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# The Presbyterian Review.

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## LOST HOURS.

Their advent is as silent as their going,  
They have no voice nor utter any speech,  
No whispered murmur passes each to each,  
As on the bosom of the years' stream flowing,  
They pass beyond recall, beyond our knowing,  
Farther than sight can pierce or thought can reach,  
Nor shall we ever hear them on Time's beach,  
No matter how the winds of life are blowing.

They bide their time, they wait the awful warning  
Of that dread day, when hearts and graves unsealing,  
The trumpet's note shall call th' sea and sod,  
To yield their secrets to the sun's revealing;  
What voices then shall thrill the judgment morning,  
As our lost hours shall cry aloud to God!

R. T. W. DUKE.

## OVER LAND AND SEA.

Prince Max, of Saxony, a relative of Queen Victoria, is laboring in a German church in the East End slums of London.

The Sultan of Jahore has made a grant to the Rev. J. A. B. Cook, the English Presbyterian missionary in Singapore, of a plot of land 300 acres in extent for the purpose of a Christian Chinese settlement.

The committee appointed by the last National Council of the Congregational Churches to arrange for the Second International Council, to be held, probably in Boston, in 1899, met recently, and completed some of the arrangements. The program is being prepared, and correspondence with English Congregationalists has shown that there will be a large representation from across the ocean.

The U.S. Presbyterian Assemblies are making preparations for their meetings. The Northern is to be held at the grounds of the Winona Assembly and Sunday-school Association, Indiana, May 20th, and Dr. J. L. Withrow, of Chicago, the retiring moderator, will preach the sermon. The Southern will meet at Charlotte, N.C., the same date, Dr. R. L. Mallard being the preacher. At both assemblies the question of the organic union of the two bodies will come up in the form of a proposition that both meet next year at Louisville.

Dr. Daniel Dorchester, a reliable church statistician, shows by published official reports that from 1870 to 1894 the Roman Catholic population in the U.S., increased from 4,600,000 to 7,806,649, while during the same period the Protestant Church membership increased from 6,673,396 to 15,127,948.

The Swedish Government proposes to start a balloon toward the North Pole with three Swedish Scientists. It is to depart from Spitzbergen about July 1st. Dr. Nansen says nothing is to be gained by further researches in that direction, but it will be a real gain, by finding the pole, to put an end to dangerous efforts to reach after that which is of no value.

The Mississippi floods have abated but little, and along the southern course of the great stream citizens and public officials have worked day and night to avert

ruin. The region submerged produced last year crops aggregating a value of \$22,000,000. The extent and the duration of the floods have caused them to take on the proportions of a national disaster, and some plan will have to be devised for averting in the future such a calamity.

A faithful and untiring worker for the Lord has just written to tell of a serious loss he has sustained. He is laboring in Arkansas, going from house to house, and carrying the message of the Gospel to the poor and ignorant inhabitants. One day he left his Bible on the seat of the rough vehicle in which he rode, as he entered a log cabin to announce that he would preach in the neighborhood. When he returned to resume his journey, he found that his Bible was gone. A loose mule had seized it with his teeth, thrown it to the ground, and had torn out the Old Testament from Isaiah to Malachi. Which is the worse, the mule or the Higher Critic?

Monday April 19th, the Rev. David Roberts, D.D., the venerable Welsh bard, "*Dewi Ogwen*," of Wrexham, attained his eightieth birthday. Dr. Roberts is one of the leading Welsh Congregational ministers, and is the oldest minister with a pastoral charge in the Principality, having been ordained in the year 1839. Owing to the weak state of his health, Dr. Roberts has not been able to preach for some time past, but he is now progressing favorably, and hopes again to resume at an early date his ministerial duties.

The Government Committee of the Irish Presbyterian Church met recently and agreed to prepare an address to the Queen on this her Diamond Jubilee, and have it ready for adoption at the coming Assembly. The Lord Chamberlain is to be at once consulted as to her Majesty's wishes in the matter. The address presented ten years ago vied with that of the Jewish community as to which of them was the most beautiful in design and decoration, and was specially admired by the royal circle at Windsor, and no doubt the Assembly will again distinguish itself, if her gracious Majesty affords it the opportunity.

Nearly 300 women last year were turned away from the Industrial Farm Home for women inebriates founded by the British Women's Temperance Association at Duxhurst. In the February number of the *White Ribbon Signal* Lady Henry Somerset gives an account of a recent visit to the farm Colony, which has attracted the earliest attention of those in authority as a probably successful solution of the problem of dealing with inebriate women. The scheme differs from all others in being on the village plan, consisting of a model village of 6 cottages clustering around a large house, on a farm of 180 acres among the hills of Surrey. Each cottage is presided over by a nurse matron from the Church Army, and everything of an institutional character is carefully excluded. Every patient is kept one year, and every means that love and ingenuity can devise to build up the physical, mental, and spiritual health is used to cure them of the deadly disease of alcoholism.

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Toronto May 13, 1897

### SUNDAY CARS IN TORONTO.

The critical hour has all but arrived and a review and summing up of the case is in order. On Saturday the citizens will be called upon to record their votes for and against Sunday Cars and at this writing the prospects of success for the antis are bright. During this week the struggle has been keen and unrelenting on both sides, and there is every reason to expect a large and a decisive vote.

Those in favour of Sunday cars have put up a thorough, business-like canvass; every evidence exists that their organization is as nearly perfect as can be, and the money, regarding which there was some doubt early last week, has made its appearance, it is openly said, and believed, in the liberal remuneration of the canvassers and scrutineers. A paid agent cannot legally vote under the statute, and should the paid canvassers act as scrutineers the scrutineers on the side of the Anti-Sunday cars should object to their voting. It is but right that the law should be observed, and in a case such as the running of cars on Sunday there should be unusual vigilance against illegal voting.

The work of scrutineering will be arduous. The lists are supposed to be better purged than when the vote was taken last. There is a possibility of placing too much confidence in honest voters' lists. We hesitate from expressing suspicion, but in this world it is wise to take as little as possible for granted, and to examine everything well that may savour of wrong. Several instances have been reported of names being on the voters lists whom the canvassers cannot find at the addresses given, nor trace them by city directory or otherwise. These instances have been investigated and have the appearance of trickery. Now is the time for scrutineers to carefully examine their lists and get at the truth of such cases.

Last Sunday the city pulpits sent forth a noble note for the sanctity and quiet of the Lord's Day. The pulpit, as a whole, has done its duty fearlessly and well. We rejoice in a free, outspoken pulpit. Long may our

ministers dare the world in discharging their duty as ambassadors of Christ. There will be cavillers and critics, but they are of no importance nor do they avail. A good cause and a clear conscience can be pitted against the world without fear as to the result. On the whole the pulpit was moderate, but there could be no mistaking the true ring of its utterances, and the ministers may depend upon it that they merit and have the approval of their people and of the great majority of the people.

Bishop Sullivan's sermon, or rather some of the reports of it are liable to be misunderstood. The Bishop has expressed, we understand, his sympathy heart and soul, with the present Anti-Sunday car movement, but were the proposal for a limited Sunday service he would be ready to support it. The proposal being, however, for an unlimited, or rather an all day long service, the rector of St. James Cathedral views it with no favour. This will be gratifying news to many of the Anglican church who hold Bishop Sullivan in high esteem, and who would regard with sorrow opposition from him to their cherished convictions.

The workingman has been kept in evidence by his newly found friends the pro-carites—the capitalists whose life work is to grind him to powder between the upper and nether millstones of capital and monopoly. The canvass among the workingmen thus far shows that they are alive to the dangers to their interests lurking in increased Sunday labor. They are not likely to be hoodwinked. In the United States, where it is said 2,000,000 men work on Sunday, the American Federation of Labor passed this resolution last December:—  
 "Resolved, that in the opinion of the Federation of Labor there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man."

The Ministerial Association has issued a brief, thoughtful appeal in which one phase of the case is brought out forcibly. The ministers say that "To run street cars on Sunday, as now proposed, would inevitably tend to defeat the sacred and beneficent purpose for which the day was instituted; unnecessary secular toil would be largely increased, thus depriving hundreds of men of their one day in seven, which is inalienably theirs unless works of necessity and mercy demand otherwise. Increased facilities would offer themselves for dissipation and Sabbath desecration. The health and quiet and order of the home would be impaired, and Scriptural conceptions of the sanctity and preciousness of the Lord's day now prevailing would suffer serious depreciation."

As evidencing the wide-spread interest taken in the Toronto campaign, messages of sympathy and encouragement are being received from towns and cities throughout Canada and the United States. One of the most interesting is an able statement from Rev. Prof. Beattie, Louisville, Ky., a son of the Canadian Church. He says: "The operating of the cars on the Sabbath keeps a full set of men regularly at work on the sacred day of rest. The motormen, the switchmen, the inspectors, and the men at the power-house, are all deprived of the benefit of rest and home on the Sabbath. In addition, they are entirely prevented from attending church, and are compelled, with their families, to live like heathens almost. Then, too, though the men work the seven days, they get only a week's pay, and that

means six days' wages for seven long days' work. This means long hours and small wages. The attempt to keep up the wages of street-car employees who works seven days, a day's wages per week above the wages of men in other similar employments, has proved a failure in this country wherever it has been tried. I am not aware that it is even tried here, and if tried, it is an utter failure, as the scale of wages at once shows."

Dr. Beattie finds that instead of bringing the people to church the cars convey them to pleasure gardens where there is baseball, ballooning, shooting matches, etc. The average church attendance has been lessened by traveling facilities from the city to outside suburban points. This is how he sums up: "The Sunday cars are largely used for purposes which are violations of the Sabbath. There may be baseball grounds and race-courses just outside the city limits, where the city regulations have no authority, and where the State officers seem careless to enforce the laws on the statute books. The cars run out to these places beyond the city limits, and the crowds go. It would make the heart of a man with even a spark of true religion in his soul, sick to know what goes on on Sabbath in these places. The bicycle race, the balloon ascension, the shooting match, the fireworks at night, and general dissipation, are to be mentioned in what is no fancy picture of the sort of Sabbath to which Sunday cars chiefly minister."

To the charge that the Anti-car people are religiously intolerant Rev. Dr. Caven has made an unanswerable reply. The kernel of his statement is: "The municipality of which I am a member is called on to decide whether a system of public conveyances shall be operated on the Lord's day or not. The question here is: What does the municipality deem desirable? What does it deem best in view of all the interests affected? On this question I must vote according to my convictions of duty. I must consider the argument on both sides and cast my vote as my conscience directs. I cannot divest myself of personal responsibility in the matter. I am acting according to my lights for the highest good of the whole community, and I dare not say, 'There are a great many people who wish Sunday cars, and though I disapprove of them and think that important interests will suffer by them, yet since I am not compelled to use them myself I shall not stand in the way of their introduction. See where the principle involved in such a view would lead. Might we not apply it thus? 'I think saloons an evil in the city, but many think otherwise; they are therefore entitled to have them, and I shall vote in their favor. I think horse-racing with book-making a bad thing, but many are of a different opinion, and as the patrons of this institution don't ask me to support it, I have no right to assist in putting restraints upon them.' Every member of a community is under obligation to do all in his power with the view of having public interests determined in the best way according to his own sense of duty."

#### THE LATE JAMES H. BROOKS, D.D.

Many Canadians, who have become familiar with the work of the late Rev. Dr. James H. Brooks, in connection with the Believer's meetings, at Niagara, and as a prolific and able writer of much spiritual power will join in the general regret at his death. A brief account of his career will be of interest. He was born at Pulaski, Penn. He was a typical self-made man. When but eight years of age he was obliged to leave his mother and work for his own living. He was

planned for great things. When but fifteen he was a school teacher and had set his heart on a collegiate education. In order to get the learning he craved, he clerked in a store and acted as a census-taker. These early experiences broadened him and made him the many-sided man among men that he was. He prepared himself for, and in 1851 successfully entered, the Junior class of Miami University,—that modest birthplace of many great Americans. He was graduated there in 1853. In his Senior year his powerful intellect enabled him to combine the collegiate studies with those in the United Presbyterian Seminary. In the fall of '53 he entered Princeton Seminary. He spent a year in study there. While at Miami he lived often, literally, on bread and water; and at Princeton occupied an unhealthy basement room.

He was licensed to preach by the Presbytery of Miami in 1854, that he might accept the invitation to supply the pulpit of the First Presbyterian church of Dayton, Ohio. He was immediately called to that church. On April 30th, 1854, he was ordained and installed. After a most successful pastorate in Dayton, he accepted a call to the Second Presbyterian church of St. Louis, whither he came in February, 1858. His first sermon was preached on February 18th, from the text, 1 Cor. ii 1, 2. He served the Second Church for a little over six years. The rest of his laborious pastorate of 39 years was as shepherd of the Walnut Street church, later known as the strong and useful Washington and Compton Avenues Presbyterian church. He was the Editor of "Truth" the organ of the "Believers," a journal which he conducted with conspicuous ability.

**Mrs. Ewart's Death.** Much regret is felt at the death of Mrs. Ewart, the valued president of the Woman's Foreign Missionary Society. Her interest in the work of the Church, especially in missions, was deep and enduring, and her services were invaluable. She had reached the age of 80, and during her long life had held the affection and esteem of all who knew her well. "The Ewarts" says a contemporary, "are a very old family in Ontario, and Lady Mowat, wife of Sir Oliver Mowat, was a sister-in-law of the late Mrs. Ewart. Mr. John S. Ewart, of Winnipeg, who took such a prominent part in the Manitoba school controversy, is a brother of Mrs. Ewart. He will be here to attend the funeral. Two daughters of Mrs. Ewart survive, one married to Mr. Joseph Henderson, of 66 Wellesley St., and another to Mr. J. H. Steele, of Dundas. The late Mrs. Ewart was a member of St. James' Square Presbyterian Church."

