Newtown. After being here about two months, a call was sent to him (wholly unsought) from Goulburn, which he accepted, and where he has remained ever since. Mr. Tait has two brothers in the ministry—one in the city of Quebec and the other in British Columbia.

"Old and Faithful."

Writing to the *Presbyterian Witness* Halifax, "Observer" makes the following strong plea in behalf of the Aged and Infirm Minister's Fund, which we reproduce in the earnest hope that it may add point to our words of last week in the interest of one of the most deserving Funds of the Church:—

"This fund is one which claims the cordial support of every member of the Presbyterian Church in Canada. Its object should commend it to the mind and conscience of every member of the church; for it is to provide the means of livelihood for ministers who, after arduous service, find it necessary, on account of age and infirmity to retire in the regularly appointed way from full work. If this fund were as well supported as it deserves it would cheer the Lord's servants in their declining years, and help them in bearing the burdens of life. Any minister, however long and faithfully he may have served can, on his becoming an annuitant, draw annually, only two hundred dollars. This is a very slender sum to live on, too slender surely! But we are in danger of falling short even of the \$200. It should, for the honor of the church, the glory of its adorable Head, and in justice to His aged servants be increased without delay to \$400. A person who has served his country faithfully in any of its important trusts is treated by the state with generous consideration. The judge who, during his days of active service enjoys a liberal salary, receives on his retirement at least half the former amount per annum.—The military officer who has given the best of his years for the defence of his country, retires not on a paltry sum which will barely keep the wolf from the door; but on half of his former pay,—and so with custom house officers and others. Are the soldiers of the Cross of Christ, who have born the heat and burden of the day until they have lost health and strength in their endeavors to rescue the perishing, and to feed the lambs, and the sheep of Christ's pasture, to be regarded with less favor by the church than the state extends to its servants? The writer would humbly suggest, that all the ministers of the church who have not yet given their cordial and hearty support to the fund, do so as soon as possible; because it will then appear to every member and adherent of the church that she means business, and that there is to be no half-heartedness about the matter. In view of the pressing needs of the fund, through the increasing demands upon it, and the evils of delay, it is devoutly to be hoped that as soon as possible such a determined and united effort shall be put forth by all the members and active workers of the church as shall with God's blessing, make that scheme a decided success."

New Hebrides Missions. "Progress all along the line," was the significant and gratifying expression made use of by the Convener of the Foreign

Mission Committee of the New South Wales Church, with respect to Missionary effort in the New Hebrides.

**Pray For Armenia.** From the headquarters of the Evangelical Alliance in London, a call is made to Christians throughout the world to unite in prayer every day during the week commencing April 26th, for Armenia.

**Too Late: Too Late.** We regret to state that the listed results of the examinations in the Higher Religious Instruction course came to hand too late for publication and that consequently through the fault of some responsible person, our readers and the competitors will be deprived of the information the lists contain. This is to be the more regretted as the good work of the Committee deserves the widest possible publicity.

**Alliance of Reformed Churches.** The announcement for the meeting at Glasgow of the Alliance of the Reformed Churches holding the Presbyterian system, has been issued. The statement is in the usual form, the chief items to delegates being the dates. The reports from the different committees must reach the General Secretary by the 20th of May. Copies of addresses must be sent to the General Secretary not later than the 18th of June, and MSS. must not contain more than 2,000 words, to secure printing in extenso in the report. Delegates should address their mail to the care of the General Secretary, Free Church College, Glasgow, after the 18th of May. The meetings will be held in St. Andrew's Hall from the 17th of June until the 26th. On the 17th there will be a great municipal reception, and on the 20th an excursion on the Clyde. The usual hospitalities will be provided.

**A Minister's Privilege.** A case has been disposed of recently in the Civil Courts of Quebec, which throws light on the privileges enjoyed by priests and Protestant clergymen when called upon to give evidence in court. In the case referred to, the Rev. Abbe Dubuc was called as a witness, and he refused to reveal a conversation he had had with the defendant, on the ground that the conversation was a professional secret having taken place while he was acting as spiritual adviser to the defendant. The Abbe's refusal was taken into consideration, and he was sustained by the judge. The precedent which guided the judge was a similar decision in a case involving the same principle, in which a Protestant minister refused to reveal what had been told to him as a professional secret, and in which the judge held that it was the minister's duty not to reveal facts, a knowledge of which had been so obtained.

**The Depression in Church Funds.** At the recent meeting of the General Assembly of New South Wales, the report of the Sustentation Fund showed that owing to the continued strain in financial affairs no special effort had been made on behalf of the Fund. The receipts amounted to £29,058 10s 2d, which, despite an additional sum of £1,000 from the Berry bequest, was £225 less than that of the previous year, and the expenditure to £29,042 9s 5d, leaving a balance of £16 0s 9d. The decrease in the amount received from congregations was £991 17s 9d. The capital remained as at the last balance, £7,853 8s 9d. The aid given by congregations paying a stipend of £300 and over had receded £37, and amounted to £136 14s 5d. The aid distributed among eighty-five congregations amounted to £1,548 5s 4d, as against £507 8s 6d distributed among seventy-seven congregations in 1894; but, unfortunately, the stipends of aid-receiving ministers had not materially increased owing to the diminution of receipts from the congregations themselves.

## Thinking On Religious Truth.

The habit of religious meditation needs encouragement. In the past, Christians apparently used to reflect more about the great truths of the gospel, in itself and its practical applications, than most of them do now. This is partly due to the enormous multiplication of topics of interest in modern times, because of the more rapid and comprehensive facilities of intercommunication, the abundance of publications and the advance in valuable knowledge of many kinds. Then religion had nothing like as many competitors as subjects of thought as it has now and men were not so much tempted, as at present, to superficial reflection.

Meditation upon spiritual truth is essential to a substantial and symmetrical Christian growth. It is as important in religious matters as in technically scientific, for example. It has its delights and its rewards yet it involves honest effort. It offers the most alluring and interesting themes and no other sort of reflection equally expands and ennobles the mind. He who possesses only humble natural abilities but who trains himself to meditate earnestly upon divine things soon surprises others by the freshness and force of his comments.

Prayer is the best accompaniment and aid to such reflection. Well chosen devotional reading also proves suggestive and stimulating. Study of the Bible itself is at once necessary and natural and is full of increasing enjoyment. Conversation with Christian people, especially those of experienced and ripened piety, is an important help. And when one has formed, or desires to form, the habit of religious meditation, it is of much advantage to set apart a regular portion of time to be sacredly reserved for it.

Such reflection is most fruitful when guarded from too wide a range at a given time and when concentrated upon one's self so far as to promote self-enlightenment and spiritual improvement. It is our best opportunity of comparing ourselves with our great Example and of discovering how to become like Him. And one notable result of it is that many a puzzling subject is cleared up. New points of view are suggested. Mysteries somehow solve themselves reasonably. The divine Spirit keeps the promise of God to His own and real revelations come to us which are of present and eternal value.

## Unseen Protection.

A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. But all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountain full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." "The Lord shall preserve thy going out and thy coming in, from this time forth, and even for ever more."

"Though now unseen by outward sense,  
Faith sees Him always near;  
A guide, a glory, a defence:  
Thou, what have you to fear?"

## Overwork.

It is not work that kills: it is worry. It is not work that breaks down the health, it is overwork. And probably more women yield to this form of prostration than men. They have not been long enough harnessed to the world's chariot wheels to have learned to shirk. They work while strength holds out, and if they hold a responsible position, they are apt to feel that they are indispensable there, and so cling to it alone instead of

asking others to share it with them; or training younger persons to be ready to step into their places when the time comes for rest. One of the best lessons, health-wise, for capable men and women to learn is that there are "just as good fish in the sea as ever were caught." It may sound like an inappreciative sentiment, but it is magnifying the human race at large, though it may seem to belittle the individual. No man or woman is indispensable. The world is not made on that plan. Therefore the busiest person may pause to breathe, and so be able to live the longer and work the harder. For, though a wise Providence supplies the needs of humanity as they occur, yet the process of adjustment of new men to new places is not easy; and those who are doing important work should so order their lives that changes shall not come oftener than necessary.

But how often people forget this, and burdening themselves with work enough for several shoulders, sink at last under the heavy load! It is but a little space of time since a noble woman gave away her life in this fashion—a sacrifice to overwork. To-day, too late, three or four people are carrying the heavy load she tried to carry alone.

As we look over the country and study various institutions, we wonder what will happen when the overworked and overworried heads fall, as they must sooner or later. People are raised up to succeed them; but what a pity to lose precious lives and experience simply because the labor was not divided sooner!

One sees the same thing in homes. The patient mother is cook, nurse, maid of-all-work, till she drops in her place. Then a housekeeper, a maid and a nursery governess are found necessary to make good the absence of the busy hands; but no hired service can fill the void in the home and the hearts.

It is economy to spend money in home, office, institution, if it will lessen the strain of head and heart, divide the labor and lessen the care.

## A Sermon.

Taste in sermons, we are glad to believe, is improving. Congregations are not nearly so willing to tolerate the babyish trifling with texts which Dr. Parker once satirized by a sermonic parody of "Old Mother Hubbard." But the old style is still not quite extinct. There is a fine example in a sermon "outline" by a Congregational minister in the *American Treasury of Religious Thought*. The text is, "The woman then left her water-pot" (John iv. 28). He thus expounds:

"She left her water-pot because she forgot it. Forgot it, as you and I forget. Forgot it, as you, perhaps, forgot to put the lighted match to the shavings and kindlings and wood which you had adjusted, and wondered why the fire did not burn. Forgot it, as you did, when you forgot to mail your letter. Forgot it, as you did, when you carried the ash-pan to the horse or emptied the dish of oats on the ash-heap. I knew a minister who actually dismissed his congregation at the close of the morning sermon, entirely oblivious of the communion-table spread in his very presence. Henry Ward Beecher declares that he three times went to the office one morning and enquired for his mail, each time forgetting to deposit his letters, which was his real errand to the office. Both of these men were completely swayed by the thoughts of the moment, and forgot everything else. So with this woman. There was no special need of mentioning the water-pot, except to show her forgetfulness of it. The water-pot had nothing to do with the story otherwise. Whatever of interest attached to it before had vanished now. She forgot the water-pot."

Did any of the congregation wish that a water-pot could have been emptied over the preacher?

## Distinctions Of Character Confused.\*

BY REV. ADDISON P. FOSTER, D.D.

HOW DISTINCTIONS OF CHARACTER ARE CONFUSED.