**Aged and Infirm Ministers.** In response to the appeal recently issued by the Aged and Infirm Ministers Committee, the deficit has been reduced to \$1,800 and now the Committee hopes the Church will show its interest in the Fund by wiping out the outstanding balance. At its meeting, lately, the Committee decided not to reduce the annuities, but to pay in full and to appeal to the Assembly and church for Assistance in maintaining the amounts now paid. The Committee thus explains its action. The justification for the Committee's action rests upon the fact that the annuities to our aged and infirm Ministers are none too large, and to cut them down, say, by 12½ per cent., which would have been necessary, would have wrought much hardship on some, and inconvenience to all. It was felt that it was proper to let the responsibility rest back upon the Church, and ask the Church to make good the overdraft. This course will approve itself to the church generally and it only remains that funds be furnished to meet all obligations a thing that should not be difficult to do.

## THE SABBATH OF THE HEART.

BY GEORGE MATHEWSON, M.A., D.D.

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work" (Gen. ii. 3).

Creation goes from the wing to the nest. It begins with the Spirit moving, and it ends with the Spirit resting. But observe, it is the rest of a *spirit*. What is the rest of a spirit? It is the opposite of a body's rest. The body rests when it has reached exhaustion; the spirit when it has reached satisfaction. The body reposes when it has closed its eyes on everything; the spirit reposes when it has opened its eyes on its own image. God could not rest until He beheld His likeness in the pool. Without that likeness the pool was stagnant, and stagnancy is not the spirit's rest. My heart can never find repose until it has found something like itself—something made in its own image. Then alone it meets with that delicious thing—reciprocity. Reciprocity is the Sabbath of the heart. It is a Sabbath-bell ringing across the snow. It tells me there is somewhere in the void a house of kindred sympathy where I can find communion, fellowship, response. When I want to rest in my body I wish no one to speak to me. But when I want to rest in my spirit I wish to be spoken to. It is a voice I crave for—the answer of a heart to my heart, the throb of a soul to my soul, the reply of a life to my life. My spirit shall rest when it finds its other self.

Oh, Thou Divine Man, I shall find it in Thee. Thou art that for which I have been waiting, without which I have been weak. It is my want of rest that has made my want of service; my spirit in its Gethsemane has been sleeping for sorrow. Thou comest to awake me out of sleep—to wake me by Thy rest. When I repose in Thee I shall repose in nothing else. The calm of my heart shall give it wings. There is no flight so high as that of the bird that has been in Thy bosom. Rest my heart, O Lord, that it may soar. It has no pinions out of Thy sunshine. It sings in Thy beams; it plays in Thy smile; it flutters in Thy nest; it flies in Thy pavilion; it leaps to Thy music; it stirs to Thy peace; it gathers endless strength when it makes an end in Thee. If I sleep in Thee, I shall do well.

## THE SABBATH SIGN.

BY WILLIAM J. R. TAYLOR, D.D.

"Moreover, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctified them." "Hallow my Sabbaths and they shall be a sign between Me and you that ye may know that I am the Lord your God." (Ezekiel xx. 12-20.) And again centuries earlier, God said to the Hebrews in the wilderness. "Ye shall keep the Sabbath, therefore, for it is holy unto you to observe it throughout your generations for a perpetual covenant. It is a sign between Me and the children of Israel forever." (Exodus xxxi. 16, 17.)

It is no fiery cross, no burning bush, no flaming mountain, no merely physical wonder, but a day, of twenty-four hours, a seventh day that comes and goes, with its unfailing dawn and sunset, its morning, noon and night—a sign that nothing in the heavens or earth can prevent or obstruct, and that is as certain and regular as the revolutions of the solar system. Upon this day, this first day of every week, the Creator of the worlds and of mankind has put His own eternal mark, and He has made it His own "sign" to the human race, a sign more enduring than the Star of Bethlehem, and as visible, audible, tangible as any other of His works that appeals to the senses and the souls of men.

This Sabbath sign stands for all the facts and truths contained in God's everlasting covenant. It is a sign of the wisdom that thinks for us, of the compassion that pities us, of the goodness that cares for us, of the loving kindness that crowns our days. It is God's sign of His rights in us and over us, and of our right to its rest and blessings. It is a sign of the worship that He requires, and of the homage we ought to render to Him as our Creator, our lawgiver, king and judge. It is His memorial of His own finished creation, and the glorious monument of our Saviour's resurrection from the dead.

The Sabbath is also a sign of man's absolute need of its blessings. "The Sabbath was made for man, and not man for the Sabbath." It is the great unchanging, ever

recurring time-signal of man's need of the seventh day rest. "What statistician" (wrote the French philosopher, M. Proudhon) "could have discovered that in ordinary times the period of labor ought to be to the period of rest, in the ratio of six to one? Moses, then, having to regulate in a nation the labors and the days, the rests and the festivals, the toils of the body; and the exercises of the mind, the interests of hygiene and of morals, political economy and personal subsistence, had recourse to a science of numbers which embraced all space, duration, movements, spirits, bodies, the sacred and the profane. The certainty of the science is demonstrated by the result. Diminish the week by a single day, the labor is insufficient relatively to the repose: augment it in the same quantity, it becomes excessive. Establish every three days and a half, a half day of relaxation, you multiply by the breaking of that day's loss of time; and in shattering the natural unity of the day you break the numerical equilibrium of things. Accord on the other hand forty-eight hours of repose after twelve consecutive days of labor, you kill the man by inertia after having exhausted him by fatigue."

The eminent German philosopher, William von Humboldt, writing from his own personal observation, said: "When the Sabbath was abolished in France, every tenth day was ordered to be observed as Sunday, and people worked on for nine days in succession. It was soon found to be too great a strain, and many kept holiday on Sunday also, as far as the laws would allow, or two days out of ten; and then they had too much leisure. And, finally, they had to return to the only natural and true division of one day out of seven for rest."

Thus, by the tests of science and experience, this perpetual Sabbath sign carries upon its face and throughout its history the proofs of the eternal wisdom that ordained it, and of man's continual and absolute need of its temporal as well as its spiritual blessings.

Man needs it as a day of social order, of domestic happiness and of civil right and liberties. It is really the only stated and frequent day of personal, social and legal freedom from a multitude of labors and obligations which bind us on all other days. The laws and statutes which protect the civil Sabbath were made in the interests of the whole community, and to secure as much freedom from toil as possible, consistently with the necessary maintenance of human society and government. Of all these natural, legal and constitutional rights, God's weekly Sabbath is His unfailing sign to the human race. The Sabbath sign, like the rainbow, will not be put out even by another deluge of wickedness and judgments, should it burst upon the world.

But it is for its religious uses and blessings that the Sabbath is our most hopeful and precious sign.

Our common and statute laws and the general government and local constitutions of the Dominion recognize the Christian civil Sabbath as an institution to be respected, observed and protected for the safety of society and government, and to secure the rights of the people to worship God according to their own consciences.

But there would be no civil or legal Sabbath had there not been first the Christian Sabbath, the Sabbath of Sinai, and the Christian Sabbath. Its supreme significance is strictly and forever religious, spiritual, and of God Himself, for man, and for man always and everywhere,

## "CROSSING THE BAR."

BY REV. WM. C. HUNTER

The sweetest songs are those we sing in the evening, when the day is done and the voices of the night call us home, where we are encircled with friends, where we are secure from molestation and free from care and toil. The songs of the day may be merry and loud, but the songs of the night are full of comfort and power; they bring the soul into contact with the unseen and eternal. Many songs are very dear to us because they have been sung so often at the closing scenes of those we love, who have gone before us to the "summer land." And as each new thought of the future life gives new courage to our faith and finds expression in the happy utterance of some poet, so too each bitter pang of heart-felt sadness must move the lofty soul to utter words of encouragement to the soul in view of its release, rest and reward.

One of the most recent songs which has found a place in "The Hymnal" is "Crossing the Bar". From beginning to end it is the calm, triumphant utterance of

hope in a glorious future for the godly soul. It presents to the mind a picture of the boundless expanse of heaven, made real and impressive by the presence of the Saviour. The hymn is the over-towing of the soul in anticipation of the blessedness of those who sleep in Jesus. It is the expression of a mind clear, confident and penetrating. It is the sunset glow of a well rounded Christian experience. It is a hymn well suited to the soul's vesper chant as it enters a welcome and well earned repose; a fitting melody to accompany the slow procession with the body to the dust, and to comfort sorrowing friends as a spirit passes out to the sunrise of heaven's peerless light. It comes to us as a reviving breath from the Eden above. It suggests to the sorrowing heart the comforting words of Jesus, "What ye know not now ye shall know hereafter." "In my father's house are many mansions." "I will not leave you comfortless. I will come again and receive you unto myself." The peaceful scene at the death-bed of an aged saint is exquisitely described in these words:

"Sunset and evening star,  
And one clear call for me;  
And may there be no moaning of the bar  
When I put out to sea."

The night has come but without alarm or confusion. Death appears no more dreadful than the close of day. It is but the relinquishing of the earthly tabernacle for a mansion in the skies; the liberation of the soul for a home in a more congenial clime. While the shadows lengthen material forms appear less distinct, the natural world recedes into darkness. The face of the dying saint is turned upwards and far in the dim twilight shines out the clear light of the evening star.

There is no room to doubt the existence of another world, its light falls upon this and there is no darkness which it cannot penetrate. It is not merely an orb that shines, but a world that moves and seems to beckon us to its peaceful shore. But there not only appears a sunny land and a peaceful abode, but there is a friendly voice which cannot be mistaken; for when this call comes there is no evasion or delay. No one else can answer for us or take our place. We must go. The hour may be but morning with us here or still the gala day of youth when the sun of earthly joys must cease, or the call may be delayed till late in life when it seems most fitting that the change should come. The hour is uncertain but the call is sure.

It was in view of this solemn and great surrender of all his nation to mortality that Moses said, "Thou carriest them away as with a flood." The stream of human life flows on until it disappears in the infinite azure of the past, and time merges with eternity and the souls of men continue in one unbroken procession to pass into the spirit land and join the great majority. The moment of their departure being the most solemn and impressive that it is possible for us to imagine. "Mark thou the perfect man and behold the man of uprightness for the end of that man is peace."

"But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home."

These are the favoring conditions attending the departure of an aged saint. It is not taken as a leap in the dark, or the plunge of despair into the ocean of eternity, but the calm committal of the soul to God. It is the event for which the whole life has been a preparation. It is the close of seed-time and the end of tears, the beginning of harvest and eternal joy. It is the return of the faithful messenger, and the dutiful son, not empty handed but with increased talents. With a heart of love and loyalty, the mind full of hallowed memories, confident in the power that has defeated every adversary, bright with the thought of meeting those loved long since and gone before.

"Twilight and evening bell,  
And after that the dark;  
And may there be no sadness of farewell,  
When I embark."

The last impressive ceremony now takes place. The remains are laid to rest in the quiet ground. The beloved form is shut in from view, but the mind superior to time and place still cherishes the hallowed example of a noble life, and sorrowing friends are comforted in the "sure and certain hope of a better resurrection." It marks the beginning of a more joyous service in

unfailing strength and with perfect skill in an unbounded world of light and glory.

"For though from out the bourn of time and place,  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

There is here the anticipation of joy from two sources: The enchanting loveliness of the spirit's boundless realm and its new and unexplored mysteries awaiting investigation, the exhilaration of drinking from the pure fountains of living water; and the presence and friendship of the Guide and Commander, under whose protection all are safe. It seems almost too much to expect, and calls for great confidence in the mercy of our Lord, to know Him as our Pilot. The very expression is a bold one, yet is no more than the Bible warrants, or the soul needs in its upward flight. It is peculiarly the Christian's hope and will be to him heaven's crown joy.

#### 'IN HIS NAME'

##### A THOUGHT FOR THE KING'S DAUGHTERS.

A very common expression is this. In its various forms, "in my name," "in his name," "in thy name," "for my name's sake," etc., it appears in the New Testament fifty times. The frequency and importance of its use, especially as the basis of our prayer, suggests the importance of ascertaining its full meaning.

Some men have thought that it meant only the appending of the word "Jesus" to the petition or to the demand which they would make. Thus we read in the nineteenth chapter of Acts that in Ephesus certain vagabond Jews began using the name of Jesus in this way. They began to "call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." Very unfortunate was their experience in this superstitious (or talismanic) use of this name, for they met only with disastrous defeat and shame.

Seeing then that this is a wrong idea, we seek for the true one.

In Hebrew usage the idea of name is *description of the character or relations* of the person described. Thus Adam called the name of his wife Eve--and Eve means *life*—"because she was the mother of all living." The name, Jacob, which means *deceiver*, was given to the brother of Esau, because, in character, he was a supplanter; but when his relation in the sight of God was changed to that of the head of the visible Church, God changed his name (along with his changed relation) to that of Israel, which means a "prince with God." So was the name of Abraham changed. At first, when he was regarded only as the head of *one* nation, his name was Abram, "mighty father," but when God made with him the covenant that he should be the father in churchly relations to people of a hundred nations, God changed his name to Abraham, "father of many nations." So in Exodus 34: 5, when God "proclaimed the name" by which he would be known, he began an enumeration of his characters and relations as Saviour, "merciful, gracious, long-suffering," etc.

It is needless to cite further illustrations of this. Suffice it that when the time came that our Lord Jesus should be born, God took the trouble to send an angel down to Mary to tell her to call the child by the name "Jesus." Why? Because the name Jesus means 'Saviour' and, as the angel said, "He shall save his people from their sins."

So then, recognizing that "name" in Jewish usage is a description of relations, let us apply this fact to the use of the name of Jesus in prayer or in churchly acts.

In John xiv:14 we read the promise of Christ "If ye shall ask anything in my name, I will do it;" in John xv: 16: "That whatsoever ye shall ask of the Father in my name he may give it you;" and in John xvi:23, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."

Guarding against the error of the vagabond Jews, we will therefore not expect an answer simply from appending the word "Jesus" to our petitions, but we will try to ascertain, and maintain in our prayers, the relations which we ought to sustain to him.

One of the most obvious of these relations is that of Captain, and soldier. Christ is the Captain of our salvation, we are privates in his army. Now if we come to the Father in the spirit of a true soldier of Christ, what will we ask for? Will we not ask for just those things which promote our success in the impending battles against Satan? Obviously

our petition will be for the shield of faith, for the helmet of salvation, for sandals which shall be the preparation of the Gospel of peace, and for the sword of the Spirit. But these are the very weapons which God wants us to carry and to use. So when we ask in the name of Jesus our Captain we shall be asking for the very things which the Father desires to bestow on us. And it is easy to see that "whatsoever ye shall ask of the Father in my name [as Captain] he will give it you."

A similar line of thought may be pursued with regard to other relations that exist between us and Christ. We are his brothers; if we ask in his name as our Elder Brother for more of the spirit of brotherliness to all who bear his name, the Father will bestow it gladly. Christ represents Himself as bearing to the Church the relation of a bridegroom, who seeks for Himself a Church that shall be without spot or blemish. When, in the recognition of this relation, we ask for purity of heart, will not the Father grant it readily?

All these things are summed up for us in Christ's relation as Saviour. Asking in His name as "Saviour," means that we come as sinners and ask for deliverance from sin, its power and its penalty. This is what the publican did in the temple. He did not use the word Jesus, but he came in the name of Jesus when he cried, "God, be merciful to me a sinner." He recognized himself as lost, and the Messiah as the one who could and would save him. And after God has so loved the world as to give the life and the earthly honor of His Son, for the purpose of saving men from their sins, is it not clear that when one of us comes in our relation as the "sinner Jesus died to save," and begs for deliverance from the pollution of sin, that the Father "will give it" us?

#### PROTECTION FROM MAKING FOOLISH REQUESTS.

One of the relations of Jesus is that of testator. This is set forth in Hebrews ix: 16. In His "testament" Christ has set down what things He wills to give us. The heir to an estate may go with boldness to the executor and ask for whatever is given to him in the will. But while going *in the character of heir* he will be careful not to ask for what is not written in that will. So when we go to the Father "in the name" of Christ the Testator, we shall be rendered careful not to ask for what we ought not. We shall not ask, for instance, in the name of Christ our Captain for such earthly indulgences as will render us useless, or injurious, to him in the hour of battle. We may not ask in the name of Jesus our Elder Brother, for the privilege (?) of indulging bitterness or strife; nor in the name of Jesus our Saviour from sin for dalliance in sin. So the use of this phrase "in his name" shall keep us from asking and from doing the wrong thing, and it shall make us sure of receiving what we rightly ask.

#### IT WILL MAKE US ASK MORE FREELY.

If the soldier carelessly go on the battlefield without weapons, if the heir negligently omit to ask the executor of the will for money, if the bride contemptuously refuse to ask for the fine linen which is the righteousness of saints, if the sinner thoughtlessly omit to ask enough of deliverance from the power of sin, — not only himself will be the loser but *his Redeemer also* will suffer loss. The fact, therefore, that we are to ask "in the name" of our Saviour, will make us sure to ask enough. Failure to ask enough means disgrace to our Redeemer. Shall not this stimulate us to prayer? Failure to work enough (humanly speaking) involves disappointment to the Lord who has died for us. Shall not this arouse us to work "in His name?"

Christ presents this very forcibly in the setting which he places around His promise as repeated in the fourteenth, and fifteenth, and sixteenth chapters of John. In the first, He bids us pray "in my name" "that the Father may be glorified in the Son;" in the second He bids us pray "in my name" "that your fruit may remain;" in the third, He bids us pray "in my name" "that your joy may be full." Both (1) the Father's glory, and (2) the joint fruitfulness of the Husbandman and laborer, and (3) the joy of the harvester, are all dependent on our asking and working "in my name" in the true, full sense of the word.

When not only our welfare, but that of our Saviour, is dependent on our truly acting "in his name," we may well be careful that we understand it aright and ask for enough grace.

#### THE "NAME" OF CHRIST IN THE LORD'S PRAYER.

At once the reader will say that if the promise of Christ for an answer depends on asking in His name, then we

ought to find the use of that name in the Lord's prayer. But the word Jesus does not appear in it.

Yes, happily so. For if the word Jesus were in the prayer, the fact would encourage the sinner to use that name in a talismanic way, without pausing to recognize the relations that are indicated by it. The absence of the word Jesus leads us to look in the prayer for a recognition of these relations. Do we find it?

It appears in the very address of the prayer, "Our Father." By what authority do we call God "Father?" To the sinner he is an offered judge. But when we come in the name of Christ our Elder Brother, who has adopted us into His family, then we can come with true assurance to the Father who also has adopted us as His children.

So also, in the first petition we have a similar thought, "Hallowed be thy name." That is, we pray that we may have grace to sustain the true relations which should exist between us and Him who is our Saviour. When we, and all men, act up to this relation, the name, the character and work, of Jesus will be hallowed. The next petition "Thy kingdom come," is clearly a prayer in the name of Christ our Captain, for His victory and for ours in Him. "Thy will be done" falls under a similar relation to Christ as our Ruler. The next petition, "Give us this day our daily bread" falls under our relation as one of the heirs of Christ, asking for ths supplies, spiritual and bodily, which our great Testator has bequeathed to us. "Forgive us our debts" is the petition of the sinner to Him whose character is Saviour. And the closing petition, "Lead us not into temptation, but deliver us from evil" [or from the evil one] is presented in the name of Christ our Captain, who is sending us out on errands and battles wherever the enemy is to be found.

So that in every petition of the Lord's prayer there is, though not the word Jesus, yet the full recognition of our relations to Him as Saviour. The very silence therefore, as well as the expressions of this prayer, shall be to us an assurance that we have rightly understood the sense in which Christ makes the promise "If ye shall ask anything in my name, I will do it."—*Christian Observer*.

#### LOST OPPORTUNITIES OF SERVICE.

An opportunity of service is lost when it goes unperceived or neglected. Is it not also often practically lost when only incomplete use has been made of it? Doubtless we rarely realize fully the number and gravity of our short comings of either sort, but no sensitive conscience fails to comprehend its obligations to God and one's fellowmen to make honest use of whatever openings for doing good come in its way.

It is possible, however, to lose one's balance a little, to become morbid. There are persons who repel others by a too conspicuous desire to do good. The aim to do services to others unfailingly in order not to forfeit the approval of one's own sense of duty may come even to have some appearance of selfishness. It is more likely to involve the appearance of officiousness and thus to become unpleasant. Only that purpose to make full and proper use of one's opportunities, whether for one's self or for others, commends itself which is natural, sincere, unassuming and considerate. We often undervalue our opportunities of being good as compared with those of what we consider doing good. But the former are apt to be the more valuable and influential, alike to ourselves and to our friends. The smile of some people is more helpful than the gifts of time, money or effort of others, because it really bears more trusty witness to character and spirit. To suppose that we influence those who know us only, or even chiefly, by what we say or do is a mistake. It is what they know us to be that impresses them. Actions and words of course go far, especially when unpremeditated, to indicate the inner feelings, but the real character, back of them indefinitely but invariably and positively makes itself felt in any case. Our use of opportunities therefore must aim earnestly to make the inner nature what it should be. Any opportunity, whether it relate primarily to others or to ourselves alone, is lost which is so employed as to fail of this result.

We lose opportunities often through timidity, sometimes through ignorance due to our own neglects, most frequently, probably, because of insufficient earnestness. Definite temptation conquers up. Moral sluggishness impedes us. The one sure remedy is to cultivate the

watchful, loyal, zealous spirit which Jesus showed. 'To have the mind of Christ is to be always ready for opportunity. Perhaps there is nothing else by which spiritual progress is rendered more evident than the consciousness that we are learning steadily to perceive and make wise and skillful use of our opportunities, and have to look back from week to week upon fewer which must be accounted lost.

#### GIVING BY SYSTEM.

If I were as rich as those mill owners, I never could allow men with families to wear their lives away working on such small pay, said a woman of comfortable circumstances, and yet, that very day she was heard telling her washer-woman that eighty-five cents was more than the other woman had charged for the work, in a tone that made the poor hard-working woman meekly reply:

"Pay me just what you paid her. I need the job very much," and I grieve to say she received but seventy-five cents for labor in which no one engages except from sore necessity.

"If I had money I would not see our pastor suffer any anxiety about the small salary he is expected to have," said a man, and yet if he had given one-tenth of his income each year to the Lord who had prospered him the deficiency would have been made up at once.

"When I have a better salary I mean to hire a pew in church, and give regularly to sustain the educational work of the missionary societies. I am interested in that," said a young teacher, but when her salary was raised there were many demands upon the extra income, and her donations were again postponed.

"If I were rich—when I am rich," these are the ideas behind which we screen our present selfishness, and call it generosity, "generosity without the means to make it evident." It is a comfortable delusion, but a delusion, nevertheless. Begin now to show what you are going to do, or what you would do with riches of soul or character or income. The way in which you spend your little indicates how you would spend more. Give systematically. It has been proved that systematic giving will bring rich, earthly blessings as well as the higher ones. If you have no money give systematically of yourself. If you have no time for church work, give the more systematically of God's joy and sunshine through your very presence as you go about your daily work, and with each giving your ability to give will increase, and blessings will be multiplied to you.

Every one can give. Money is not the only thing needed. Time is not necessary. The world is crying out for comfort in its hidden everyday life, for encouragement, for uplifting influences, for beauty, for sympathy. Can you not give some one of these? "Freely ye have received, freely give," of whatever you have in store and whether it be time, skill, prayer, tact, talent, courage or money give systematically and now.

#### THE JOINT REVISION OF THE PSALMS.

The joint committee appointed by various ecclesiastical bodies to unite in an effort to secure a metrical version of the inspired Psalms, which shall be worthy a place in the hymnology of every Church, held its second meeting in the Assembly Room of the Presbyterian Board of Publication, Philadelphia, Pa., on the 8th of March. The following members of the committee were present: Rev. E. R. Craven, D. D., and George Junkin, Esq., of the Presbyterian Church of the United States; Revs. W. J. Dey and Robert Murray, of the Canada Presbyterian Church; Revs. W. J. Coleman, David McAlister, D. D., T. P. Stevenson, D. D., and Walter T. Miller, of the Reformed Presbyterian Church; Revs. David Steele, D. D., Thomas Watters, Wm. J. Smiley and Dr. McKinney, of the General Synod of the Reformed Presbyterian Church, and Rev. W. J. Robinson, of the United Presbyterian Church. Of the other bodies which had been invited to co-operate in the work, the Cumberland Presbyterian Church and the Associate Presbyterian Church South appointed committees of co-operation, but for various reasons no representative from these bodies was present at the meeting. As the Reformed (Dutch) Church, for some reason, failed to receive the invitation which was sent to it, the secretary was instructed to renew the invitation. After a full interchange of views on the part of those present, the following principles were adopted, as presenting a basis of procedure in the prosecution of the work:

1. The version which shall be finally accepted must aim to express correctly the original text. That is, it must present the exact thought of the original, in its exact order.

2. The proposed Psalter shall be limited, as a rule, to two versions of any Psalm.

3. The so-called Rouse's version shall be used as the basis of the proposed revision.

It was also agreed that the general method used by the committee of the Presbyterian Church of the United States, in the preparation of the Presbyterian Hymnal, shall be adopted as a working plan of procedure, which is outlined substantially as follows: In deciding whether Rouse or some other version of any Psalm, or part of a Psalm, shall be accepted, the members of the committee shall use as terms of notation the first four letters of the alphabet, as follows:

A. Rouse without emendation.

B. Rouse with emendations, the same being indicated.

C. Rouse amended, and a second version desired, which should be indicated.

D. A substitute or substitutes for Rouse which should be indicated.

Each member of the Committee is expected to enter upon the work and bear his part. The special direction of the work, however, was committed to a sub-committee consisting of one member from each of the bodies represented. The members of this committee named thus far are, Dr. E. R. Craven, Dr. David McAllister, Rev. W. J. Dey, Dr. D. Steele, and Rev. W. J. Robinson. The sub-committee was empowered to add other names. This committee was also authorized to purchase such copies of the metrical Psalms now in print as may be needful.

The committee then adjourned, to meet at the call of the sub-committee.

#### THE VOLUNTEERS OF AMERICA.

The volunteers of America celebrated their first anniversary in March. The progress which they have made is remarkable. They begin their second year with 160 Posts and 500 commissioned officers and with 3,000 members of their auxiliary or "Defenders League." Every month half a million of people hear an earnest gospel through their out-door and in-door meetings.