Christ's twin parables of the Tares and the Drag-net set before us a fact patent to all, that under certain conditions it is not easy to distinguish between good

\*A Meditation based on (Matt. xiii. 24-30, 36-43, 47-50); in the Bible Study Union Course on "The Teachings of Christ."

and bad character. The kingdom of God is rapidly extending over the earth, but who are in it? Those of course who are the true followers of our Lord. But who are they? Church-membership is no certain indication. Professions are cheap and unreliable. The outward appearance is deceptive. It is sometimes denied that there is any sincerity in religion, because every once in a while some man in whom we had trusted falls like a landslide from his height, whelming others in his ruin.

Some find great difficulty in this fact. They lose their faith in religion, they become misanthropic. Others are led astray by the fact. The unworthy seems to them worth, they trust him, admire him, and imitate him.

Why is there such confusion of distinctions? Why are the good and the bad at certain stages of their life so much alike. The answer is plain, "an enemy hath done this." It is a device of Satan to sow tares with the wheat—tares that look so much like the wheat that for a time it is almost impossible to distinguish between them. Evidently this device, if it can be carried out, will work to the great hindrance of Christ's cause. Nothing is more helpful to the growth of His kingdom than that its advantages be clearly seen. The kingdom is judged by its citizens. If they are manifestly superior, the kingdom will rapidly advance; if they are apparently no better than other men, it will fail to commend itself and will languish. It is a master-stroke of Satanic policy to influence bad men to live in such a way that they are mistaken for good men. The world is full of jeers at the church because on the one hand so many are in the church who prove to be utterly unworthy, and because on the other hand so many are in the world whose character temporarily appears as excellent as that of many in the church. The tares and the wheat grow up side by side alike in appearance and long indistinguishable. There is a radical difference between them but a difference that lies within, not outwardly, and for a long time it is unrecognized.

#### HOW DISTINCTIONS ARE MADE CLEAR.

We are naturally irritated by such a confusion of characters and try to make it impossible, but we fail. This confusion in distinctions is found in every church and in every Christian community. Wherever Christ sows the good seed of Christian character the evil seed of hypocrisy or of superficial imitation is manifest. Christ warns us against any attempt to root out the false from the true by violence. He does not forbid church discipline, for this is enjoined elsewhere. He does not forbid watchfulness against the sowing of tares. On the contrary there is a covert rebuke in the words "while men slept" at the carelessness which allows man's adversary to sow evil seed. But he does forbid any effort at separation which may root up the good with the bad. An act of discipline that will stir up strife is to be avoided. Any form of persecution which is sure in the heat of passion to injure the good while the bad are punished is unquestionably wrong. We cannot fail to notice that to a lamentable extent the distinctions of character are often obscured, but this does not justify us in a quixotic crusade against all who may seem to us to wear Christ's name unworthily. We may easily make mistakes. We may misjudge true worth. We may confound the good with the bad, and by our harshness root up worthy character when it is of the Lord.

The distinctions of character are sure to be made clear in time. We have only to let the character grow. The real difference lies in a principle of life within, and this life-principle, as the years slip by, shapes the outward conduct more and more until at last the distinction of character is perfectly plain. "By their fruits ye shall know them." The difference between the tares and the wheat becomes more and more manifest as each advances toward inactivity. Character in fruit shows what it is.

However much the distinctions of character are obliterated to-day, they will certainly be made clear at the day of judgment. "Then shall the righteous shine forth as the sun in the Kingdom of the Father." No man of evil character need congratulate himself because he is mistaken for an upright man to-day. The judgment is approaching and that day shall make manifest what he is.

More than this. On that day there shall be awards based on the character that has been so long hidden or dimmed to our sight. Not only shall distinctions be sharply drawn and it shall be made plain who is good and who is bad, but also every man shall receive his just deserts and the hypocrite shall be punished.

Christ follows the parable of the tares with that of the drag-net for a double purpose, first to emphasize the great truth he had just been teaching, and second to advance an additional thought. The drag-net is to be cast and the fish brought in though it is certain that some will be bad while others are good. No matter though God's people and the worldlings are often mistaken one for the other, no matter though sneers and unbelief are common in consequence, we must go right on, gather all we can into Christ's kingdom in a profession of loyal allegiance to him, and wait till the judgment for a correct discrimination between a Christly and an evil character.

#### Enterprise in Propagating Crime.

The following article copied from our contemporary, *The Church Evangelist*, will we think meet with the approval of our readers:

We have no doubt that the moral sense of a vast number of people received a real, though perhaps unconscious shock, when they saw it placarded on the walls that the *New York Journal* had paid \$6,500 for Holmes' confession of no less than twenty-seven inhuman murders—that moral sense was still further shocked when on opening one of their leading morning papers, they saw the same announcement displayed, and credit claimed for the enterprise which had secured the sole right of publishing this atrocious document in Canada. It does seem that even the, hitherto, respectable press is degenerating into a readiness to prostitute itself to scatter broadcast among our young people the most polluting literature if only it can make money out of the transaction.

The fact that such a confession has been sold—and sold for such a price, at once awakens the suspicion that it is not genuine, that whole patches of it are probably mere fiction, and that the whole truth of this monster's fiendish crimes has not been told. But whether true or false it is monstrous that the polluting narrative of such crimes should be scattered broadcast in the uncontaminated homes of our people. It is a well-known fact, that crime is suggested by, and is the direct result of, the knowledge of crime, while the half insane tendencies to evil, that lie dormant in many natures are roused into deadly activity by the suggestiveness of such narratives, as have been circulated far and wide to-day. They just like a match to the tinder, and account for the sequence and fashionableness of even the worst kinds of crime. But apart from this danger, how does it blunt and debase the moral sense of young people to read such narratives of human wickedness. We know that it is urged in justification of the course that is now being pursued, by even leading journals that the knowledge, and the, at least implied condemnation of such crimes has a deterrent effect. Statistics however prove that it is not so; that crime begets crime. And that a corrupted mind will soon manifest itself in a corrupted heart, and then a sin stained life. There was practical wisdom in the illustration of the old farmer, who when he heard certain clergymen discussing the question, as to whether it was not wiser to let the young know the evil of the world, that they might be on their guard against it, said "Well, sir, I don't know but you know how careful the trainers are, not to let the young hounds smell anything foul, it spoils the keenness of their scent." It needs no application. It is clear that unless the conscience of journalists can be touched by higher considerations than those of money making and refrain from the publication in detail of the ever increasing catalogues of fraud, and forgery, and arson, and rape, and murder, the government will have to take the matter in hand, and provide some censorship, that will protect the rising generations from such pestilent poison as is being injected into their minds day after day and week after week.

## The Sabbath.

### LED HOME.

BY MARGARET VANDEORFET  
Cardinal Newman, 1890.

By many different roads, the weary feet  
Of God's true followers find their home  
at last,  
How glad must be their welcome, how  
complete  
Their loyalty to Him, Who through  
their past  
Has led them, as a Guide through des-  
erts vast.

True Soldier of the Cross, whose brave  
heart burned  
With love for Him, thy leader and thy  
Might,  
Thou, to whom all true hearts of sol-  
diers turned,  
Though differing creeds, and differing  
codes of right,  
Hast found thy home, led by the kindly  
Light

### THE MASTER'S PRESENCE.

Lo! amid the press,  
The whirl and hum and pressure of my  
day,  
I hear thy garments sweep, thy seam-  
less dress,  
And close beside my work and weariness  
Discern Thy gracious form, not far  
away,  
But very near, O Lord, to help and  
bless.

The busy fingers fly, the eyes may see  
Only the glancing needle which they  
hold.

But all my life is blossoming inwardly,  
And every breath is like a litany;

While through each labor, like a thread of gold,  
Is woven the sweet consciousness of Thee!

—Susan Coolidge.

### GOLDEN THOUGHTS.

The Father of Lights is the father of every weakest little baby  
of a good thought in us, as well as of the highest devotion of  
martyrdom.—Geo. MacDonald.

Make thou my spirit pure and clear  
As are the frosty skies,  
Or this first snowdrop of the year  
That in my bosom lies.—Temnyson.

Who can weigh circumstances, passions, temptations, that go  
to our good and evil account, save One, before whose awful wis-  
dom we kneel, and at whose mercy we ask absolution?—  
Thackeray.

A lie which is half a truth is ever the blackest of lies,  
That a lie which is all a lie may be met and fought outright,  
But a lie which is part a truth is a harder matter to fight.  
—George Eliot.

Men may rise on stepping-stones  
Of their dead selves to higher things.  
—Temnyson.

### THOUGHTS BY THE WAY.

Life is a pure flame, and we live by an invisible sun within us.  
Browne.

Oh, that we could think of God as we do of a friend, as one who  
unfeignedly loves us, even more than we do ourselves.

I wonder many times that ever a child of God should have a  
sad heart, considering what the Lord is preparing for him.

The grating file is not more necessary to the polish of metals,  
than are trials for the brightening of grace in the Christian's soul.

The spirit which prompts the giving of money, time, and life  
itself, for the betterment of the ignorant and the oppressed,



REBECCA AT THE WELL. (From the Engraving by Gustave Doré.)

The Samaritan who rescues you, most likely has been robbed  
and has bled in his day, and it is a wounded arm that bandages  
yours when bleeding.—Thackeray.

The road to the next duty is the only straight one.—Geo.  
MacDonald.

When death, the great Reconciler, has come, it is never our  
tenderness that we repent of, but our severity.—George Eliot.

How do you grow good?"  
"God is always trying to make me good, and I try not to hin-  
der him."—Geo. MacDonald

All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend.

Countless ages of stars may be blazing infinitely, but you and I  
have a right to rejoice and believe in our little part, and to trust  
in to-day as in to-morrow.—Thackeray.

For she's one o' them things as looks the brightest on a  
rainy day, and loves you best when you're most in need on't.—  
George Eliot.

Bethink thee of something thou oughtest to do, and go and do  
it, if it be but the sweeping of a room, or the preparation of a  
meal, or a visit to a friend.—Geo. MacDonald.

receives its impulse from Him who was not willing that an, should  
perish.

He who never connects God with his daily life knows nothing  
of the spiritual meanings and uses of life; nothing of the calm,  
strong patience with which ills may be endured; of the gentle,  
tender comfort which the Father's love can minister; of the blessed  
rest to be realized in His forgiving love, His tender fatherhood, of  
the deep, peaceful sense of the Infinite One over near, a refuge and  
a strength.

The soul that trifles and toys with self-sacrifice never can get  
its true joy and power. Only the soul that, with an overwhelming  
impulse and a perfect trust, gives itself up forever to the life of  
other men, finds the delight and peace which such complete self-  
surrender has to give.

## CANADIAN PULPIT.

No. 72.