Beside the regular gospel and relief work done at the posts, Mrs. Ballington Booth is conducting a wonderful mission in the State Prisons in New York, Massachusetts, New Jersey and California. More than 1,200 of the prisoners have been converted and have joined the Volunteers Prisoner's League. She is also establishing homes to which they can go when released and where they can receive aid in obtaining work.

In the Northwestern territory under the command of Brig. Gen'l. Fielding, there are now 60 posts and 170 commissioned officers. About 800 conversions were reported from these posts during March.

During the past winter the Chicago Posts fed 14,398 hungry people, lodged 6,206, gave away 5,186 garments, 30 tons of coal and 1055 loaves of bread. They also distributed hundreds of dollars worth of groceries, shoes and medicine to the worthy poor.

Besides this last summer, they gave a free picnic to 15,000 poor children and afterward a thanksgiving dinner to 1,200 news-boys and a Christmas dinner to 7,000 hungry men.

In this work, so much like the Master's, they desire the help of all good people. Any contributions can be addressed to Commander Ballington Booth, 34 Union Square, New York, or to Brigadier General Fielding, Atwood Bldg., Chicago.

The South-End House, Boston, recently started a circulating art gallery of 100 simply framed photographs of famous pictures which time has tested. Each picture remains for a month in one household and then is replaced by another. They are intrusted to the members of a mothers' club, brought together by persistently pinning invitations on the little ones of the kindergarten belonging to the settlement. The circulating art gallery originated in Hull House, Chicago. It is vindicated by the fact that one poor mother tearfully begged not to have the picture (a madonna) exchanged, "because we all love it so."



## MISSION FIELD.

## VOICES FROM INDIA.

BY JULIA H. JOHNSTON.

Hark! From far distances, voices are calling,  
Hushed be earth's clamor; be silent and hear.  
Thrilling the heart with sad cadences falling,  
Come the appeals in their syllables clear.  
India's daughters, in cloistered zenanas,  
Knowing no song but the breath of a sigh,  
While we are chanting our joyous hosannas,  
Send o'er the ocean their heart-breaking cry.

Lips that are muffled, yet utter their story,  
Oh, the sad plea of their multiplied wrongs.  
Grim superstition, grown ancient and hoary,  
Shuts in dim prisons these languishing throngs.  
Little child-widows, with piteous pleading,  
Beaten and scorned, with no hope of release,  
Call to us blindly, their woes interceding,  
Claiming from us the sweet message of peace.

Hark! How it strengthens, the chorus unending;  
Voices are silenced, but new voices cry;  
Anguish, and fear, and despair, sadly blending,  
"Come thou and help us, for soon we must die."  
Yet, there is mingled with sore lamentation,  
Exquisite notes of rejoicing and praise;  
Some have received the glad news of salvation,  
Carried afar, o'er the sin-darkened ways.

Daughters of light, as you listen and ponder,  
How your true hearts with compassion are thrilled,  
Knowing full well that for multitudes yonder  
Jesus the cup of salvation hath filled.  
Bear it or send it to those who are dying,  
Pleading in faint, inarticulate speech;  
Still on the strength of Jehovah relying,  
Answer these voices that cry and beseech.

Ptoiria, Ill.

## A CALL FROM KOREA.

BY MRS. ISABELLA BIRD BISHOP.

I came to Korea a fortnight earlier than I had intended in order to attend the Presbyterian Annual meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view and so much in harmony in the way of carrying out. The accounts of work, specially of that in Pyeng Yang district, were absorbingly interesting. The harvest so far has fulfilled the promise of a year ago. The hearts of all present burnt within them, as we heard these reports, and the feeling of gratitude found fitting expression in the hearty singing of the doxology, "Praise God from whom all blessings flow. But I confess that I feel very bad about the prospects for Korean work, unless the Church awakes to a sense of what the situation really is. I have no special interest in Korea, and in the three years of travel now drawing to a close, I have visited over one hundred mission stations and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work which I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital, and especially through the women's work, of which Mrs. Gifford is such a noble and faithful representative, that the seed sown so long in tears is promising to yield a harvest, if the reapers come. And tho, in lesser degree, there are signs elsewhere that the leaven of the Gospel is working.

The door is opened wide in Korea—how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God, if only they are taught how, and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women, experienced in winning souls, are sent speedily, that the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the mission are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it perhaps more than on

any other agency hang our hopes for the advancement of Christ's Kingdom in Korea. Truly "a great door and effectual" is opened; I sadly ask—is it to close again? Your Church is rich in the silver and gold which are the Lord's. The abandonment of a few luxuries on the part of your members, with an increase in the spirit of self-sacrifice, might mean eternal salvation to many in Korea, but what a fearful responsibility it will be if the door closes! There are men and women willing to come to Korea if a moderate sustenance be provided. The money value of a ring, of an evening dress, of a carpet, of a seaside trip, would support a laborer for a year; I write strongly, I dare not apologize. I have been compelled to feel strongly by what I have seen and heard in Korea.

## LOOKS INTO BOOKS.

The *Presbyterian Quarterly* for April is a more than usually vigorous number. The first place is given to an article on the "Old Testament Canon," by W. W. Elwang, which may be a little startling to some orthodox readers who have accepted traditional views in an easy going way, but is an honest and reverent attempt to look squarely at the known facts. Dr. Wright discusses "The Speculative View of Faith"; Dr. Dabney sounds a note of warning as to the threatened "Decline of Ministerial Scholarship" through the multiplication of special cases. Dr. Witherspoon vigorously protests against the undue exaltation of pedagogic methods in the Sunday school. Dr. Cameron criticizes "Ian MacLaren's Mind of the Master." Dr. Ferguson calls attention to the "Decadent Tendencies in City Life." Dr. Gordon contributes a somewhat pragmatical discussion on "Probation, Death, and Judgment," in which he utterly fails to take account of the imaginative element in New Testament eschatology. Mr. Martindale unfurls the banner of "Presbyterian Polity." The remainder of the space is occupied with the usual book reviews, which, if not very numerous, are at least trenchant enough. Richmond, Va., Whittle and Shepperson. \$1.00 a year.

LATEST EXCAVATIONS IN NIPPUR.—Recent excavations in Babylonia, under J. H. Haynes, have brought to light authentic records which, as made clear by Professor Dr. H. V. Hilprecht, carry back the history of the race to an earlier date than was known before. Their archeological value is even yet little known and faintly appreciated. The latest excavations disclose historic data transcending in importance the most sanguine expectations at their start. A record of the explorations which secured these results is now to be published, under the auspices and by the authority of the Department of Archeology and Paleontology of the University of Pennsylvania, under which the Babylonian Exploration Fund carries on its work. The volume will include the personal narrative of Dr. Haynes, director of the expedition since 1892, and member of the earlier expedition in 1888, as expanded and supplemented by Dr. Hilprecht, Assyriologist of the expedition from the beginning, and editor-in-chief of the publications of the Babylonian Exploration Fund. It is to be illustrated by seventy or more maps, plans, and other plates, including sketches of its most recent important finds. The volume is to be issued by John D. Watt & Co., of Philadelphia, corresponding in style with "Recent Research in Bible Lands," as edited by Professor Hilprecht. Price, \$2.50. It will be published simultaneously in the United States and Great Britain.

A MANUAL FOR RULING ELDERS. Containing the laws and usages of the Presbyterian Church in the U. S. A. in relation to ruling elders and other church officers, church sessions, and congregations, with introductory matter, notes and suggestions by the Rev. Wm. Henry Roberts, D.D., LL.D. 16mo, 459 pages, \$1.00 net, postage 10c. Philadelphia, Presbyterian Board. Toronto, N. T. Wilson.

There is always a demand for a book which would furnish in a systematic and concise form information to ruling elders in the Presbyterian Church in relation to matters connected with their office and work. The American General Assembly, therefore, recommended the preparation of a "Manual for Ruling Elders," and the work was entrusted to its Stated Clerk, Rev. Wm. H. Roberts, D.D.

The scope of the Manual is very comprehensive. It is arranged in six main divisions, the first, introductory, containing a brief statement respecting the history and principal doctrines of the Westminster Standards, and an exhibit of Presbyterian principles and church government and of the history of the church. The following sections relate to the office of the ruling elder, the church session, the church and congregation (including pastors, deacons, and trustees), rules for judicatories, and forms for sessions.

The Manual is a reliable guide to their ecclesiastical law, and also a valuable aid on many points of church usage. Quotations are freely given from the Constitution of the Church and from the deliberances of the Assembly. In addition, many topics of interest are dealt with in the way of suggestions and by historical notes. The book is very comprehensive, but not diffuse. It touches upon every question that can be raised in reference to the duties of elders and sessions, and their relations with each other and with the congregation.

## THE HOME CIRCLE.

## SONG OF THE BURDEN BEARER.

O'er the narrow footpath  
That led from my lowly door,  
I went with a thought of the Master,  
As oft I had walked before  
My heart was heavily laden,  
And with tears my eyes were dim  
But I knew I should lose the burden  
Could I get a glimpse of Him

O'er the trodden pathway,  
To the fields all short and bare,  
I went with a step that faltered  
And a face that told of care  
I had lost the light of the morning,  
With its shimmer of sun and dew -  
But a gracious look of the Master  
Would the strength of morn renew

While yet my courage wavered,  
And the sky before me blurred,  
I heard a voice behind me  
Saying a tender word -  
And I turned to see the brightness  
Of heaven upon the road,  
And suddenly lost the pressure  
Of the weary, crushing load

Nothing that hour was altered,  
I had still the weight of care,  
But I bore it now with gladness  
Which comes of answered prayer  
Not a grief the soul can fetter,  
Nor cloud its vision, when  
The dear Lord gives the spirit  
To breathe to His will, Amen

## THE MINISTER'S WIFE.

BY KILMURRAY.

The respected and much-loved minister of "Second Millbridge" had taken unto himself a wife, and his people were much exercised about the matter. Some time ago the elders and chief men had settled amongst themselves that no more suitable wife could be found for their minister than Miss Margaret Graham, daughter of William Graham, Esq., the leading man in the town, and one of the most liberal members in the congregation of "Second Millbridge." Miss Graham was bonnie, but not too bonnie; she was a notable house-keeper, and a shining light in the Sabbath-school, Dorcas Society and Missionary Association. Besides possessing these qualifications, a sum of money just enough to keep away the wolf from the door, yet not enough to make her hold her head too high, stood to her credit in the county bank. And now their plans were upset, the minister had suddenly married a little bit of a thing from London, a little bit of a thing, with golden curls, and wide-opened eyes like a child's. It was real vexing to say the least of it. But the minister's wife knew nothing of all this. Away down in London she had made up her mind to love the people in "Second Millbridge," for "dear John's" sake; he had told her often of their kindly hearts, of their faithfulness to him, of the beautiful lives led by many, and of the opportunities open for useful work. An so, on the evening of her arrival, as she walked up the narrow, box-edged path to the manse door, she bent for a moment over a big white rose-bush just to hide the tears of happiness that would come welling up into her eyes, as she prayed, oh! so earnestly, that she might, indeed, be a very faithful minister's wife.

On the Sabbath following her arrival she made her first public appearance in the meeting house. She wore a pale blue silk, matching the hue of her eyes, a dainty little French bonnet perched lightly on her golden curls. In the morning she had been rather undecided about that blue silk; it struck her that, perhaps, the people would like best to see her attend in white as a bride. John had been consulted on the matter, but he had no opinion to give, she was beautiful to him in either white or blue, and he was quite sure the people would admire her in whatever color she finally decided to wear. When the minister's wife arrived at the place of worship the doorkeeper started back in dismay at the vision before him; he felt impelled to call out, "Jesebel," but restrained himself, and a kindly feeling arose in his heart as she smiled up into his face and held out her hand in the most friendly manner. But before "the minister's wife" was fairly seated in the pew, she was conscious of breathing an antagonistic atmosphere. A slight rustling sound stole over the congregation. Once she lifted her eyes and she caught the grim glance of a stern looking woman, and she did not dare to raise her head again. Through the long opening prayers, and the psalms, and the reading, she felt by intuition the burning eyes of the congregation fixed upon her, and at the end of the service, when she

stood in the pew whilst the people passed, and some stopping to shake hands and give her welcome, she was well aware that something in her dress, or manner, or face, had offended the taste of "Second Millbridge." But as she walked home with John in the beautiful Sabbath stillness, along the hawthorn-scented road, she said nothing of the ache in her heart.

On Monday the congregation began individually to call at the manse, and "the little thing" thought she was making a good impression. But on the Thursday Mrs Graham drove up in her carriage—Mrs. Graham, a woman accustomed to take the lead in most social matters in Millbridge, who had attained in the course of years a pompous, dictatorial manner. Seated in the parlor, she looked critically at "the minister's wife," and proceeded to ask as many questions as she decently could, about her education, etc., and mode of life prior to her advent in Millbridge. Gradually she began to give advice on the duties devolving on the mistress of a minister's house, and finally hinted, that many were grieved at the sight of gay raiment in the manse pew last Sabbath. She hoped no offence would be taken, for no offence was meant, but one or two "families" had a hankering after Mr. Martin, at Castle hill, and it would take less than a French bonnet and a blue silk dress to turn the scale in his favor. Then she arose, said "good-bye," and went out to her carriage in a very comfortable frame of mind. She had done her duty by "the minister's wife." And after Mrs. Graham went away, "the minister's wife" sat still for a little while, and her face was very white, and somehow she could not see clearly. But presently she ran away upstairs, singing softly to herself. In the solitude of her own room she went to the old chest of drawers and took out the causes of offence—the bonnet and the dress. Her hands trembled as she laid them on the bed. Swiftly her thoughts fled back to the old home in London, fled back to a certain day when she stood arrayed in that same dress and bonnet, "trying on" amidst a chorus of admiring exclamations from brothers and sisters. And "father" had said "Why, child, you look just like your mother twenty-five years ago."

Now,—now,—the room seemed to grow dark, and there was a mist before her as she folded away the beautiful gown and placed a plain bud in the little bonnet where the spray of blossoms was wont to dance and quiver. Then she sat down and cried, for she was only a foolish weak woman, and not fit to be a minister's wife.

The error in dress was the first mistake, and many others followed. Her ignorance of housekeeping was a sore subject in "Second Millbridge." It was an open scandal that she burnt raspberry jam, for Mrs. Tod had lent the manse her copper preserving pan, and when it came back there was a big black patch right in the centre. All the good wives were united in the opinion that it was a great pity such an example of carelessness should be set to the young people about. Any one could see that the minister was not carefully looked after. His hands were frequently yellow. At the last Friday night prayer meeting it was noticed that the lining of his coat-tails was ripped, and the gloves he wore in the usual house to house visitation were a perfect disgrace. Very soon the congregation, by much brooding over these little matters, began to think itself hardly used, and much to be pitied in having such an incompetent "minister's wife." She, poor thing, struggled on bravely, although sore wounded. She sought advice from the most notable women about cooking and sewing, and copied as closely as possible the wife of the Rev. Mr. McShane, of the neighboring town, who had been held up as an example of well-doing. Neither heat nor cold kept her awa from the weekly-meetings. Every Sabbath saw her seated in the manse pew, dressed so plainly, even dowdily, with the golden curls all swept away out of sight. Long ago she had put away her painting and fancy needlework in order to devote more time to the congregation.

But in some strange way she never seemed to gain ground in "Second Millbridge." Towards the end of the summer she began to feel ill and weary. Frequently after a long walk she was quite exhausted, yet she held on to the Bible Class, looked after the manse, enter-

tained visitors, and visited the sick. Through it all she kept a smile for "John."

On a certain Monday morning Bobby Tod rushed in to his mother in a great state of excitement, "Mother, the 'minister's wife' is dead."

"Nonsense, boy; you are daft."

"It is true," cried Bobby, sturdily, "I met the doctor just now wiping his eyes."

Mrs. Tod hastily threw on her cloak and rushed down to see what was wrong. It was all too true. According to Lizzie, "the girl," "the minister's wife" had been ironing the Communion linen (she always did it herself) when she said suddenly, "Oh, Lizzie, I feel so faint"; she had sat down by the open window, and rested her head on the sill. After a little while Lizzie spoke to her twice, but got no answer. Then she called the minister,—"but,—" Lizzie began to sob, and there was no need to say any more. The "minister's wife" had gone away very quietly.

There was great lamentation amongst the people. Hard, serious, and ill-to-please as they were, the little woman, unawares, had crept into their hearts. And it was too late to let her know that now. Mrs. Graham was sorry she had ever mentioned the silk dress and the French bonnet, and Mrs. Tod cried when she remembered how bitterly she had talked about the preserving pan. As for Mrs. McTadger, she boldly acknowledged that they had all been very hard on the "poor, young thing."

The manse dining room wanted cleaning, there was a meeting of the Dorcas Society at three o'clock, and another of the Missionary Association in the evening; there was an urgent sick visit to be paid on the other side of the "Knock," and the Rev. Mr. McShane (a most particular man) was coming to stay for a few days; but "the minister's wife" showed no concern about these matters; time was flying, yet she still lay very quiet, with a smile on her lips.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—The Conference at Jerusalem. Acts xv. 1-21.

Second Day—The decision of the Conference. Acts xv. 22-35.

Third Day—Paul's words about the Conference. Gal. ii. 1-10.

Fourth Day—Neither circumcision, nor uncircumcision; but faith. Gal. v. 1-26.

Fifth Day—The new birth alone avails. Gal. vi. 1-18.

Sixth Day—"The circumcision made without hands." Col. ii. 1-23.

PRAYER MEETING TOPIC, May 23, PEACE—WHEN TO SEEK IT, AND HOW.—Gen. x.ii. 5-18.

### PEACE.

Peace perfect peace, in this dark world of sin,  
The blood of Jesus whispers peace within.

Peace perfect peace, by thronging duties pressed,  
To do the will of Jesus, this is rest.

Peace perfect peace, with sorrow surging round,  
On Jesus' blood is sought but calm is found.

Peace perfect peace, with loved ones far away  
In Jesus keeping we are safe and they.

### PEACE IN TROUBLE.

A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place, and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly, to the pole. So each soul in this life needs an adjustment of its own, that amid the fluctuations of the "earthen vessel," it may be kept ever in a position to feel the power of its great attraction in the skies.

### THE PEACE OF GOD.

Our Saviour the evening before His death took leave of His disciples with Words of Peace. "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you." And, now, on the first occasion after His resurrection of meeting those few devoted ones who had assembled in His name, He spoke the same words of love and tenderness. "Jesus stood in the midst and said unto them Peace be unto you." Peace, "the peace of God." Those who know what it is will acknowledge that no richer legacy, no more precious gift could be given to His people. Here is that satisfying thing which man craves for,—that which in some way or other, to a greater or less extent, men are ever striving to attain. Amid the sorrows of life, amid the cares and anxieties and troubles, which sooner or later falls to the lot of all, in the midst of our sorrow for sin, even in the prospect of death itself and in the darkness of the tomb, if we

have only the peace of Christ resting upon us, we have that which will support us in the darkest hour, and cause us to be glad even in the midst of tears. For let it be noted that this peace is not an earthly possession; it is nothing which the world can give, or of which it can rob us.

The disciples had left all they owned to follow Christ, and they were now plunged in grief and trouble, not only from the remembrance of past sorrows, but from the anticipations of future trials. Yet they were made partakers of the peace of God. It is a gift of which He only is the author and giver.

### WHAT IS IT?

By "peace" is meant that quietness of conscience which arises from a humble trust in the forgiveness of our sins. And further there is not only the peace of forgiveness, but also the peace of hope.

There is a death for each of us to pass through, a judgment to face, and an eternity to endure. How are we to meet these great facts; "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and thy staff shall comfort me." Thou art with me now; not merely shall be with me at the hour of death. Thou art with me now, my Guide, my my Saviour, and my Friend. "I know in whom I have believed." I know and trust Thee now, and I will trust Thee then. Now Lord what is my hope? Truly my hope is even in Thee. "My beloved is mine and I am His," and I can rejoice in hope of the Glory of God.

Thus peace in its fulness is that calm and quiet state of the heart and mind which springs out of faith and trust in God; which arises from a sense of our being reconciled to God through Jesus Christ. It is that heavenly repose which the soul enjoys, when it has thrown itself unreservedly upon the mercy of God, has placed its entire trust in Him, and feels that having turned to Him as the only source of joy and peace, there is now no condemnation for past sins. The Lord gives unto His people the blessing of peace. He gives them that inward peace with Himself, which is the very life of the soul; and that outward peace one with another which is the true bond of Christian fellowship, together with a sense of security in all outward dangers and adversities which ensures to them a foretaste of the bliss and rest which remains unto the people of God.

This peace of God, Jesus has bequeathed as a heritage to His people. Although He has left the world and returned to the Father. He has not forsaken us. He still dwells with His people and in them by His spirit, and sheds abroad His own divine gift in the hearts of all who are truly faithful. He Himself first proclaimed the blessing. He came, as St. Paul writes, Eph. ii., and preached peace to them which were afar off and to them that were nigh, to Gentile and Jew alike. The very essence of His Gospel is the word of God sent unto the children of Israel preaching peace by Jesus Christ. The same glad message is now entrusted to those who, as ambassadors for Him, are appointed to preach the Gospel, the good tidings of good, the peace and salvation, foretold centuries before by Isaiah. "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings; that publisheth salvation."

### HOW TO OBTAIN IT.

How then is the blessing to be obtained by each? In what way, or upon what terms or conditions, may a man be sure of the peace of God? Observe what the Lord did on this occasion, "He showed them His hands and His side," and it is added "Then were the disciples glad when they saw the Lord." He had said to them before being taken from them, "I will see you again and your hearts shall rejoice." So it is with us now, Christ directs us to Himself. He points us to the stripes which He endured for our sake, He points to that Fountain opened in His side for sin and uncleanness, in order that by faith and trust in Him as the Lamb of God slain for our sake, we may be made partakers of peace. The disciples saw the Lord in the room before He showed them the print of the nails—yet it is not said that they were glad, or realized the happiness of their condition, until they had looked on the marks of the crucifixion. We too in some sort, may have seen Christ, we may have read and thought of Him, loved and prayed to Him; yet we shall not be glad like the disciples with true Christian rejoicing, or be at peace, until we have looked upon Christ, as the Crucified One, the Son of God, whom our sins have pierced, who died that we might be forgiven. We shall not have peace until we have embraced Him as our Saviour, and cling to him with a living faith, and have given ourselves up to follow Him in all Holy obedience. We have been redeemed by His precious blood. That is the ransom paid for us, the source of life and peace, the only ground of our salvation. Through faith in that blood we are reconciled to God and assured of his favor. If we desire to have peace with God through Jesus Christ we must have this living

faith in Him. We must turn and look upon Him who was "delivered to death for our offences, and rose again for our justification," and believe that in answer to our prayers all the benefits of Christ's death will be bestowed upon us. In a word, one's Christianity must be a living thing, earnest and sincere. There must be reality and heartiness in our services of God, and a living not to ourselves, but to Him that died for us and rose again.

And what is this but saying that we must be God-fearing, Christ-loving men and women, not ashamed to confess Christ before men, but determined, firmly resolved, to renounce ungodliness and worldly lusts, and to lead a godly, righteous and sober life. The good and holy man and woman enjoys the peace of God. He who gives himself to prayer and praise, who walks uprightly in the fear of the Lord, cannot fail to enjoy much of this blessedness. A life marked by piety and devotion is the best guarantee for its possession.

#### DO YOU SEEK PEACE?

The Psalmist tells us, "Great is the peace that they have who love God's law." Make His law your study and delight. To search the Scriptures, to read and make a study of the sacred word, praying at the same time that God would open our eyes to see the wondrous things of His law.

Do you seek Peace? Listen to St. Paul as he writes to the Philippians, "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ." A life of prayer is pre-eminently a life of peace. To faithful prayer, both private and public, are attached the most precious promises. Communion with the God of peace cannot fail to bring down the promised blessing. Thou when thou prayest, enter into thine inner chamber and having shut thy door, kneel down where no eye but God's is upon you, with a humble contrite spirit pray to the Father which seeth in secret, and He shall recompense thee with the blessing of peace.

True peace is to be found in turning to the Crucified and risen Saviour, and considering in our inmost soul, His exceeding love, as shown by what He suffered for our sake. It is to be found in true penitence—not in earthly excitement or pleasure or in the ways of the world; not even in working ourselves up into fancied feeling of security, but in humbling ourselves under the hand of God and trusting entirely in His mercy through Christ.

It is to be found in a faithful and holy life. "There is no peace to the wicked." To be carnally-minded is death; but to be spiritually-minded is life and peace. The pure in heart, the humble and contrite, the loving, the meek, the forgiving; they that hunger and thirst after righteousness, these alone can enjoy it. It will come gradually and increasingly, falling day by day upon the soul like the dew of heaven, refreshing the weary spirit and sustaining the inner life. "Thou wilt keep him in perfect peace whose mind is stayed on thee." He who looks to God and walks with Him, sooner or later finds by happy experience that the ways of wisdom "are ways of pleasantness and all her paths are peace," he will find that however sorely he is beset with trials, it is always true that "the work of righteousness quietness and assurance for ever." "Then were the disciples glad when they saw the Lord." He who became dead and is alive again, longs for our salvation, and longs to give rest, yes, joy and gladness to our souls. Let Him see the travail of His soul and be satisfied. He has words of peace for each, let there be a suitable response in the heart of each.

\*Condensed by permission, from an address delivered March 28th.

#### A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic giving. For some time there has been among New York city Endeavorers, an organization called the Tenth Legion. In this are included all the New York Endeavorers and their friends who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it, and has established at headquarters, 646 Washington street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to religious objects. Full information can be obtained by applying to Secretary Baer, Boston, Mass.

The motto of the Tenth Legion is "Unto God the things which are God's." The movement is designed to promote among young Christians everywhere, systematic and proportionate giving to God. The United Society's officers are urging local Christian Endeavor societies and unions to take up this subject and press it strongly upon the mind of all Endeavorers.

## THE BIBLE CLASS.

### PAUL'S AFFECTION FOR THE THESSALONIANS.

(For May 23rd—Selections from 1 and 2 Thessalonians\*).

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

The return of Timothy to Corinth with good news from the Church in Thessalonica was most gratifying and comforting to Paul. Every effort on his part to revisit that Church had failed, and now the work in Corinth had assumed proportions that demanded not only his own constant supervision, but the assistance of Timothy and Silas as well. Timothy therefore could not be spared to return to Thessalonica. But the news brought by him, while in the main occasioning deep thankfulness, showed also that the Church needed council and guidance. Accordingly Paul determined to write to them, a determination which meant the beginning of a new epoch in the Apostle's career. For it marked the beginning of that series of immortal letters which the Christian Church has in every subsequent age regarded as, next the Gospels, the most valuable legacy bequeathed to the world by the apostolic church. This was a style of composition which, much more than that of a formal treatise, adapted itself to Paul's peculiar temperament, since it gave free play to his emotions, and permitted almost as much familiarity as personal intercourse.