## The Ministry Christ's Gift to the Church.

(Eph. iv. 7-16.)

Sermon preached at the opening of Algoma Presbytery at its meeting in Webbwood, March 10th, 1896, by the Moderator, Rev. J. C. Robertson, M.A., Gore Bay, and published by request of the Presbytery. To be read with Bible in hand for text and citations.

The Church is Christ's body, and all its true members are members of His mystical body. As all members of the body have not the same office but have their own separate functions to perform to the body, so the members of Christ have their different and separate parts to perform towards the growth and edification of the body of Christ.

This is the starting point in presenting the subject chosen for this occasion which is

THE MINISTRY—CHRIST'S GIFT TO THE CHURCH, as presented in the passage before us.

In no other passage of Scripture is given at one view so clearly and fully—the grant, institution, use, benefit and continuance of the ministry, as here. It is declared to be the gift of Christ; "And He gave etc." v. 11.

Here let me say, it is the great fundamental of all Church order, power and worship, as recognized by us, that the gift and grant of Christ is the origin of the ministry. If it had not been given of Christ, it had not been lawful for any of the sons of men to institute such an office or appoint such officers. Had any attempted so to do there would have been but nullity in what they did, as their attempt would have been expressly against the headship of Christ or His supreme authority over the Church.

And, seeing that it is Christ's sole prerogative to give a ministry to the Church, it was promised of old that He would do so:—as in Jer. iii. 15: "And I will give you pastors according to my heart, which shall feed you with knowledge and understanding," as well as signally foretold in the 69th Psalm. And as His doing of it is an act of His Mediatorial power, as it is declared in this place, and in Matt. xxviii. 18, so it is a fruit of His care, love and bounty. Eph. v. 25-27.

Hence it follows that not only officers in the Church, which are not of Christ's giving by institution, and officers, that are not of His gift and grant by provision and furnishment, have no place in His Church, but are set up in opposition to His authority, and in contempt of His care and bounty.

That Christ alone—the King and Head of the Church—can institute and furnish the ministry, abundantly appears from the eminency of the gift. This is declared in various particulars in our text; and these are such that neither the wisdom, skill nor power of any or all of the sons of men can have any share in whatsoever. This appears—

1. In the first place—from the grandeur of its introduction; the great and solemn preparation that was made for the giving out of this gift.

It was given by Christ when "He ascended up on high, and led captivity captive," v. 8—taken from Ps. lxxviii. 17, 18.

The glorious appearance of God in Mount Sinai in giving of the Law—His descending and ascending unto that purpose, is intended here, and the description is applied to Christ because all the glorious work of God in and towards the Church of old were either representatory, or gradually introductory of Christ and the Gospel. The glorious ascending of God from Mount Sinai after the giving of the Law was a representation of Him ascending "far above all heavens that He might fill all things." And as God then led captivity captive in the destruction of Pharaoh and the Egyptians who had long held His people in captivity and under cruel bondage; so dealt the Lord Christ now in the destruction and captivity of Satan and all his powers.—Col. ii. 15.

Next it is said "He gave gifts unto men." In the psalm it is said that "He received gifts for men." Some supposed a difficulty here, but the reading according to the record and the sense, plainly is that Christ received gifts as Mediator, that He might give them unto men. First of these gifts was the gift of the ministry, and along with this the gift of the Holy Ghost.

Now, to what end was this glorious theatre, as it were, prepared, and all this preparation made, all men and angels being called thereto.

It was to set out the greatness of the gift He would bestow, and the glory of the work which He would effect. This was to furnish the Church with ministers, and ministers with gifts for the discharge of their office and duty.

2. In the second place—its eminency appears from its original acquisition by Christ.

There was a power acquired by Christ for this great donation. This the Apostles declares in v. 9, "Now, that He ascended, what is it but that He also descended first." Having mentioned in v. 8, the ascension of Christ as the immediate cause or fountain of the communication of this gift, in v. 9 he traces it to its first original. What the apostle would teach here is, that in the deep humiliation and death of Christ lay the foundation of His Mediatorial authority, whereof the ministry is an effect, Phil. ii. 10, 11. And it was appointed by Him to be the ministry of that peace between God and man which was made therein and thereby, Eph. ii, 14, 16, 17. For when He had made this peace by the blood of the Cross, He preached it in the giving those gifts unto men for its solemn declaration, see 2 Cor. v. 18-21.

Wherefore, seeing the authority whence this gift proceeded was granted unto Christ upon His descending into the lower parts of the earth, and the design of the gift is to declare and preach the peace which He made between God and man by His atoning death, this gift also relates thereto. The Gospel ministry has its roots in Calvary: it rests upon the blood of the everlasting covenant. Hereon depends the honor and excellency of the ministry, on account of which it is to be esteemed and valued,—its relation to the humiliation of Christ, and the authority bestowed on Him therefore.

3. Next in order, we notice, how eminent and signal the gift of the ministry in the immediate cause of its actual communication, so the qualification of the Lord Jesus for the bestowing of it, viz., His glorious ascension and exaltation.

By His death He acquired the right unto it; but His actual investiture with all glorious power was to precede the communication of it, vs. 8, 10.

He was first to ascend up on high, triumph over all His and our adversaries, put now under Him into absolute and eternal captivity, before He gave out this gift. Accordingly, He is said "to ascend far above all heavens," i.e., the visible heavens through which He passed on His way into the glorious presence of God, or unto the right hand of the Majesty on High.

It is also added why He was thus gloriously exalted, it was "that He might fill all things." This, not in the essence of His nature, but in the exercise of His power. He had laid the foundation of the Church on Himself—in His death and resurrection; but now the whole fabric is to be reared furnished and finished. This He ascended to accomplish, and did it principally in the grant of the ministry. This was the first exercise of that glorious power with which the Lord Jesus Christ was vested upon His exaltation, the first effect of His filling all things unto the glory of God the Father, and the Salvation of His elect. And these things are mentioned that in the contemplation of their greatness and order we may learn and know how excellent a gift is this donation of Christ—the Ministry.

Hence appears also, how contemptible a thing is the most pompous ministry in the world, which proceeds not from this original.

4. Again, the eminency of the gift of the ministry is manifest from the nature of the gift itself; for it consists in gifts.

The expression is "He gave gifts." There is an act of giving here expressed, and the thing given is "gifts." Wherefore the ministry is a gift of Christ not only because freely and bountifully given by Him to the Church; but also because spiritual gifts do essentially belong unto it,—are indeed its life, and inseparable from its being. A ministry without gifts is no ministry of Christ's giving, nor is it of any use in the Church, nor of any other effect but to deceive the souls of men. To set up such a ministry is both to despise Christ and utterly to frustrate the ends of the ministry, those for which Christ gave it, and which are here expressed. For

First—Ministerial gifts and graces are the great evidence that the Lord Jesus takes care of His Church, and provides for it as called into the order and to the duties of the Church. To set up a ministry which may be continued by outward forms and orders of men only, without any communication of gifts from Christ, is to despise His authority and call. Neither is it His mind that any Church should continue in order, any longer or otherwise than as He bestows these gifts for the ministry.

Second—These gifts are the only means and instruments whereby the work of the ministry can be performed, and the end of the ministry attained. The ends of the ministry here mentioned—called its work, are "the perfecting of the Saints," the edifying of the body of Christ until we come unto a perfect man." Hereof nothing at all can be done without these spiritual gifts; and therefore a ministry devoid of these is a mock ministry—and no ordinance of Christ.

5. Again, the eminency of this gift appears in the variety and diversity of the offices and officers which Christ gave in giving the Ministry, v. 11.

(Concluded next issue.)



## MISSION FIELD.

## Six Months' Work at Dhar.

DHAR, CENTRAL INDIA, March 19th, 1896.

DEAR REVIEW,—I append herewith in a somewhat modified form my report of the work in Dhar since its inception in July last, and trust that it may prove of interest to your readers. For the sake of continuity, much that has already been made public will find place again here.

OPENING OF DHAR.—To Miss Dr. O'Hara must belong the honor of having planted the standard in Dhar. During two previous years my brother and I had been here for a short time in the cold season, and had received much encouragement from the evident interest awakened. But helpful as these visits were, they were only temporary efforts. The real beginning came with the establishment of Miss O'Hara's dispensary. The work opened under very favorable auspices. Miss O'Hara came out on the 8th of July, immediately on receipt of the news of her appointment to Dhar. She was fortunate in getting a lease of the Dak Bungalow, (or rather one half of it), for several months, as it would have been impossible to find another place fit to live in for any length of time. The day following my two catechists arrived, and began work. A few days later the two Ministers of the State called on Miss O'Hara, and advised in the matter of choosing sites for buildings, as H. H. the Maharajah had expressed his willingness to grant land. I received a telegram to this effect in Mhow, and with Dr. Buchanan, the other member of the Committee, visited Dhar, saw the officials concerned, and on the following day interviewed His Highness, and received definite promise of land. After a second and third visit, for the purpose of choosing sites, we were greatly pleased to receive a deed for two excellent sites, one for Hospital, the other for bungalows, on the 21st August. Two days later I came to Dhar to take permanent charge of the work.

The speed with which the opening of Dhar was thus accomplished was most phenomenal. The history of Mission work in at least Central India can show no such record. To have sites granted, buildings started, almost every branch of work established, all within six weeks from the first arrival of a Missionary in the station, is a degree of success in our first beginnings which we gratefully acknowledge as a special favor from God. And the experiences of the months which have followed have only strengthened the assurance that God has guided in every particular.

EVANGELISTIC WORK.—This has been carried on with the assistance of two native catechists, and has taken the form of local evangelistic meetings, Sabbath school work, and itinerancy.

Local Evangelistic Services.—Up to the present, the only place in the city of Dhar we could call our own has been the building where the medical work is carried on. This place has a platform in front, which afforded us a fairly good vantage ground from which to hold our services. The great objection to it as a permanent preaching place is its proximity to the street, where the continued noise and distraction offered serious hindrance to our work. In addition to this, we have received notice to quit the building, so are now without any place whatever for this part of our work. Here, however, we held not only the usual Sabbath and week-evening services, but night after night preached the Gospel to hundreds of people. When the children of our workers came home for two weeks at Christmas, and afforded an additional attraction to the meetings by their singing, such crowds gathered nightly that we felt this work must go on at any cost as long as the interest could be held, and for over two months, with a single break of a few days, we preached and sang to those people the "wonderful words of life." During this period of nightly meetings, at least nine thousand persons must have heard the Gospel from that one place. This work was carried on in addition to the daily preaching, morning and evening, in the *mohallas* and *bazaars* and only stopped when the breaking out of a small-pox epidemic made it inadvisable to congregate the people in this way. In every district, almost every house of the city, from the Maharajah's palace to the *mehtar's* hut, the Word has been preached and listened to with interest. Many have been roused to enquire more particularly about the Way of Life, and of one or two, at least, we have reason to hope that they are followers of Christ. Results in general cannot be tabulated. They are to be seen in a largely awakened interest, a more intelligent knowledge of our work, and a more determined opposition on the part of those who fear the power of the Gospel. The opposition has been very great, and the treatment of those suspected of a leaning toward the faith very severe. One man in particular, who convinces me not only by his professions but by his life of the reality of his conversion, has suffered much at the hands of his fellows, in their endeavors to drag him back to heathenism.