#### PAUL'S JOY OVER THE THESSALONIANS.

The first Epistle to the Thessalonians is largely devoted to Paul's personal relations to that Church. He tells of the joy which their steadfast faith had given him and shows that by their faithfulness they had not only proved their own divine election, but that the Gospel is the power of God to Salvation. In their conversion from the service of idols to the service of God their zeal and devotion had become so conspicuous as to occasion profound gratitude and joy in every community where the name of Christ was known. The fact that the Apostle felt it needful to insist on his disinterestedness in preaching the Gospel makes it probable that Timothy had told him of the efforts of his Jewish enemies to turn the minds of the converts away from him by the suggestion that he was covetous, and found it much easier to stroll around from place to place and get his living out of hard-working men and women, than to stay in one place and work at his trade. For a complete refutation of this slander he is able to turn to the well-known facts of his ministry. He reminds them how he had toiled night and day so that he might not become a burden to any of them. Then, fearful, apparently, lest his enforced flight from Thessalonica at the breaking out of persecution might be interpreted as a desire to save himself and to leave his converts in the lurch, he tells how earnestly he had desired to revisit them, how intense his anxiety was to know of their welfare, and how to this end he had been willing to be left alone in a strange city in order that he might send Timothy to them. He dwells with profound satisfaction on the relief from distress and affliction experienced through the tidings brought by Timothy of their faith and love, and of their touching loyalty to himself. They were converts from heathenism in its most corrupt forms. All their former lives had been steeped in its pollutions. It is no wonder, then, that the Apostle felt it needful to warn them against yielding to some of the common vices which their heathen neighbors looked upon with indifference.

#### THE COMING AGAIN OF CHRIST.

One theme of great practical, and at the same time doctrinal, importance comes up for treatment in this Epistle. That the early Church was filled with an expectation of the speedy return of Christ to judge the world and to establish His Messianic kingdom is clear from numerous passages in the New Testament. That Paul shared this belief is also clear from his instructions to the Thessalonians. His words unmistakably imply that he included himself among those who expected to be "alive and left unto the coming of the Lord." At this Coming the evils and wrongs which had been inflicted on the persecuted Church would be set right. But in that case would not those who had died before the Coming lose their reward, and their share in that glorious consummation? Such fears naturally disturbed those among whom this theme of the Second Coming had been a conspicuous doctrine. Paul quieted these fears by the assurance of a resurrection of those who had fallen asleep in Christ, so that they with those then living might together greet the returning Lord, and be with Him forever. Such anticipations of a speedy return were calculated to unsettle many minds. If the end of all things is at hand, what is the need of burdening oneself with earthly toil and care? Why not relinquish oneself to the more delightful task of idle waiting for the Lord? Such inference from the language of the first letter led Paul to write another in which he corrects this abuse of that glorious hope, and intimates

\*An Exposition of Lesson 21 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

that before it is realized certain other events must come to pass. In the meantime he urges each one to abandon the foolish expectation that the day of the Lord is at hand, and that its nearness justifies a disorderly walk. The best personal preparation for that event would consist in each servant doing diligently whatever earthly tasks the Lord had committed to him.

## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VIII.—THE CONFERENCE AT JERUSALEM.—MAY 23.

(Acts xv. 1-6, 22-29.)

GOLDEN TEXT—"Through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts xv. 11.

TIME AND PLACE—A.D. 51. Antioch and Jerusalem

INTRODUCTION.—From Antioch to Pisidia, where we left Paul and Barnabas in our last lesson, they returned to Perga, and from there went to Attalia, preaching the Gospel. Thence they returned to Antioch in Syria, thus completing Paul's first missionary journey.

VERSE BY VERSE.—V. 1. "Certain men."—They were disciples of Christ, but they believed that the ceremonial law should still be observed. "Be circumcised."—This was the rite which admitted to the Jewish covenant. "After the manner of Moses."—As required by the law of Moses.

V. 2. "They determined."—The Christians at Antioch. "About this question."—Seeking the decision of the apostles and elders.

V. 3. Phoenice and Samaria."—The countries or provinces lying between Antioch and Jerusalem. "Declaring the conversion of the Gentiles."—To the Christians whom they found on their way.

V. 4. "Were received of the church, etc."—Probably in a public meeting. "Declared all things that God had done."—In the conversion of the Gentiles by their ministry.

V. 5. "Certain of the sect of the Pharisees."—These were believers in Christ, but from the Pharisees who were the strictest of all the Jews in their obedience to the ceremonial law. "Which believed."—That is, believed in Christ and were His disciples. "Needful to circumcise them."—All proselytes to the Jewish faith were required to be circumcised, and these disciples demanded that no Gentiles should be received into the Church except by the same rite. "The law of Moses."—The ceremonial law.

V. 6. "The apostles and elders came together."—From the 22nd verse it appears that the apostles and the elders who constituted this council acted as representatives of the whole church.

V. 22. From the 7th to the 22nd verse we have in substance the views that were expressed in the council, and the conclusion reached which is given in the remainder of the lesson. "Chosen men of their own company."—Elders of the church at Jerusalem, chosen by the council for this purpose. "Antioch."—The chief city of the Roman province of Cilicia, and the metropolis of Roman Syria, which included several provinces. "Juda."—Nothing is known of him save what is here stated. "Silas."—The same as Silvanus who afterwards became Paul's missionary companion. "Chief men among the brethren"—They were probably prominent among the elders of the church at Jerusalem.

V. 24. "Certain which went out from us."—The language of this verse shows that those who had disturbed the church of Antioch with their Judaizing teachings had gone there without any authority from the apostles and elders at Jerusalem. "Subverting."—Unsettling them in their faith. "Keep the law."—That is, the rites and ceremonies of the Mosaic law.

V. 26. "Men who have hazarded their lives for the name of our Lord Jesus Christ." The Greek text makes it clear that the reference here is to Paul and Barnabas, not to Judas and Silas.

V. 28. "It seemed good to the Holy Ghost and to us."—The apostles and the council acted under the guidance of the Holy Ghost. "Necessary things." Necessary to the success of the gospel work.

V. 29. "From meats offered to idols."—Meats that had been offered in sacrifice were afterwards sold in the markets and eaten, and to Jews reared in the customs of their people this would be a cause of offence and would prevent that Christian intercourse which was necessary between Jewish and Gentile disciples, the same thing may be said of things strangled, and blood. The last injunction is based upon the moral law, but there was special need of its mention because of the great prevalence of the evil in the Gentile world, it often being a part of the worship of the gods, and because of the imperfect training of Gentile converts on this subject.

TEXTURE. A new doctrine, started in the church at Antioch, shows another attempt of the adversary to arrest the progress of the Gospel. Paul had come to Antioch in order to find repose after the trials which he had endured, but when he and the brethren began to build themselves up in their common faith, this new

affliction unexpectedly came upon them. The difference of opinion which arose involved fundamental principles, and was radical in its nature. The point of dispute was, Law or Gospel? Evangelical liberty or legal bondage? Moses or Christ? None were inclined to reject Jesus as their Saviour, or make Christianity a pretense, but the difference was upon the question of circumcision, which was the covenantal sign of the old covenant.

The council at Jerusalem afforded opportunity for a full discussion of the question. The question was important because it referred to the conditions of salvation. Paul might have refused to give it attention, on the ground that the Gentiles were converted, and that was evidence that they were accepted of God, but the question had been sprung, and those who agitated it were not willing to forbear preaching their views until there was a decision of church council. Paul and Barnabas were alive to the interests of the young church, and were not afraid to declare their understanding of the truth. The decision of the question was made according to the testimony of God, borne in His Word and His acts. The results of that council brought a blessing for the church, for it was a positive and final release from ceremonies formerly kept under the law, and it was a triumph of the Holy Spirit.

## 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 Presbyterial and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

### A MESSAGE TO YOUNG MEN.

The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My father worked hitherto, and I work." Let the text be enough. Let your daily wisdom of life be in making a good use of the opportunities given you. We live in a real and solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore, avoid lies, mere show and sham and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are and whatever you do, grow out of a firm root of truth and a strong soil of reality. Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine. Do one thing well, "be a whole man," as Chancellor Thurlow said, "do one thing at a time." "Make clean work and leave no tags." Allow no delays while you are at a thing. Do it and be done with it. Avoid miscellaneous reading. Read nothing that you do not care to remember, and remember nothing that you do not mean to use. Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it; and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

### AN ANSWER TO YOUR SIGNAL.

Captain Hawser is down in the trim, snug cabin of the Racer, overhauling his box of signal flags, and Will Waters, the new cabin boy, is standing by, watching the captain.

"Those are to signal with, Cap'n Hawser?"

"Yes; that's what we talk with. And a red flag is as good as a tongue—better, even, when we are a quarter of a mile away from a ship or a life-saving station on shore."

"And you get an answer?"

"Get an answer, boy! What do you mean? See here! I'm off a life-saving station, and I'm in distress, and I want a boat immediately, having lost mine. I show the ensign—this American flag—and this pennant, red striped with white. That shows 'em on shore I want to talk with 'em. They will answer it. I show then a red pennant, with that white block in the centre. That means, 'Want boat immediately.' They will answer that, too, and what is more, they will send a boat. Of course they will. Why not, boy?"

Will goes to his berth and sits down by it. He bows his head; he buries his face in his hands. He is away from home; he is in distress. There are temptations about him to give up prayer, to use profane language, to forget God. If he "lifts a signal" to God, won't He see it and answer it? If men can trust one another, and "signaling" gets answers, can't a boy trust God? And there, alone, Will Waters kneels by his berth, and God, looking down out of the wide, lonely sky, sees that "signal" lifted by a boy on a wide, lonely sea. Will not God answer? Try Him, boys, on sea and on land.

"He shall call upon me, and I will answer him." That is one of the promises in God's signal book. Do you know where it is? Only try the signals.

## THE LITTLE FOLK.

## BO-PEEP'S DREAM.

Bo-Peep's gone to Dreamtown,  
Land of Lullabies,  
Where his lambs are straying,  
In a meadow playing,  
Heedless of his cries.

After them a giant,  
With a gleaming blade,  
Creeps with footsteps wary,  
But a friendly fairy  
Lends her magic aid.

Frightened woolly lambkins  
Homeward trot once more;  
There Bo-peep will find them,  
Stumpy tails behind them,  
When her journey's o'er.

Mabel A. Clinton.

## THE NARROW PATH.

BY S. B. THORNTON.

"Oh, mamma!" cried little Elsie Donnithorn, running in from school hot and breathless. "Just think, I ran all the way home right in that little narrow path; I never touched the grass at all, and I never stopped once. Annie Marshal said that was the only way to do; that you had to keep on with out stopping."

Mrs. Donnithorn brushed the damp hair from her little daughter's forehead, and said, kissing her:

"And what does that remind you of, my darling; can you think?"

The little girl wrinkled up her white brows and looked anxiously at her mother.

"What did we read last Sunday, Elsie? Think well."

"Oh! I know! I wonder I didn't know right away; it was about the narrow path that leads to heaven, and the broad road that so many take. Oh, mamma, isn't that it?"

"Yes, dear, and I want my little girl to take that path for life as she takes this one for play. Now run and get dressed in a clean frock."

Mrs. Donnithorn was a widow, and Elsie was her only child. She was bright and affectionate, but her mother longed to make her a Christian child, and tried to show her of how little importance was all else.

"Mamma," said Elsie, as they sat at tea, "to-day at school Tim Dixon got black marks for everything; all the girls just despise him—he's so stupid he never knows anything, and when he misses he gets so red, and stammers awfully; and he's so common, we just wish he wasn't in our room."

"Maybe he can't help it, dear."

"But, mamma, he's so silly; he can't learn a thing; and then he's got red hair, and his clothes are all ragged! Why, Mamie Robbins wouldn't sit by him at all to-day; she said at recess she was 'fraid she'd catch something."

Mrs. Donnithorn repressed a smile.

"But he may be very poor, Elsie."

"Yes, he is; he never has any pie for lunch, nor doughnuts—just bread, and sometimes old fat meat or cheese."

"Well, Elsie, suppose you try giving him some of your cookies to-morrow."

"Oh, mamma, I couldn't! He's so hateful to us girls; he teases us as mean—a mean—we all hate him."

"Poor little Ismaelite, said Mrs. Donnithorn, softly. Then she turned to the little girl who sat finishing her last morsel of bread and jam.

"Do you think if you had no kind mother and no nice clothes, Elsie, that you would feel like being bright and pleasant, and working hard for lessons? Now will you promise me, before we have our prayers to-night, to be as kind as you know how to Tim, and try to help him? Will my little daughter promise me this?"

For a moment Elsie was silent; then she impulsively threw her arms about her mother's neck.

"Yes, I will, mamma, and I'll tell Mamie, too; we are chums, you know, and its my work to say what let's."

The next morning Elsie's mother prepared her an unusually tempting luncheon, and the little girl went off in great glee. She was a general favorite at school, and sullen Tim could not resist her smile nor the doughnuts she held out to him. He took them in his grimy hands, and even grinned by way of thanks.