Sabbath School Work.—Having no building as yet large enough to bring any great number of children together, we have been content to carry on individual schools in various parts of the city. The schools are at present five in number, two being taught by the men, and three by the women. (Since reporting for the past year I have opened another, making a total of six). In these boys and girls gather promiscuously, so that we can have schools in as many districts as there are teachers. These schools are carried on in houses, on verandahs, under trees, on the street, or anywhere else that room enough can be found to sit down, and cessation enough of the customary din to give some hope of the voice being heard. The schools are taught according to the usual scheme of lessons, simplified to meet the needs of the children, and the promise of some slight reward induces numbers of them to learn weekly the Golden Text, which in most cases they retain with a wonderful tenacity. The newness of the work makes many of our arrangements very unsatisfactory, and so detracts in a slight measure from the permanency of results. But we are very hopeful of this branch of our work and believe that the coming year will show a great advance. The attendance of the five schools has averaged about 175 per Sabbath. These figures do not include a very large number who are so irregular in their attendance as to prevent their being reckoned as scholars.

Itinerancy.—The many duties connected with the opening up of a new station, together with the superintendence of building made me regretfully abandon all prospect of itinerant work for the season. My catechists, however, have been very faithful in their visits to the villages within a radius of ten or twelve miles from Dhar, and have preached the word in upwards of 60 villages, to about 10,000 people. Of this number, many have naturally heard the message often, as a large proportion of the villages have been regularly visited once a month during the last five or six months. The men made a trip to Amjhara, a city about 18 miles from Dhar, where I have been wanting to open up work, and brought back a very favorable account of the position of things there. Amjhara is a city of about 5,000 and 6,000 inhabitants, formerly the seat of a petty rajah, who lost his throne and his head in '57, and the city now belongs to the State of Gwalior. Our men preached there for two days, and were everywhere well received. The officials there assured us of their readiness to help us in every possible way, should we open up work there, and will place a bungalow at the disposal of the missionaries during any temporary visit.

EDUCATIONAL WORK.—This is not readily associated with Mission work in the first beginnings, and I have not much to report under this head.

1. Schools.—I have only succeeded in opening one school, not that there is not room for more, and petition for more, but I have no desire to place other than Christian teachers in any school, and these are not readily obtained. In three or four *Mohallas* the people have been pleading for schools. The State provides a school nominally for the education of all, but in reality only the higher classes reap the benefit. The poor are left in their ignorance. I succeeded in getting one Christian youth, whom I placed in charge of a school among the *chamars*, and there was prospect of good work among them when the small-pox broke out so virulently in the *Mohallas*, that we had to abandon it for the time. The same epidemic, prevailing throughout the entire city, prevented our opening a school in any other part as we might otherwise have done. The sickness is still prevalent, but we hope that the new year will not be far on its way ere we have our school work in a flourishing condition.

2. Classes for Workers.—For several weeks at the beginning of the cold season I carried on a class for my workers in the study of the Shorter Catechism in Hindi, which Miss O'Hara's workers also attended. This class, which I was reluctantly compelled to abandon after a time, through press of other work, I found very helpful to all, in adding to their knowledge of Bible truth, in developing their ideas, and in systematizing the knowledge they had gained. The importance of this work cannot be exaggerated.

Building.—The want of a place in which to live has made me give particular attention to the hurrying on of the bungalow now building. Mrs. Russell and I have till now been living in a tent, but on the approach of the hot weather we are finding life under canvas hard to endure. The building of a bungalow, apart from this inducement to hurry it on, has demanded a larger share of my attention than it otherwise would, owing to the want of a contractor to take charge of its construction. The wheels of industry in a native state do not move fast enough to satisfy the Western mind, and I have had my patience sorely tried by the slowness with which my wishes in regard to the bungalow have been carried into execution. The end is drawing daily nearer, and I hope to see the building ready for occupancy in a month or two.

Just as the year closes, the foundations for the Women's Hospital, are being prepared, and this building so sorely needed, will, we hope, soon be an accomplished fact.

Six months of attempts to establish work cannot hope to produce much of evident results. But foundations are laid and we trust in the year to come to build upon them. In view of what has been done, we have to thank God, take courage, and go forward.

Yours faithfully,  
FRANK H. RUSSELL.



## AN APRIL SONG.

**E**ARTH'S heart with gladness glows again,  
 Gone is all wintry gloom,  
 The sun peeps through my lattice pane  
 And fills my little room  
 With life divine, and bids me fly  
 My books and pens awhile,  
 To wander forth beneath a sky  
 That wears an April smile.

Old loves at every step I meet,  
 Sweet fragrance fills the air,  
 Such songs of praise the birds repeat  
 As move my soul to prayer.  
 E'en primrose-clusters, on the banks,  
 And violets nestling low,  
 To Him uplift a look of thanks,  
 From whom all blessings flow.

The hyacinth hangs her languid head  
 And waits the gentle May,  
 Now drawing near, with noiseless tread,  
 To kiss her tears away  
 The fields with daisies are besprent  
 As white as flakes of snow,  
 And from the whispering woods are sent  
 Joy-murmurs soft and low.

## Looks into Books.

**ECCLESIASTES, AND THE WISDOM OF SOLOMON.** (*The Modern Readers Bible*.)—Edited, with Introductions and Notes, by Professor Richard G. Moulton Ph.D. Small 4 to, pp. xxxvii + 202. New York: MacMillan & Co., 1896. Price, 50 cents.

This suggestive little book, the third to appear in the "Wisdom" section of this Series, cannot be perused without interest and profit. As an appreciation of the two writings with which it deals, it is simply admirable: the aim of the editor,—to reproduce these ancient documents in modern literary form, their contents being regarded simply as a part of the World's Literature without reference to questions of religious or historical criticism,—has been rarely well achieved. The re-arrangement of the matter of these treatises here so happily effected, contributes immensely to illuminate their meaning.

For the student of theology however as well as for the student of Literature, this modest little volume has its message. One may adopt or reject Dr Moulton's opinion, based upon considerations which are summarized in the Introduction, that "it becomes necessary to dismiss altogether the Solomonic authorship of ECCLESIASTES as a misunderstanding, coming down to us by tradition from an uncritical age" (p. xiii); but no reader will fail to acknowledge his indebtedness to an interpreter who has so

ably set forth the real *motif* of this Scripture. For surely nowhere are we more evidently taught that, notwithstanding all the countless perplexities which environ the soul, there are abundant reasons which justify "immovable faith in God and duty" (p. xx). The Professor moreover is equally successful in expounding the doctrine of joy and good cheer, which this book unquestionably contains but which many wholly miss when they scan its pregnant pages: for, as he happily phrases it, "one duty of life is happiness, and nothing in religion can be higher than praise" (p. xxii).

Touching the apocryphal WISDOM OF SOLOMON, the trace of a master's hand reveals itself everywhere in the divisions and analyses of the Text which are here supplied to us. He who would read this uncanonical Book intelligently cannot do better than avail himself of Dr. Moulton's fruitful labors. The conjecture that THE WISDOM OF SOLOMON is a veiled answer to ECCLESIASTES is patently weighed, and reasons are advanced why this view ought to be entertained and adopted.

By all means, let this little Book be read, and also the companion volumes which have preceded it and which are to follow it. The "History" and "Prophecy" Series, announced for early publication, will be greeted with a special welcome by many. It may be added that these brief Manuals, besides being exceedingly tasteful in appearance, are very convenient in size, and are supplied with ample indices.

Louis H. Jord

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," *PRESBYTERIAN REVIEW*, Drawer 2464, Toronto, Ont.

### PRESBYTERY REPORTS.

Reports on Young People's work have now been received by the Convener from twenty Presbyteries. They are of the most gratifying description, showing as they do, the great interest Presbyteries are taking in the Young People's movement, and the strong grip the Young People have of the mission work of the Church. The figures in detail will, when the returns are completed, show something of the strength of this new force, which is in training to carry forward the great enterprises to which the Church has put its hand. The Y. P. S. C. E. easily outnumbers all the other organizations. In some Presbyteries it is the only one. Presbytery Conveners are urged to transmit their reports to the Assembly's Convener without delay. The results will be vitiated by the omission of even a single Presbytery's report. It may be added that it is not too late, even yet, for individual societies to send in answers to the "Questions." When these reach the hands of Presbytery Conveners after their report has been forwarded, they will confer a favor by passing them on direct to the Assembly's Convener, who will add them to the severa' reports to which they belong.

### PRINCE EDWARD ISLAND.

The Presbytery of P. E. Island report thirty-three Young People's societies, of which twenty-six are Y. P. S. C. E., one junior C. E., ten Literary Associations, one Christian Alliance, one Mission Band, one Helping Hand and one Young People's Society. The total membership is 1,331, of which 607 are young men, and 622 young women. This is the largest proportion of young men yet reported, except from the far west.

### SOCIETIES OF THE HAMILTON PRESBYTERY.

Fifty-one Societies in this Presbytery have reported to the Convener of the Committee on Young People's Societies. Of these thirty-nine are Christian Endeavor, six are Junior Endeavor, one a Mutual Improvement Class, one a Band of Hope, one a Boy's Mission Band, and three are Companies of the Boy's Brigade. The total membership of these societies is 2,015, and it is gratifying to learn that fully one-half of the membership of the Societies, 1,037 in all, are members in full communion with the Church. Most of the societies have been rendering a splendid service to the Church, both within the congregation and in missionary and benevolent work outside. The income of the societies for the past year was \$1,636. Of this amount \$443 was contributed for the schemes of the Church, and \$642 for congregational objects. One Society contributed \$95 to the Church Building Fund, and another gave \$190 to aid in erecting a Mission Sabbath school building.

### WHAT THINK YE OF CHRIST?

Pharisees! with what have ye to reproach Jesus?  
"He eateth with Publicans and Sinners." Is this all?  
"Yes."

And you Caiaphas, what say you of Him?  
"He is guilty; he is a blasphemer, because he said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.'"

Pilate, what is your opinion?  
"I find no fault in this Man."

And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against Him?

"I have sinned in that I have betrayed innocent blood."

And you, Centurion and soldiers who led Him to the Cross, what have you to say against Him?

"Truly, this was the Son of God."

And you, demons?

"He is the Son of God."

John Baptist, what think you of Christ?

"Behold the Lamb of God."

"And you, John the Apostle?

"He is the bright and morning star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted Him; what testify you of Him?  
"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Angels of Heaven, what think you of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

And Thou, Father in Heaven who knowest all things?

"This is my beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—From the Spanish

### OVERSIGHT OF YOUNG PEOPLE'S SOCIETIES.

This is a question which is receiving a great deal of attention just now from those interested in the welfare of the Young People of the Presbyterian Church of the United States. It seems altogether likely that the general plan of oversight now in operation in our own Church will be the one adopted by the Assembly.

In a recent number of the *Presbyterian Banner*, Rev. Hugh B. McCauley, Chairman of the Committee on Young People's Societies of the Synod of New Jersey, sets forth the plan adopted by that Synod which has worked well for over two years, and which is recommended for adoption by the Assembly. Mr. McCauley wisely says: "What is wanted, in our opinion, is something that will not break up fellowship, by separating societies, nor neglect loyalty to one's own church, by leaving it to wander. The Denominational League tends to do the one; non-organization to do the other. Certainly both should exist together. Each man must bear his own burden, that is loyalty; each man must bear another's burden, that is fellowship. We ought to form a plan which shall operate along the lines of our present Presbyterian polity, by which all needful oversight and instruction, organization and co operation, may be secured."

### OUTLINE OF PLAN.

All the Young People's Societies within the congregation report to session. A blank is prepared for the use of sessions in reporting to Presbytery. The Presbytery in turn reports to the Synod.

The following points in regard to the relation of the Societies to the sessions are suggestive:

(1) On or before April 1st, the end of the presbyterial year, the various Young People's Societies of the Church shall make a statistical report to session of their year's work, together with a brief summary of their labors.

(2) The session shall duly read and consider the same, and record the substance thereof in their minutes, in such manner and to such extent as shall faithfully exhibit the action taken; and shall make known to the congregation so much of the matter of the same as shall seem to them for the interest and welfare of the parties concerned, and shall determine how and when such a communication shall be made.

(3) By the phrase "Young People's Societies" shall be understood Christian Endeavor Societies, Brotherhood of Andrew and Philip, King's Daughters, Young People's Unions, Boys' Brigades, Junior Christian Endeavor Societies, Mission Bands and all other societies for the instruction and training of young people, senior and junior, in the congregation.

(4) For the purpose of facilitating this report and oversight, all our sessions are requested to appoint one of their number to be the special Sessional Correspondent for this work, with their societies and also with the higher judicatories and with the Boards of the Church.

(5) The session of the church, being the proper legal guide and guardian of the Young People's societies of the congregation, shall be expected to confer with their societies about all matters connected with their training and development, and about the important subject of their benevolent contributions so as to make sure that the interesting and pressing work of our own denomination shall secure the attention and support which it deserves.

The tenth anniversary of the formation of the King's Daughters will be held at the Y. W. C. A., Etem St., Toronto, on Thursday, April 30th, under the auspices of the Toronto City Union.

Not I, but Christ, be honoured, loved, exalted,  
Not I, but Christ, be seen, be known, be heard,  
Not I, but Christ, in every look and action,  
Not I, but Christ, in every thought and word.

Not I, but Christ, in lowly silent labour,  
Not I, but Christ, in humble, earnest toil,  
Christ, only Christ, no show, no ostentation,  
Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ, no idle word e'en spoken,  
Christ, only Christ, no needless, bustling sound,  
Christ, only Christ, no self-important bearing,  
Christ, only Christ, no trace of "I" be found.

Christ, only Christ, ere long will be my vision,  
Glory exciting, soon, full soon, I'll see,  
Christ, only Christ, my every thought fulfilling,  
Christ, only Christ, my All in All to be.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR APRIL.—That Christians everywhere may realize the obligations of their stewardship, giving more generously and praying more earnestly for the conversion of the world.

## Be of Good Cheer.

DAILY READINGS.

First Day—Comes from God—Jer. xxxi. 10-17.  
 Second Day—Born of wisdom—Prov. viii. 22-36.  
 Third Day—Born of love—Phil. i. 1-31.  
 Fourth Day—Born of trust—2 Chron. xx. 20-25.  
 Fifth Day—Born of service—Phil. i. 18-30.  
 Sixth Day—The joy of Heaven—Rev. xiv. 13; xv. 1-8  
 PRAYER MEETING TOPIC May 3rd,—“BE OF GOOD CHEER.” John xvi. 22-33.

These words were uttered by our Lord during His last conversation with His disciples. But He is not occupied with Himself and His coming again. He is more concerned about them and their coming trials. Note the first utterance of this marvellous address, “Let not your heart be troubled,” and He bids them “be of good cheer.” He starts out with telling them not to be fearful, and ends with telling them to be cheerful. But the cheerfulness is not to be enjoyed because of cheerful surroundings. He does not promise that they are to have prosperity, but He does assure them that they shall have peace. Is that not a better portion? Many prosperous men are troubled, but no peaceful man can be a loser. In fact, the peace is often the greatest when poverty is nearest.

But there is another view to be taken of the word CHEER that is, *courage*. So we are commanded not only to be cheerful, but to be courageous. Not simply to sit down and be happy, but to get up and be valiant soldiers. We need neither fear the world or the devil. He has conquered both, and conquered them for us. There is no excuse either for gloominess or fearfulness in the Christian warfare. The sun shines just as brightly on the darkest day as on the clearest. There is no failure in the sun. The trouble is that clouds hide it. If we could but get above the clouds we should be in the full sunshine. That is just where He has put us. Our Head is above; let us keep with Him, and we shall live in perpetual sunshine.

DOCTRINAL TEACHING.—The ground of our cheerfulness, *Confession xviii. Shorter Catechism, 36.*

## FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

## International S. S. Lesson.

## LESSON V.—FAITH.—MAY 3.

(Luke xvii. 5-19).

GOLDEN TEXT.—“Increase our Faith.”—Luke xvii. 5.

CENTRAL TRUTH.—Faith; what it is.

ANALYSIS.

THE POWER OF FAITH, v. 5-10.  
 THE PETITION OF THE TEN, v. 11-14.  
 THE RAISE OF THE ONE, v. 15-19.

TIME AND PLACE.—A. D. 30. In Perea, v. 5-10. Between Samaria and Galilee, v. 11-19.

INTRODUCTION.—The first part of to-day's lesson (v. 5-10) probably occurred soon after Jesus had spoken the parable of last lesson. About this time He received word that Lazarus, brother of Martha and Mary, was sick, and returning to Bethany, raised him to life. Because of the effect of this miracle upon the people the Jewish rulers determined to kill Jesus, but He retired to Ephraim, in the hill country northeast of Jerusalem. John xi. 1-54. After several weeks He returned to Jerusalem. On the way He healed the ten lepers.

VERSE BY VERSE.—Our notes this week are taken from the *Golden Rule*:—V. 5. “Lord increase our faith.” Did you ever make out a balance sheet of your faith? ever size it up against some definite test, and try to find out how much faith you actually possess compared with what you should have? For instance, does your faith extend to the conversion of a friend? Is it adequate even to the extending of an invitation to a gospel meeting? Which is bigger, your faith or the next worry that will tackle you? Make a trial balance, and see for yourself. And do not cheat yourself in your own bookkeeping.

V. 6. “Faith as a grain of mustard seed.”—The trouble with most of us is that we want the tree of faith before we have planted

the seed, we want to do the large things before we have practised on the small ones. We want the faith that shines like a great sun in our lives before we have lighted even a tallow candle to brighten the lives of others. “Nothing comes from nothing,” but there is nothing too great to come from a little.

V. 6. “Be thou plucked up by the root.”—And yet we are warranted in asking great things even at the outset of our Christian experience, because, though it is we that do the asking, it is the infinite God that does the giving. It is as easy for Him to transplant a tree as for us to pluck a leaf.

V. 8. “Serve him.”—And yet, though the Christian is indeed powerful and rich and wise, an heir of God, with all that this means of glory and might,—yet let him not forget to be a servant first and always. For his sole power comes from knowing himself to be absolutely powerless in himself, and his sole glory is in his humbly seeking the glory of his Lord. “Afterward thou shalt eat.”—But truly do we seek first the kingdom of God, and our own kingdoms afterward? At the best, do not many of us satisfy ourselves with seeking, as we think, God's kingdom and our own at the same time? The promise of the addition of “all these things” is not made to any such. First God's joy, heaven's food, and then we sit down to the table of our own joys.

V. 10. “We are unprofitable servants.”—What can a man do to profit God? At a thought, God could equal and surpass all the works of man since time began. And yet we often think to put God in our debt, and wonder why we are not more liberally “paid” for our “service.” All is of grace, and nothing of desert. “We have done that which was our duty to do”—Why then trouble ourselves to serve God, if we can profit Him nothing? Because, though we cannot profit Him, we can please Him. What we call our duty is His pleasure. He loves to see us growing strong and manly and like Himself. Shall not our love and our pleasure go out to the same ends?

V. 12. “Ten men that were lepers.”—A fearful disease, with its terrible rotting away of the joints and flesh,—a fearful disease; and I wonder how many of us, if given choice between that plague of the body and a single white spot of leprosy in the soul, would choose the physical woe? For answer, think how many times you have harbored sin when no such dread alternative was before you.

V. 13. “Master, have mercy on us.”—Some day, when, in that world of clear vision, we come to see things as they are, we shall perceive that moving a mountain is child's play compared to the permanent removal of a single sin. As well might a man try with his frail fingers, unaided by dynamite, to tunnel a mountain, as without God's help to clear his soul of the least of his sins.

V. 14. “Go show yourselves unto the priests.” Pray God for strength, and then do just what you would do if you were strong, and you will come to be strong. Perform your duty as if you liked it, and you will come to like it. Serve your neighbor as if you loved him, and you will soon love him. The principle is of the very widest application.

V. 14. “As they went.”—If Christ sends you anywhere, do not expect to get any blessing from Him while you are standing still. Don't say, “But I can never reach the goal He sends me toward.” Make only a few steps in that direction, and you will find that you have wings.

V. 15. “With a loud voice.”—O how tired all earnest Christians become of those whispered testimonies! All right for the timid convert just learning to use his tongue in the Kingdom to speak barely above his breath, but alas for the Christian who goes on year after year with experiences of Christ's rich blessings and tender mercies, and never even opens his mouth to cry with a loud voice—never wishes he had a voice that could be heard all over the world, praising the dear Lord who has done so much for him!