Elsie went home delighted with her success, and soon it became an understood thing that Tim shared her luncheon, and that he generally edged up close to her at recess, but he did not answer any of her shy questions.

It was nearing Easter, and the children's guild which their kind teacher and organized was to present flowers for the chancel of the little church.

Elsie's particular care now was a beautiful potted rose. The plant was covered with buds, and Elsie carefully watered it every day. Her anxiety for it to be covered with blossoms for Easter grew in intensity as the time went on. The Friday before Easter when Elsie came home from school, her mother called her, and she ran to her room where, on a table, stood her rose, a mass of pale pink color. Nearly every bud was out. Elsie uttered a cry of joy.

"Oh, mamma! isn't it lovely?"

"Very lovely, dear. To-morrow we will send it to the church, and Sunday, when we go to celebrate our dear Lord's Resurrection we will see it with all the others."

"Oh, mamma, it will be the very prettiest of all!" She sat down before it, lost in admiration, her lunch basket and books falling to the floor.

Her mother picked them up, saying, in surprise, "Why, how is this Elsie? You did not eat your lunch."

"Yes, I did, mamma; but Tim wasn't there, and I always give him half. He didn't send any word, either. I guess he's sick."

"We will try and find out," said Mrs. Donnithorn. "We must keep in the narrow path at this joyful season, little daughter."

Elsie nodded gravely, but her eyes were fixed upon her beloved rose. The next day it was to be sent to her teacher, where all the offerings of the children's guild were to be received, and then sent, with the different names attached, to the church. Elsie gave a fond look at her beautiful rose before it was taken away.

It was late that evening when the bell rang, and a visitor was announced who proved to be Elsie's teacher, Miss Annie. Her face wore a troubled, anxious look. Mrs. Donnithorn greeted her affectionately.

"Elsie is in bed; she is all anxiety for to-morrow to come," she said smiling.

"And I am the bearer of ill news. I am greatly worried over what has happened." She explained that the flowers had all been placed in line to be lifted into her carriage and conveyed to the church by Miss Annie herself. It was nearly dark, and at a moment when the coachman's back was turned a clever thief had made off with one of the pots, which proved to be Elsie's rose.

"I know how much the child cared for it," said Miss Annie, "and I thought it best to come at once to tell you. I will replace it, if it is possible now."

"Oh, no!" said Mrs. Donnithorn. "Elsie is a reasonable child, and will, I think, take the disappointment bravely. But I will not tell her to-night."

It was early the next morning, and Mrs. Donnithorn had just entered the dining room, when she heard the bell ring, and, glancing from the window, saw a small boy standing on the step. A moment later she heard Jane urging him to "be after wiping yer feet afore goin' in ter the quality." And then the door opened, and a little ragged figure stood on the threshold. He was thin, and his face was pale under the freckles. His hair was red, and he fumbled his hat awkwardly.

Mrs. Donnithorn spoke kindly. "What can I do for you, my boy?"

"The big tears came into his eyes, and he brushed them away with the back of his hand. "I want to see Elsie; she gives me cookies and pie. I'm Tim, mebby you know."

"Yes, yes—I'm glad to see you, Tim. Elsie is upstairs."

"I—I would'n er took it," he broke in, desperately, "if I'd er knowed it was her; I didn't though; I didn't till I got home. It was fer my little sister, ma'am; she's er dyin', an' she hankered after er rose—'jus' er smell, Tim,' she said; 'jus' er rose to look at, the kind mother used to have.' You see, ma'am, there's nobody but father now; an' he's awfully rough. So I says, 'Sis,' says I, 'I'll get you one,' an' I out an' hooked it; an' when I got home her name was on it, an' she's been good to me, an' I came to tell you. I didn't bring it back cause Sis, she's jus' star'n at it so happy like, I couldn't touch it; but I've come to own up, an' when Sis's dead"—He broke off, sobbing.

Elsie had crept into the room and heard it all. She ran to her mother, crying, too.

But Tim's little sister did not die. Mrs. Donnithorn went that afternoon and carried her away from the dingy room which was their home. In the warm bright ward of the hospital grew well and strong again. Nor did Mrs. Donnithorn's kind care end there. She gained the consent of the drunken father for his children to be sent to a good home in the country, and there the little sister grew fat and rosy among the flowers she loved, and Tim did his chores well, and the colour came into his pale face.

But little Elsie is trying still to keep in that narrow path, and she finds it easier if she helps along the way those who are less fortunate and who stumble as they go.

## Church News

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

### MONTREAL NOTES.

The Presbytery of Montreal held a special meeting on Thursday evening last for the purpose of inducting the Rev. D. MacVicar, B. A., late of Bromore, in the Presbytery of Saugeen, into the pastoral charge of Victoria church. There was a large attendance of the congregation and the services were much appreciated. An able sermon was preached by the Rev. J. D. Anderson of Balaclava. The new pastor was addressed by the Rev. Dr. Amaron, and the people by the Rev. Dr. Campbell in place of Dr. Barclay who was unable to be present. A welcome social was given to Mr. and Mrs. MacVicar on Friday evening when there was even a larger attendance, and appropriate addresses were given by a number of the neighboring ministers of various denominations. This field enters upon a new career with this induction as very important changes are likely to take place in the district during the coming year. Hitherto it has been somewhat isolated from the rest of the city by the Grand Trunk Railway yards and the Canal basins. But the reconstruction of the Victoria Bridge which has just been decided on and the contracts for which have been already let may change all that. An important feature of the new bridge is the provision which will be made for electric car tracks and a carriage way in addition to the double track for the use of the railway itself. These features will necessarily affect the approaches to the bridge to a considerable extent. St. Lambert's on the south shore will certainly profit greatly by the change, and it is not improbable that the district at the city end may be considerably affected in like manner. Mr. MacVicar has qualifications which will enable him to hold any advantage from changes thus brought about.

Mr. James Gill, the senior elder of Eskimo church, passed away to his rest on Sunday morning, the 2nd inst., after a brief illness in his ninety-second year. Mr. Gill had resided in Montreal almost continuously since 1833, and enjoyed the highest respect from all who knew him. For several years back he had retired from all active duty in the church as well as from business, but he was almost never absent from his place at service on Sabbath morning and to the very last these services were his delight. His venerable form and his happy smiling face will be missed by many for years to come. He leaves one son Mr. John M. Gill, president of the James Smart Manufacturing Co., Brockville, and two daughters, one of whom is the wife of Mr. John Murphy, the well-known dry goods merchant of this city.

The Rev. Prof. Ross on Thursday evening last lectured in Barré, Vermont, on "Scottish Characteristics" to an appreciative audience. The Presbyterian church at that point is composed largely of Scotch men from Aberdeen who are engaged in the quarries. Their minister is a Canadian, brother of the Rev. Mr. Mitchell, of Almonte.

Mr. M. H. MacIntosh, B. A., a member of the graduating class of this session in the Presbyterian College, left on Friday morning last for British Columbia to fill an appointment from the Home Mission Committee in the Kootenay District.

### GENERAL.

Rev. Mr. Mitchell, who has been conducting very successful revival meetings in Balsamor, Ont., for some time past, is now giving a series of addresses in Montreal.

All parties corresponding with the Presbytery of Stratford will notice that the present address of the Clerk is, "Rev. W. M. McKibbin, Stratford, Ont.", instead of "Milbank, Ont.", as formerly.

A business meeting of Knox Church, Galt, congregation was held recently to discuss the advisability of procuring a pastor temporarily to carry on the work during the week until a permanent incumbent is secured. This it was decided to do, and the matter was placed in the hands of the Supply Committee, who will see that one is appointed.

At a meeting of the Presbyterian congregation at Huntville, an almost unanimous call was extended to Mr. McVicar. Mr. McVicar is a B. A. of McGill University, Montreal, and has for two or three years been engaged in mission work in British Columbia.

The people of St. Andrew's, Gananoque, on the 1st May, presented the Rev. H. Gracey with a beautiful new gown and robe—a very gratifying token of good will on the nineteenth anniversary of his induction to the pastorate of that prosperous congregation.

Anniversary services were held at Central Presbyterian Church, Toronto, on May 2, and notwithstanding the unfavorable weather were well attended. In the morning Rev. Dr. Carmichael, of King, preached an interesting and appropriate sermon; and in the evening the pulpit was occupied by Rev. Elmore Harris.

Three well-attended services were held in Union Presbyterian Church, Toronto, on May 2, it being the anniversary of the Sunday school, and the sixth anniversary of the induction of the pastor, Rev. Alex. McGillivray. The pastor preached in the morning, the Rev. W. J. McCaughan, of St. Andrew's, in the afternoon, and the Rev. Dr. Warden in the evening.

The Woodville manse was agreeably surprised a short time ago by the young people of Wood Island section of the congregation who presented their pastor, Rev. A. S. Stewart, with an address and a beautiful study chair and lamp as tokens of their regard for him. In reply Mr. Stewart gratefully acknowledged their kindness, not only for the gifts now presented, for which he was much pleased, but for the interest they have always manifested in his work by their co-operation with him in it.

The anniversary services of East Presbyterian Church, Oak St., Toronto, were held on May 2, and were well attended. Three services were held, commencing at 11 a. m., 3, and 7 p. m. respectively, and at each the Rev. Robert Johnston, B. A., of London, preached. The Rev. gentleman's discourses were marked by clear earnestness, and were followed attentively by the congregations. A choir of 150 voices, under the leadership of Mr. Stoddart, led in the singing of appropriate hymns.

Rev. Mr. Carrier, of Grand Bend, conducted service in the Presbyterian Church, Ravenswood, on Sunday, April 26, it being the 21st anniversary of the ordination and induction of the pastor of the congregation, Rev. H. Carrie. Each successive year has only served to strengthen the ties between pastor and people. Rev. Mr. Carrier took as his text, Exodus, xv. 23, cautioning his hearers against the sin of murmuring. The choir gave a voluntary at the close of the sermon, entitled "Trusting in the Promise."

The Session of Guthrie Church, Alvinston, has been enlarged by the addition of three members. On Sunday, April 25, the pastor took occasion to clearly explain the reasons why we as Presbyterians "believe in the government of this Church by sessions"—"to be founded on and agreeable to the word of God." Messrs Malcolm McIntyre, Donald Leitch, and Angus McKimley, after answering the prescribed questions, were then solemnly ordained to the eldership. The plans and specifications for the new church are out, and tenders ask for.

In commencing his fifth year of work as pastor of Chalmers church, Guelph, Rev. R. J. M. Glassford made a special mention of the fact in the course of the morning service on the first Sabbath of the month. A high tribute was paid the congregation, because of their fidelity to Presbyterian principles, their loyalty to the church, and their liberality to its schemes. The congregation had never used adventitious aids in the doing of its work, and its whole history has been one of quiet success and steady progress, until today it stood in the front ranks of the denominations in the Dominion. Of the influence and kindness of his predecessor, the venerable Dr. Wardrop, Mr. Glassford spoke in warmest terms. During the four years of the present pastorate the congregation had contributed the handsome sum of \$22,000.00, of which \$14,511.13 had been given for missionary and benevolent pur-

poses. Three hundred and ten names had been added to the members' roll, while the pastor had officiated at 37 marriages, 58 funerals and 91 baptisms. The resident membership now is 615.

The Presbyterian Church at the North-West Arm, N. S., has been thoroughly renovated and is much improved in appearance. Dedicatory services were held Sunday evening, May 2, and the name of "Bethany" formally given to the church. Revs. Dr. Currie, Dr. Gordon and Dr. Forrest officiated, and the services, which were of a very interesting character, were enjoyed by a large audience. It has been decided to form the Presbyterian stations of the North-West Arm, Rockingham, Goodwood and Greenhead into a congregation, with power to call a settled pastor. Rev. Dr. Forrest has been appointed by the Presbytery of Halifax to moderate in a call.

Seldom it is that a pastor is privileged to minister to a congregation continuously for over thirty years. Such, however, is the privilege enjoyed by Rev. Dr. Thompson, pastor of St. Andrew's Presbyterian church, Sarnia. The last Sabbath in April was the thirty-first anniversary of the induction of Rev. Dr. Thompson into the pastorate of St. Andrew's congregation and the services on that day seemed more than usually interesting. At the morning service Rev. Dr. Thompson officiated and preached an eloquent and exceedingly interesting sermon, Rev. Mr. White of Deer Park, Toronto, occupied the pulpit at the evening service preaching an impressive, practical and highly appropriate sermon. Special music was rendered by the choir at both services. The floral decorations at the church were very beautiful and consisted of a profusion of Easter lilies and evergreens.

Three services were held last Sabbath in Cooke's Presbyterian Church, Toronto, in celebration of the anniversary of its establishment. Each of the services drew a crowded congregation. At the morning service Dr. Gregg preached an impressive sermon. The gathering in the afternoon, when Rev. W. J. McCaughan, pastor of St. Andrew's, preached, being very large. Mr. McCaughan chose as the text of his discourse the following exhortation from the 3rd chapter of Revelation: "Remember therefore, how thou hast received and heard, and hold fast, and repent." The words were part of the message given to St. John on Patmos, to deliver to the church at Sardis. The minister, in beginning his remarks, drew a comparison between Sardis and Toronto. This ancient city was a great commercial metropolis, the seat of many industries and the centre of immense wealth. To-day a few ruined columns alone suggested its former magnificence, while its site was occupied by the straggling huts of miserable fishermen. The cause of its decay was its failure to grasp and discharge its responsibilities to religion and God. In the present age, Toronto, with her importance as a great centre, should not fail to guard the spiritual heritage which had been received from the past. The preacher regarded the exhortation in three aspects. We were to remember what our spiritual heritage was, and how it had been received; we were to retain this heritage unimpaired, and we were to repent of defections from the path of duty and right. The discourse was listened to with the closest attention throughout. In the evening an excellent sermon was given by Rev. Dr. Hall, of Maghera, Ireland.