V. 16. “And he was a Samaritan.”—If you expect wealth and schooling and fashion and fine dress to give Christian character, that expectation shows how far you are yourself from an understanding of it.

V. 17. But where are the nine?—That is the question so many Christian workers are compelled sadly to ask. Here is a noble young fellow who has thrown himself heart and soul into the Christian warfare. Good! But where are the nine, his comrades? Christ has died for them, too, yet they are bowing before mammon. Here is a splendid young woman pouring out her beautiful life as a sacrifice of a sweet savor to God. Good! But where are the nine, her comrades, for whom also Christ suffered upon the cross? Why can't they desert Fashion's throne and join her? Are you with the nine? Are you?

V. 19. “Thy faith hath made thee whole.”—Without faith, not half a man, even though every fibre of his rotting body had been restored to perfect health again. With faith, a whole man—nay far more than a whole man, for all of Christ had been added to him!

## THE LITTLE FOLK.

## What Nathan Missed.

"Say, are you going up to the pond this afternoon?" whispered Harry Williams behind his desk cover to his next neighbor.

Nathan shook his head.

"Why?" said Harry.

"Co's," said Nathan. Presently he lifted his desk cover, and turning his face towards Harry, added: "Mother says the ice won't hold yet. Father left word that I wasn't to go even if all the other boys went."

Just then the conversation was interrupted by the teacher; Miss Harrison generally knew what to expect when she saw two desk covers raised and held upright, while the boys' faces were out of sight. Harry and Nathan were both kept in at recess, and and they had more leisure than they wanted then to talk about the ice.

"Come on up and just take a look at it, anyhow," urged Harry when it was time to start. "We are going up there to try it, and if it's good we'll have a fine time."

"But what's the use? I haven't got my skates, and even if it is good, I can't go on; and you don't suppose I want to stand there and watch the rest of you, do you?"

"I'll take turns with you, and lend you mine." Thus urged, Nathan made up his mind that he would run up to the pond for a few minutes, anyway. If the ice was not perfectly safe, of course he would not venture upon it; so after all he would really be doing what his father wished, although not just what he had told him.

It was so poor an excuse that he found it an easier way to put his directions out of his head altogether, instead of reconciling



them to his conduct as he went up with the other three boys to the pretty little pond that, in summer, was just the place to go swimming and hunting for pond lilies, and in winter it was fine skating; so it was always a favorite resort; but it was getting a little late for skating now.

They were very careful about going out on the glittering surface of the pond. Harry tried it very cautiously with his foot before he even stepped upon it, but by degrees he became bolder as it seemed well frozen, and before long all the boys who had brought their skates were gliding about on it, shouting with delight.

There was one spot near the middle that seemed a little weak, and that part they carefully avoided, for they did not want to break through and have their sport marred by an accident.

After a little time Harry lent Nathan his skates, and he, too, took a turn upon the ice, trying to make himself believe that if his father could see how careful they were to avoid any danger he would not in the least mind that he had come.

In about an hour Nathan left his friends and started for home. He knew that his mother would be uneasy about him, and would ask what had detained him.

"O, Nathan! where have you been?" she exclaimed, as he entered the cozy sitting-room. "You poor boy, you will be so disappointed."

"Why what is the matter?" asked Nathan, in surprise.

"Your uncle came to take you children for a ride with his new horses, and we could not think where you were. He looked for you at the school and along the way home, but no one knew where you were, and so he had to set off without you."

"Oh! how I did miss it," cried Nathan in dismay; and, boy though he was, he was almost ready to cry. It was a treat that had been promised for some time, this ride with those dashing black horses, and he would not have missed it for all the skating of the season.

"I was sure you would be home," went on his mother, "and as it was a surprise, your father did not tell you why he was so anxious that you should not go to the pond. What kept you?"

Nathan did not try to conceal anything. He told how he had chosen to do what his own desires had prompted him to do, instead of obeying his father, and had gone to the pond.

I am sure you will think as he did, that no punishment that could have been given him would have been harder than the one he had unwittingly brought upon himself. That evening as he heard the happy children tell how they had enjoyed their supper at the hotel at the end of the drive, he could not but think ruefully of his failure to obey, and what he had missed by his disobedience.

MRS. GEORGE A. PAULL.

## Boys, a Word with You.

Are there not obligations laid upon you? You are stronger than your sister. Ought you not to spring to her aid if she is doing something difficult or fatiguing. For instance, housecleaning times are approaching, and there will be pictures to hang, carpets to shake, shades to put up, furniture to move from place to place, and all sorts of back-aching, back-breaking, occupations for a week or two. Of course it isn't so pleasant for a fellow to be around in those days, and so a fellow—pardon the expression, but we've heard young gentlemen use it so often—unless he is very manly and unselfish, will be apt to think of engagements out of the house. Let us whisper a secret in your ear. He is a jewel among men who is never in the way when he is not wanted, and never out of the way when he is. There are a great many little things which a good son and brother can do in domestic emergencies if he only cares to make himself useful. If you live in the country, there is many a lift you can give to the women-folks in the way of carrying in wood, bringing pails of water, and generally lending a hand.

Then, young man, if you are an elder brother, bethink yourself sometimes that your sister may like to have you take her out, as well as some of the other young ladies of your acquaintance do. Jennie is quite as pretty, quite as well bred, and has quite as many capacities for enjoyment as any other girl of her age. She would be so pleased, if now and then you would invite her to go to a lecture or a concert, and you would, if you only tried it, find out that an evening with your sister would pass as agreeably, and perhaps more restfully, than an evening with anyone else, not excepting even the dearest and best girl in the world, whose image is with you like a guardian angel, and whose name you always speak with reverence and regard.

## Home.

Recently at a dinner, where notable bright spirits were assembled, among other toasts "Home" was offered, and received seven impromptu responses. These are here presented as unequalled examples of rapt, brilliant thought:

1. Home: A world of strife shut out, a world of love shut in.
2. Home: The place where the great are small and the small are great.
3. Home: The father's kingdom, the child's paradise and the mother's world.
4. Home: The place where we grumble most and are treated the best.
5. Home: The centre of our affection, around which our heart's best wishes twine.
6. Home: A place where our stomachs get three square meals daily and our hearts a thousand.
7. Home: The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

A handful of good life is worth a bushel of learning.  
On the soft bed of luxury most kingdoms have expired.  
Life is a crucible. We are thrown into it and tried.  
Life is given to no one for a lasting possession; to all for use.  
There is no human life so poor and small as not to hold many a divine possibility.

God is the poet; men are but the actors. The great dramas of earth were written in heaven.

## Close of the Financial Year.

We again remind our readers that the financial year of the church terminates on Thursday, the 30th April. Considerable sums of money are yet required to enable the respective committees to end the year free from debt. It is earnestly hoped that the Treasurers of Congregations, Sabbath schools, and Christian Endeavor Societies, will forward all money on hand to the Rev. Dr. Warden, Confederation Life Bldg., Toronto, so as to reach him on or before the 30th inst., as the books close promptly on the evening of that day.

## Correspondence.

## Dominion Christian Endeavor Convention.

To Editor Presbyterian Review:

At the Canadian Rally held in Phillip's church, South Boston, July 13th, 1895, it was resolved: "That in the interests of Christian Endeavor work in Canada it is desirable that a Dominion Executive Committee be formed, consisting of representatives from each Provincial Union." It was also decided that a Dominion Convention be held in Ottawa during 1896, provided the different Provincial Executives and Conventions should approve, it being understood that there be such a gathering quadrennially, and that, as far as possible, Provincial Conventions be withdrawn that year, the necessary Provincial business being conducted at Rallies in connection with the Dominion Conventions.

In accordance with the above action, a Provisional Dominion Executive Committee was appointed to carry out the recommendation for a Dominion Convention. The matter has been brought before all the Provincial Conventions since held, and approved by them, the Ontario, Quebec and Maritime Unions voting to unite in convention at Ottawa 6th, 9th October, 1896. The Executives of these Unions are made principally responsible for the programme, but it is expected that all Provincial Executives will assist, and representatives from every Union will take part.

This will be, without doubt, the largest and most influential gathering of Canadian Christians ever held in the Dominion. We are expecting not less than one thousand delegates from points outside Ottawa. Every Provincial, County, City, and Town Union as well as local society is requested to use every effort to make this first Dominion Interdenominational Conference of young Christians an unqualified success.

The prayer and co-operation of all churches of whatever name are asked, that the consecrated manhood and womanhood of the land may be represented from the Atlantic to the Pacific in such numbers and spirit that it will give a decided uplift and new impulse to the Kingdom of Heaven in our whole Dominion.

Yours for Christ and the Church,

A. M. Phillips,  
Chairman of Provisional Executive,  
39 St. Luke Street, Montreal, P.Q.

## Public Worship.

To Editor Presbyterian Review:

Sir.—An overture to the General Assembly which was prepared by Rev. A. T. Hartley and myself, was read at a meeting of Maitland Presbytery held in Lucknow on March 17th. A motion was made that it be adopted as an overture of the Presbytery, but after some discussion that motion was withdrawn in favor of another that a committee be appointed to prepare an overture for next meeting. Omitting for the sake of brevity, the considerations on the five points, I send you part of the overture read which may be of some interest to your many readers.

Yours truly,

A. MacKay.

Lucknow, Ont.

Whereas, in January Rev. Dr. the Convention of the Assembly's Committee on Public Worship gave a report of their work, which report ignores a fundamental principle that should be observed in making any proposal for change or improvement in existing modes of worship—a principle set forth in Confession of Faith, Chap. 21, sec. 1 viz: "But the acceptable way of wor-

shipping the true God is instituted by himself, and so limited by His own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy scriptures." A principle founded on Ex. 20:4, Deut. 12:32, Matt. 4:9-10, 15:9, 28:20, John 4:24, Acts 17:25, Col. 2:8, 29; and that said report consequently favors ritualism as will be seen from the following considerations on its five points.

Whereas, we are grieved at heart in seeing many things practised by congregations and Sabbath schools in connection with the worship of God, that are entirely unscriptural, and were never authorized by the Assembly.

Whereas, in the past, churches degenerated and became corrupt through ritualistic departures in worship from New Testament principles.

Whereas, God's word frequently and solemnly warns against such departures, Deut. 4:1-40.

Whereas, the committee do not give one word of such warning or caution in regard to the departures from the word that are so manifest to-day in the encroachments of ritualism, and not one word of scripture in support of their proposed changes.

The Venerable the General Assembly is therefore most respectfully and earnestly overtured

First. To deal cautiously with any report that may be in line with the one in January Record, so that no countenance may be given to ritualism.

Second. To make due enquiry, by committee or otherwise as in its wisdom it may deem best, regarding all unscriptural practices; and formulate such a deliverance thereon, with appropriate scriptural authority attached thereto, as shall help the lower courts to preserve the truth and watch against error, and shall tend to bring congregations back from their ritualistic wanderings into harmony with God's word and our subordinate standards, and into the uniformity of worship sanctioned by Jesus Christ and the Holy Spirit guiding the inspired Apostles; and thereby remove the serious apprehensions now burdening many hearts regarding the tendencies of unscriptural innovations.

## 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.

As usual after Easter, the decrees of the fifth council of bishops of the Province of Quebec, concerning marriages of Catholics by Protestant ministers and mixed marriages were read in all the Roman Catholic churches a week ago. In the church of Notre Dame, the Rev. Cure Troie referred at some length to the question of mixed marriages. He pointed out that the church had always been opposed to such marriages. When it tolerates such alliances it is always with reluctance on account of the danger for the harmony that should exist in the family circle, the peril for the faith of the Catholic party, and the poor chances of a Roman Catholic training for the children to be born of such marriages. He referred to statistics showing that the number of Roman Catholics in the United States was ten millions less than it should be according to immigration figures and the two causes of this were neutral schools and mixed marriages.

On Sunday afternoon last, the Rev. Theodore Lafleur gave a very interesting lecture in English at St. John's Church, his subject being "A Vindication of French Evangelization." There was a good audience and close attention was given to the speaker. He said that the work of reform, to which he and others were devoting their lives, was not undertaken on the assumption that there is not, nor cannot be any real true Christians among the millions of adherents to the Roman Catholic form of Christianity. In the minds of all fairly educated men this is not a debatable question. But the question may fairly be asked in this country whether the Church of Rome teaches the gospel of Jesus Christ purely and simply as the Apostles preach-

ed it after the death of Christ. To that the answer must be in the negative. She has laid herself open to the charge of Christ. To make the word of God of none effect by your traditions. The few spiritual souls the Romish church contains have to dig for the truth in a mass of superstitious rubbish as Pascal, Fenelon, Massillon and others did. The masses resort to empty forms of worship, or crowd around healing shrines or relics and the overture invading devotion to the Virgin Mary. It is because we know too well that it is this degraded form of religion which the masses follow that we would fain offer them out of loving hearts the pure, simple, comforting and saving teachings of Jesus Christ. Can any Christian minister or humble believer find fault with us for so doing? Mr. Lafleur proceeded to define the character of the religion of the masses in this province, giving pertinent examples and telling quotations to make clear and undeniable the fact that the people are given stones instead of bread. To the charge that the French Protestant missionaries are a disturbing element in the province he replied that we are laboring to force more light and more air into that mass. You find fault for our ventilating it. You say it is disintegrating. That is precisely what we mean to do. We want to spiritualize that mass with the knowledge of the Gospel, to make it for a time if need be as fragmentary as our Protestantism. We are not afraid of the fragments being lost in space as long as we keep them in sight of our eternal centre, our Sun of Righteousness, Jesus Christ. The address was considered such a valuable one that it has been printed and is to be had from the Rev. C. E. Amaron, pastor of the church.

A young man named Fialdes, recently a novice in the Trappist monastery at Oka, has sent in his abjuration of the Church of Rome to the Cure at Otter Lake. His reading of the Bible had satisfied him that the church is in error as to transubstantiation.

A similar abjuration has been sent in by a whole family at Lachute. In this case the parishioner had first taken his doubts to the Cure, and after some conversation requested him to discuss the matter with the Presbyterian Missionary, Mr. Menard. He consented to do so, but on the day appointed he had fled the parish, and no one knew where he was to be found. Rome is apparently conscious of its weakness when confronted with the Bible.

## General.

Rev. J. A. Dow, a graduate of Knox College, has been appointed assistant pastor of Knox church, St. Thomas.

Rev. A. S. Grant, B.D., has resigned the pastorate of St. Andrew's church; Almonte, much to the regret of the congregation.

Presbyterian Synod of Toronto and Kingston.—For the first time in its history the above named synod meets in Collingwood, this year on 11th of May.

The Presbyterians of North Bay are endeavoring to secure the services of Rev. Thomas Macadam, who has been supplying them for the last six months, as their stated pastor.

Rev. Robert Johnson, pastor of St. Andrew's church, London, has been granted three months leave of absence to enable him to make a tour of Britain and the continent.

Rev. Andrew Armit, minister of the Kirk church, Pictou, has accepted a call to Monikie, Scotland, and has sailed for the field of labor. On the eve of his departure the congregation gave him a well worded address.

The unanimous call to Rev. Dr. Ross, of Cannington, from the St. George Presbyterian church was considered by the presbytery of Paris at Brantford on April 13th, and unanimously sustained by that body. Rev. Dr. Cochran was appointed presbytery delegate to prosecute the call before the presbytery of Lindsay.

The Rev. Dr. Sexton is still in the Lower Provinces, where he has been preaching and lecturing during the past three months. He expects to be in Ontario at the end of May, and will be open for pulpit supply in August, and September. Address St. Catharines, Ont.

The Burnbrae Presbyterian church in Seymour Township, about six miles east of Campbellford, Ont., was struck by lightning, set on fire, and the building totally destroyed. Most of the contents were saved. Loss estimated at \$6,500; insured in the Perth Mutual for \$3,000. The loss to the congregation is unfortunate, as they spent nearly \$2,400 in remodelling and enlarging the church last summer.

The induction of Rev. Andrew McWilliams, formerly of Peterboro', as pastor of Wentworth Presbyterian church, took place April 15th, before a large congregation. Prior to the induction Rev. J. Conning of Caledonia conducted devotional exercises. Rev. John Young, city, inducted Rev. Mr. McWilliams. Rev. Dr. Fletcher addressed the new pastor, and Rev. J. G. Shearer addressed the people. A musical programme followed.

There was a large gathering at the manse, Uptergrove, on Friday night, April 14th, in aid of the Foreign Mission Scheme and the sum of \$19 was realized. This sum is an "Extra" Contribution in response to the Committee's recent appeal to make up the deficiency for the year. Advantage was also taken of the occasion to present Rev. Mr. Buchanan, the pastor, with an excellent costly and handsome fur coat, and pair of gauntlets; a nicely worded address was read. Mr. Buchanan made a feeling reply. Other Presbyterians who are in the habit of visiting this place, during the summer holidays, presented Mr. Buchanan at the New Year with an unique china tea set. Evidently the Rev. Gentleman is warmly enshrined in the hearts of his good parishioners.

#### Presbytery of Glengarry.

The Presbytery of Glengarry met by adjournment at Maxville, on Friday the 27th inst. The Rev. M. MacLennan reported having moderated in a call at Kenyon, on the 23rd inst., the call being in favor of Rev. J. Campbell, lately from Scotland. The call being for certain reasons incomplete, it was decided to leave it still in the hands of the elders for completion, with instructions to report at an early date. The congregation of Vankleek Hill obtained leave to build a small mission church edifice on the 5th concession of Caledonia. After some general conversation regarding a church edifice being built at Greenfield, it was resolved inasmuch as the consent of Presbytery had neither been asked nor obtained, that a committee consisting of Rev. D. MacLaren, J. Cormack, A. Givan and Messrs. D. B. MacMillan, John MacEwan, and Jas. R. MacKenzie be appointed to make thorough investigation and report to Presbytery. — M. MacLENNAN, Clerk.

#### Presbytery of Barrie.

This Presbytery met at Allandale, on the 15th March, and was largely attended by the members. Mr. Burnett, moderator, occupied the chair. A call from Parry Sound to Mr. S. Childersee of the Kingston Presbytery, was sustained and arrangements were made for his induction conditional on his translation being granted by his Presbytery. This congregation, which until recently was aided by the Augmentation fund is now able to offer \$800 stipend with use of a manse. The resignation of the charge of First West Gwillimbury and Monkman's, tendered by Mr. Carswell at a former meeting was accepted. It was appointed that the pulpit be declared vacant on the first Sabbath of April, and that Mr. F. Smith, of Bradford, be moderator of session during the vacancy. An interesting report on Church Life and Work was presented by Dr. Grant, and offered occasion for a profitable discussion. The recommendations of the report were adopted: viz. 1. That sessions keep in touch with the Christian Endeavor and other Young People's Societies approved by them, and do all in their power to introduce more of the teaching element into the exercises of these organizations. 2. That a look-out be kept for the Sabbath excursion steamer on the lakes within our bounds. 3. That a Presbyterial conference be held once a year at which the reports on statistics and on Church Life and Work shall be considered. Leave was granted to Mr. Macadam to arrange for moderation in a call to North Bay. The application of Rev. John James, D.D.,

to be placed on the list of annuitants of the Aged and Infirm Ministers' Fund was received, and transmitted to the Assembly's committee on that scheme. Dr. Gordon, of Halifax, was nominated as Moderator of the next General Assembly. The following were elected commissioners to the Assembly, viz., ministers — Messrs. Burnett, James, Grant, D.D., McCrae, Ph.D., Wyllie, Ross, Moodie, Campbell, Leishman and Carswell; elders — Messrs. Colin Robertson, W. F. Fraser, Donald McQueen, T. Bell, John Galbraith, A. P. Cockburn, W. McLarty, jr., G. Duff, T. McKee and I. G. Hood. Mr. Findlay presented an interesting report of his supervision of the mission stations and received a cordial vote of thanks for the fullness of information given. It was agreed that in order to the more satisfactory supply of summer resorts the Presbytery shall make exchanges with students during the holiday season. Mr. Carswell was nominated for appointment by the Home Mission Committee as ordained missionary to Burk's Falls and Katrine. Arrangements were made for his induction on the second Thursday in April. A report of committee on rules for Young People's Societies was presented by J. A. Ross. The committee was continued with the addition of Dr. Grant and Mr. McLeod to their number, with instructions to print and circulate their report so that it may be considered at next meeting. Mr. Ross was granted three months leave of absence as he purposes to cross the Atlantic during the summer. The Presbytery was handsomely entertained by the ladies of the Allandale congregation to dinner and tea. Next meeting to be held last Tuesday of May at Barrie, at 10.30 a.m. — R. MOODIE, Clerk.

#### A Misunderstanding Corrected.

Editor Presbyterian Review:

Sir.—In your issue which has just reached your appreciative, but geographically distant British Columbia readers, there appears two small items which demand public correction, viz. —

The mission premises in New Westminster had to be vacated early in January, but after a month in which the work was at a standstill Mr. Colman has resumed again.