The twenty-fifth anniversary of the pastorate of Rev. Dr. Fletcher was celebrated at McNab Presbyterian Church Hamilton, last Sabbath with the Rev. W. T. Herridge of Ottawa as preacher. In the evening Ottawa's eloquent divine discourse on the necessary separation of the seeker after truth from the general stream of life, but showed that such separation lay in the spirit and not in the "External manner." The Sunday school celebrated the anniversary in the afternoon with music and addresses.

At their 50th anniversary on Sunday, May 2, the congregation of Knox Church, St. Catharines, turned out en masse, and filled the church to listen to the able and interesting sermons given by Principal Grant, of Queen's University, Kingston. The congregation spared no pains in decorating the interior of the church, the pulpit

being surrounded with flowers. On Monday evening the ladies prepared a tea, which was partaken of by a large number of people, after which, an address was given by Rev. Principal Grant. Before introducing Mr. Grant, Mr. R. Lawrie in a short address, gave a brief history of the establishment of Knox Church. Addresses were also given by Revs. Radcliffe, of First Presbyterian Church, Grades, of Haynes avenue Church, W. W. Smith of the Congregational Tabernacle, and Principal DeMill, of the Ladies College. The chairman, Rev. Jas. Murray, then introduced the speaker of the evening, Principal Grant. He did not choose a text from which to speak, but interested his hearers by a recital of various incidents in all parts of the world that have come under his observation. He narrated the origin of Queen's University, and how it received its name by a delegation from Canada visiting Her Majesty, Queen Victoria, and asking aid to build this now widely known Canadian institution. Mr. Grant has been Principal of Queen's for twenty years, and was proud to tell of the good work that is being accomplished. The choir furnished excellent music, and this intellectual feast was brought to a close by singing the national anthem.

Owing to the inclement state of the weather, the anniversary services in the Albert St. Presbyterian Church, Sarnia, on Sabbath, May 2, were not as well attended as they undoubtedly would have been had the weather proved favorable. Rev. F. N. Larkin, of Chatham, preached both morning and evening, handling his texts in a thorough and able manner, so as to make them both interesting and instructive. The choir gave some special music at both services. The church was nicely decorated with pretty flowers—a handsome addition to the numerous other attractions on the occasion. The anniversary social held in the Albert St. Presbyterian Church on Monday night, May 3, was a decided success. Those who were there enjoyed themselves immensely. The singing, reading, and speeches were all excellent. After the musical and literary part of the programme was concluded, refreshments were served, after which God Save the Queen was sung and the benediction closed the evening's entertainment.

The Gaelpa Presbyterian Sabbath school—St Andrew's, Knox and Chalmer's—hold a union service in the latter church on last Sabbath afternoon to meet Dr. Buchanan, missionary from the Presbyterian Church to Central India. The Sabbath schools and Bible classes completely filled the body of the church. The gallery was reserved for visitors. Rev. J. C. Smith, Rev. Mr. Glassford, Rev. Dr. Buchanan, Messrs. J. A. McCrae, D. McCrae, J. Davidson, and D. D. Christie occupied seats on the platform. Mr. Glassford opened the meeting, and Rev. J. C. Smith and D. McCrae led in prayer. Dr. Buchanan, upon being introduced by Mr. Glassford gave a graphic account of the strange peoples he was called to work among. His portrayal of the sufferings of the lower castes was very pathetic. The doctor is endeavoring to raise \$5000 to build a hospital for the treatment of the

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loathsome diseases from which the people suffer, this being the open door to practical evangelization.

"The regular monthly meeting of the Leper Mission will be held as usual, in the China Inland Mission Home, Church St. Toronto on Monday the 17th inst, at 3.30 p.m. all are cordially invited."

### BICYCLING IN THE TYROL.

Col. George E. Waring, has written for "The Century" two papers descriptive of his experiences. The second one, "Bicycling Through the Dolomites," appears in the May number. Col. Waring says:

We found that the bicycle fever had reached even to our landlord, who was experimenting with an iron-rimmed wheel over which the saddle was supported by a pair of elliptic springs. I tried it, and said it went very well, though not so soft as the "pneu." I lifted it, and did not care to go farther. I told him it was too heavy. He said, "Mawknix, muss starker sein" (That's nothing; you must be stronger). Probably the extra weight of his wheel would not be considered in fixing the load that a Tyrolean peasant would carry over the hills from the fields and need not be regarded as an obstruction to sport. The wheels here are all much heavier than ours, and much stronger. They can be sent uphill by the tougher thows that grow in this land, and for safety in going downhill they have very effective brakes. The best brake has two pieces of rubber, about two and a half inches long and three quarters of an inch square, which are held flat against the two quarters of the tire. It holds very firmly, and its friction does not come on the part that is subject to the greatest wear. It is used, not with a steady pressure, but with successive light squeezes. When one becomes accustomed to it, it gives excellent control to any degree desired—even to holding the machine stock-still under any load and on any grade. Even the usual flat brake has a rubber face which holds better and lasts longer than metal. My American brakes were "not in it" on these hills, as compared with those of the local wheels I rode.

The use of the brake is enacted by law in all towns, and it is almost universal on country roads; so is the furnishing of the wheel with a bell, but the better riders in Innsbruck do not use this in the city streets. They say they can make their way safely at a moderate speed, if the people keep on their way, while if they are disturbed and made nervous by a bicycle bell, they are liable to make some unexpected movement that may lead to a collision. I remember a case of mutual dodging at a street crossing in New York, between myself and a lady whom my bell had startled, which came near being annoying. Perhaps the custom in Paris of hanging a little sleigh-bell loosely from the handle-bar is safer. It jingles all the time, somewhat to the annoyance of the rider; but it has a faint horse-car suggestion which keeps the public on the look out. Nowhere in Europe did I see the brutal quadrupedal "scorching" that is such a nuisance and such a danger with us.

As we left our lunching place we found the young towheads of the farm standing in mute and respectful wonderment about our wheels. We gave them a bit of a ride, two at a time, and left them enriched with the memory of a sensation they had never before known, and will never repeat—and will never forget.

General Horace Porter tells the following anecdote of the explosion of the Peterburg mine in his "Campaigning With Grant," in the May "Century": A surgeon told us a story, one of the many echoes of the mine affair, about a prisoner who had been dug out of the crater and carried to one of our field hospitals. Although his eyes were bunged and his face covered with bruises, he was in an astonishingly amiable frame of mind, and looked like a pugilistic hero of the prize ring coming up smiling in the twenty-seventh round. He said: "I'll jest let you that after this I'll be the most unpopular man in my regiment. You see, I appeared to get started a little earlier than the other boys that had taken passage with me aboard that volcano; and as I was comin' down I met the rest of 'em a-goin' up, and they looked as if they had kind o' soured on me, and yellow after me, 'Straggler!'"

## HARD STUDY IN SCHOOL.

Brings on a Severe Attack of St. Vitus' Dance.

A Young Girl's Life for a Time Made Miserable Could Not Use Her Hands and Found it Difficult to Walk—Health Restored.

From the Napanee Express.

Nervousness is the frequent cause of much misery and suffering. One of the effects of this breaking up of the nerves, particularly among young people, being chorea or St. Vitus' dance. A correspondent tells of a young lady at Selby who was badly afflicted with this trouble. He says:—"I never saw anyone suffering so badly before from nervous disorder. She was violently jerking and twitching all the time, and could not use her right hand at all. Anything she would try to pick up with it would instantly fall. When she would attempt to walk, her limbs would twist and turn, the ankle often doubling down and throwing her. Lately I heard that she had been cured but doubted the truth of the statement and went out to see her. The statement proved quite true, and believing



that a recital of the facts of the case would be of advantage to some one who might be similarly suffering, I asked permission to make them known, which was readily granted. The young lady is Miss H. M. Gonyou, a general favorite among her acquaintances, and it is thought that her trouble, as is not infrequently the case, was brought on by hard study in school." Miss Gonyou gave the following statement:—"All through the fall of 1894 I had been feeling unwell. I did not speak to anyone about it, for I was going to school and was afraid if I said anything about it to my parents they would keep me at home. I kept getting worse, and at last grew so nervous that I could not hold my pencil. My right side was affected most, though the trouble seemed to go through my whole system. In January I was so bad that I had to discontinue going to school, and I was constantly growing worse. I could not use my hands, because I would let everything drop, and frequently when I attempted to walk, I would fall. My brother had been ailing for a long time and was then using Dr. Williams' Pink Pills and getting better, so I thought as they were helping him so much they would be a good medicine for me. Before the first box was done I was feeling much better, and after using the Pink Pills for about a month, my health was fully restored. It is now more than a year since I discontinued the use of the pills, and I have not had the slightest trace of the malady since. I am satisfied Dr. Williams' Pink Pills saved me from a life of misery, and I would strongly recommend them for nervous troubles.

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PRESBYTERIAN COLLEGE,  
HALIFAX, N. S.

The closing exercises of the Presbyterian College were held in St. Matthew's Church April 28th. There was a large congregation present including many Presbyterian clergymen from different parts of the Maritime Provinces. Rev. Principal Pollok presided and on the platform with him were Rev. Drs. Currie and Gordon, Prof. Falconer, Rev. J. Carruthers, lecturer on elocution, and Rev. Alex. Maclean, of Hopewell, on whom the degree of D.D., was conferred during the evening. After devotional exercises and a few remarks from Principal Pollok, Rev. Dr. Currie read the report of the year's work:

In reviewing the work of another year in the history of our college we have much reason to thank God and take courage. With few exceptions the health of professors and students has been good, and the work of the various classes has been prosecuted with a gratifying measure of success. During the term 46 students were in attendance. Of these 14 are of the third year and form the graduating class, 8 of the second year and 24 of both divisions of the first year.

Besides the routine of ordinary class work, the students have attended societies which have had for their object intellectual culture and practical training in church work. At the meetings of the Theological Society papers bearing upon important topics have been read and discussed, and the influence exerted by the Missionary Association has already been productive of great good.

It is also necessary to notice that the standard of attainment in preliminary studies is gradually rising. With one or two exceptions the members of the present graduating class have taken degrees in arts. Four have the degree of B. A., while eight have passed to the higher degree of M. A. This advance in the arts course is telling with beneficial effect upon attainment in theological work. This year five members of the graduating class have successfully passed rigid examinations for the degree of bachelor of divinity.

To say that our college is the foundation scheme of this eastern section of our church may seem to be an ambitious claim, but after all is there not good grounds for such a claim? For while from time to time we receive accessions to our lists from abroad—an infusion of new blood for which we should be thankful—is it not to this college we have mainly to look for supply for the home and foreign field? A large part of the synod roll—about two thirds—is composed of ministers who have been trained among us, while with hardly an exception our mission work is carried on in Trinidad and the New Hebrides by our own graduates.

Diplomas were then presented to the graduating class as follows:

## GRADUATING CLASS.

Alexander David Archibald, M. A., Truro. Arthur Hayward Foster, M. A., Pictou. David Aunand Frame, M. A., Shelburne. Alexander Lewis Frazer, B. A., Pictou Co. Eben William Johnson, B. A., Stewiacke. George Fulton Johnson, B. A., Stewiacke. Charles Daniel McIntosh, M. A., Sunny Brae, Pictou county. John McIntosh, M. A., Malagawatch. C. B. Laughlin Hugh McLean, M. A., Strathlorne. C. B. William Wallace McNairn, M. A., Buctouche, N. B. Robert Murray, Pictou county. Edwin Smith, B. A., Merigomish, Pictou county. Ralph Grant Strathie, M. A., Harbor Grace, Nfld. Arch. Williamson, Edinburgh, Scotland.

This was followed by an earnest and impressive address from Principal Pollok, bearing on their college experience and their life's work in the Christian ministry.

## PRIZES.

The following prizes were presented by Rev. J. Carruthers:

The Wiswell elocution prize for the best reading of the Scriptures has been awarded to Thomas Irving, B. A.

The Carruthers' prize for the best written examination on the work of the elocution class has been awarded to Harold M. Clarke, B. A.

The prize offered by the Rev. Roderick M. Leod, of Ripley, Ont., for the best examination in the Gaelic language has been awarded to Murdoch Buchanan.

Rev. Thos. Fowler at this stage announced that Senator McKeen, of Maplewood, Halifax, had presented each member of the graduating class with a valuable volume. The books were on the table and were delivered to the graduates at the close of the meeting.

The degree of B. D. was then conferred upon the following graduates.—A. H. Foster, M. A., A. L. Fraser, B. A., G. F. Johnson, B. A., J. McIntosh, M. A., R. G. Strathie, M. A.

Following this came the interesting ceremony of conferring the degree of D. D. on Rev. Alexander McLean, of Hopewell, a retired minister of the Presbyterian Church. Principal Pollok mentioned the interesting fact that he and Mr. Maclean came out to this country from Scotland together, and that the latter preached his first sermon in Nova Scotia in old St. Matthew's in January, 1853.

M. Strathie officiated as valedictorian of the graduating class and read a very excellent address, which was heartily applauded. After short but pungent, practical addresses—professors on behalf of the college and the professors—the meeting closed with praise and the benediction given by Rev. Dr. Maclean.

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