"Owing to the hard times the friends in Westminster, who formerly paid the rent, have had to drop the burden Mr. Winchester has picked it up, and now pays the rent out of his own pocket."

"Mr. Winchester visited the work on the Mamland in the first week of February, and found the work being done well."

My rule is that anything concerning myself, good or bad, which appears in any public print, I pay no attention to it. But in this instance, Christian friends and co-laborers in New Westminster have been held up before the church in an unenviable and misleading manner, and I cannot keep silent. I think I know your correspondent in B.C. If I am right, he is a warm personal friend and friend of the Chinese Mission, and would be the last one to grieve any worker in the Lord's vineyard intentionally. In this matter he has been partly misinformed as the following statement will make evident: 1st. The store in which our mission work was carried on, it is quite true; "had to be vacated early in January," but not because "friends in Westminster, who formerly paid the rent had to drop the burden." An offer had been made to the agent for the building, of a much higher rental than the Societies felt they could pay and therefore we were asked to leave the store. 2nd. The work was not dropped, but suspended merely until after the Chinese New Year. Partly because there was no suitable premises at that time ready for occupation, and partly because just before the Chinese New Year, little or nothing can be done among the Chinese in School work. 3rd. "Mr. Winchester . . . now pays the rent out of his own pocket."

I am very sorry this matter was mentioned. In re-renting our old premises, which was the best we could do in the circumstances, the rent was just double what it was before. The Young People's Societies of St. Andrew's and Sapperton congregations, are not as able to give as they formerly were, and I

volunteered to guarantee the rent, so that they might labor without fear of getting into debt. Meanwhile, they are teaching and contributing just as before, and the amount I may have to make up is likely to be very small indeed.

Since August, 1893, a band of workers headed by Rev. and Mrs. Scouler, and Rev. and Mrs. Chestnut, now in Ontario, from St. Andrew's, Sapperton and West Presbyterian churches, Westminster, have labored and have not fainted, in connection with our Chinese work, though oftentimes their service, save to faith's foreseeing eye, doubtless seemed in vain.

If any comparatively small number of Christians in Ontario, Quebec, or Manitoba, where no Chinese question burns, had paid rent, fire and light, out of their own funds, and kept school open for Chinese scholars 5 evenings a week, and for 12 months in the year, with an average attendance of say 4 teachers per night, they could have been entitled to the church's thanks and admiration. But when this is done on the Pacific Coast, where public opinion on the Chinese question is so very different from public opinion on this question in the East, then the Christian character, missionary spirit, courage and fidelity, which inspires and sustains such an enterprise in such circumstances, is greatly enhanced, and merits our warmest commendations. I am jealous, therefore, for the good name of these faithful Christian friends—the work falls upon a very few—who have so patiently and lovingly endeavoured to serve our Lord in this most difficult and unpraised work.

As much can be said also of the voluntary teachers who have assisted us in Vancouver and Victoria. All honor to them. May the Lord bless them abundantly.

No one will be more glad to have the above correction of a seemingly small reportorial inaccuracy (but one which nevertheless is liable to be construed as somewhat reflecting on earnest and beloved fellow-Christians, than the warm and lead-hearted "Paisley body" whom you are fortunate enough to be able to designate as "Our own Correspondent."

Thanking you in advance Mr. Editor for your valued space.

Yours very truly,

A. B. WINCHESTER.

Victoria, March 21st. 1896.

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The attention of our readers is drawn to the advertisement of the steamer Greyhound, which gave such very satisfactory service last year between Oakville and Toronto.

This steamer is commencing her regular trips about 15th May. Superintendents of Sunday schools arranging for their annual picnics should see the Purser of this popular boat before deciding to go elsewhere.

**THE CHURCH ABROAD.**

The Rev. R. H. Fisher, Jedburgh, has been appointed to the charge in the West Parish Church, Aberdeen.

In memory of the late Rev. P. G. Balfour, of Larbert, a marble tablet was erected over his grave in the Grange Cemetery, Edinburgh.

The Rev. R. Johnstone, assistant in Lady Glenorohy's Church, Edinburgh, has been appointed to the vacancy in St. James', Kirkcaldy.

The Edinburgh Presbytery met in Holyrood Church, Edinburgh, and sustained the call from that congregation to the Rev. P. McDonald, Armadale.

The secretary of the First Church, Belfast, Mr. John Govan, has been presented with a gold watch and an illuminated address as a token of esteem.

The Rev. P. Hay Hunter, of St. Andrew's Parish, Edinburgh, has been appointed chaplain to the Lord High Commissioner at the ensuing General Assembly.

The Foote scholarship for Hebrew at Aberdeen has been divided between Mr. William Thomson and Mr. John Ross. The value of the scholarship is £20.

The Queen has been pleased to approve of the appointment of the Marquis of Tweeddale to be Lord High Commissioner to the General Assembly of the Church of Scotland.

The Rev. Dr. Ferguson says it is some mitigation of the Rev. Dr. Adamson's loss to Scotland that though in Windsor here this gentleman will still edit the *Christian News*, and appear from time to time at E.U. denominational gatherings.

In Great Hamilton-street Free Church, Glasgow, Rev. J. W. Findlay exhibited 70 beautiful views of Armenia, and described eloquently its history, customs, and persecutions. A young pastor from Kurdistan also appealed for his people.

Anniversary services were held on Sunday, the 8th inst, in East Campbell-street U.P. Church, Glasgow when Professor Orr, D.D., Edinburgh, preached forenoon and evening, and the Rev. William Shaw Stewart, D.D., pastor in the afternoon. The collection taken was £40.

The Rev. Mr. Key delivered the annual sermon to the Edinburgh section of the Commercial Travellers' Christian Union in Lothian-road U.P. Church, Edinburgh, Mr. Key took as his subject "A Christian Commercial," and spoke of Lydia, a seller of purple who worshipped God.

News reached Oban of the eviction of the Rev. Mr. Thornhill from his parsonage at Lochbuie. No opposition was offered to the sheriff-officer and his men. Mr. Thornhill and his family found shelter in the manse of the parish minister of Kinlochpelvie, Rev. Mr. MacGillivray.

A new church for Oban has been erected on the site of the old iron church which was wrecked by the storm of 22nd December, 1894. The building is in the Gothic style of architecture, of Lorne granite, with a belfry of freestone. It is a handsome and substantial structure.

The Rev. James M'Millan, Nairn, was on Thursday inducted as colleague and successor to the Rev. T. Dobbie, Lansdowne, Glasgow. At a congregational social meeting held in the evening Mr. M'Millan was presented with pulpit robes, Bible, and hymnal by the ladies of the congregation.

Rev. John Watson of Liverpool, England, widely known as "Ian Maclaren," the author of "Beside the Bonnie Briar Bush," is to deliver, next fall, the Lyman Beecher course of lectures on preaching in the Divinity School at Yale University, New Haven, Conn. He has recently received the degree of Doctor of Divinity from St. Andrew's University, Aberdeen.

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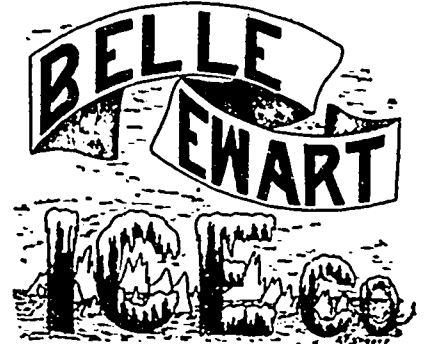
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## Synod of Toronto and Kingston.

The Synod of Toronto and Kingston will meet in the Presbyterian church, Collingwood, on Monday, May 11th, 1896, for Conference, at 8 o'clock p.m., and on Tuesday, May 12th, at the same hour for business.

The business committee will meet on May 12th, at 4 p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure standard certificates from the railway ticket agents, to enable them to return at a reduced rate.

JOHN GRAY, Synod Clerk.  
Orillia, April 10, 1896.

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### Literary Notes.

*Harpers Weekly* for April 11th—an issue of unusual size, comprising 48 pages and an illustrated cover—is a "bicycle number," and yet by no means exclusively devoted to the wheel. The following is a partial list of its literary and pictorial features: Double-page drawing by W. T. Smedley, "An Afternoon Spin on Riverside Drive;" two full-page drawings by A. B. Frost, "A Century Run—On the Home-stretch;" "Tourists;" front-page drawing by A. J. Keller, "The Michaux Club;" "The Story of the Wheel," by A. G. Batchelder (illustrated); "Touring," by James B. Townsend (illustrated); "The Racing Side of Bicycling," by Albert Mott (illustrated); "The Bicycle in the Army," by Major Howard A. Giddings, C.N.G. (illustrated); "The Bicycle's Relation to Good Roads," by Isaac B. Potter; "The Bicycle in Relation to Health," by Henry Smith Williams, M.D.; "The Moderns Awheel," by Harry A. Cushing; "Into the Happy Hunting-grounds of the Utes," by Hamlin Garland, with full-page illustration by Harry Fenn; "Ancient New York Market Rights," by Julian Ralph, with full-page illustration by Al Hencko; "The Naval War College at Newport," by Lieut. S. A. Stanton, U.S.N., with full-page illustration by W. Sonntag; "A Natural Protector," complete story by Thomas Wharton, illustrated by T. de Thulstrup.

The *Art Amateur* for April appears in the form of a special Blue and White Easter Number: a new design, incorporated with the old, gives to the cover, which is printed in a range of Deltic Blues, a remarkably effective and handsome appearance. The Supplements and advertisements are also printed in blue. The contents are appropriate to the season of Easter, a beautiful head of The Christ forming the frontispiece, and the supplements containing designs for an Easter Stole, an Alms Dish Mat, and for the decoration of Easter Eggs. The entire number is furthermore permeated with spring motives in every department of decoration; flower-painting, in water-color, drawing for landscape painting and "How to Draw the Bicycle" in one section, and "The Blue Flowers of Early Spring," and "Catkins in Decoration" in the china painting department being all in harmony with the spring of the year. Altogether the April number is particularly "live" and "up to date" and shows that now is the time to avail of the special \$2.00 offer which the proprietor is making to six months subscribers. (Montague Marks, 23 Union Square, New York. Price 35 cents, or \$4.00 per annum.)

The April number of *Scribner's Magazine* contains a very unusual number of articles of immediate interest in connection with current events of the first importance. The leading article is a sympathetic review of the late Lord Leighton, P.R.A., by Cosmo Monkhouse. The illustrations are of remarkable richness and beauty.

## unfortunate

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