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April 7, 1898.

NOTES AND COMMENTS.

While the refusal of the Augmentation Committee to make new grants is to be regretted, it must be apparent to all that such was the only course that could be adopted in the circumstances in which the Committee finds itself. With a deficit on hand it would be imprudent to add to the liabilities unless an early response be made by the Church. It now devolves upon the ministers particularly and on the office-bearers, to arouse the people to the facts of the case and should that be energetically attempted it is not too late yet to gather in funds, in these times of business revival, to enable the Committee to meet the more urgent of the applications at present held in abeyance.

Mr. Thos. Yellowlees has drawn attention to the need of public support more generally than has been given, to the benevolent work begun for the cure of consumptives. Ponder his words: "Surely when so much money is being raised, and properly so, to send missionaries to the Klondike, to China, to India, and to the islands of the sea, we should remember the cries for help at home. There are scores of families in this city with hearts crushed because of the presence of this demon consumption in their homes, many of them unable to bear the expense of sending their sick ones to a sanatorium, and yet would only be too glad to avail themselves of such an opportunity were it possible. Should not some public effort be made as citizens, should not the City Council endeavor to supplement private generosity in aiding

institutions already inaugurated or seek to set on foot some project which will stimulate citizens to manifest a deeper interest and a warmer sympathy on behalf of this class. We have our homes for the homeless, our hospitals for the sick, our shelters for the aged and feeble, but so far no provision whatever has been made as citizens on behalf of the class of whom I write."

The settlement at Knox Church, Galt, last week indicates the beginning of a happy ministry. The congregation is said to be the second largest in the Presbyterian Church in Canada, and it has had a succession of noted pastors. Rev. Robert E. Knowles, the newly settled minister has been heartily welcomed and the hope seems well-founded that the prestige of the church will not suffer but will be enhanced under his pastorate. The proceedings were evidence of harmony and good-will, and the field being particularly inviting, Mr. Knowles' prospects, as has been said, are bright and encouraging.

The time ought to be opportune for a general movement for the extinction of Church debt. The end of the fiscal year gives temporary relief from the collections and contributions for special missions, and the managers in each congregation which is weighted down with debt ought now to inaugurate some plan by which substantial reductions can be made. Church debt is a great disadvantage to the proper work of a congregation and it ought to be regarded as an evil to be got rid of as soon as possible. Now that the trump of good times has sounded sinking funds ought to be opened generally to gradually wipe out the mortgage debts.

Senator Bernier made a statement in the Senate the other day which proves the necessity of vigilance in the case of the Manitoba School Settlement. When the question has been taken as settled and the arrangement practically acquiesced in by the minority, the Senator raises a side issue which if not firmly met may cause future trouble. He urges that the proceeds of the sales of school lands in Manitoba should not be handed over to the Manitoba Government without a guarantee from the latter that the minority shall receive a share. It is presumed that under the settlement there is no minority having a public status, but that there is one public system of schools, aided and controlled according to statute and this view must be unanimously accepted if unity is to be attained.

A meeting is announced for Thursday 11th instant of the General Assembly's Sabbath School Committee, which will convene on that date at 10 a. m., in the Central Church, Toronto. The Convener appeals to the interest of the members of his Committee in the work entrusted to them, for a large attendance, it being impossible to reimburse them for travelling expenses, the size of the

Committee and the state of the funds forbidding that outlay. It is to be hoped the appeal will be well responded to, for the meeting promises to be of unusual importance, and every member who conveniently can, ought to be present.

EASTER.

FOR several weeks Christian brethren of several denominations have been observing the religious ceremonies pertaining to Lent, and the daily press, now and then, has given very interesting glimpses of the services held in connection with the Anglican Communion. Important among these have been the short mid-day services such as those conducted in Toronto by Bishop Sullivan, whose pithy addresses have been generally held to have been timely, able and helpful to many thoughtful minds. It is not necessary that we should subscribe to all the views on the Bible and its doctrines, which Bishop Sullivan has brought out in the course of his many addresses, to allow of a word of appreciation of the service he has undoubtedly rendered to the community. With the advent of Easter these and contingent services will cease, leaving, let us hope, much good seed in fruitful soil, the promise of an abundant harvest.

Presbyterians, as well as Christians of all denominations, can heartily enter into the spirit of the Easter ceremonies, the key note of which is a crucified and risen Lord:

"He is not here but is risen;"

and although we do not observe days and ordinances in connection therewith, and wisely so, that is no reason why, at this season, when the memories of Gethsemane are revived, members of all churches should not, by individual consecration and devotion express gratitude anew and in an especial manner for the priceless gift of eternal love as set forth in the Atonement. To make use of these seasons without abuse, without turning services into mere ceremonial, but to observe them in spirit and in truth would be well for all. Easter, then, has its significance to Christendom whether to the Ritualistic or the Evangelical, the bond or the free, and the spirit of the great occasion touches the sympathies of the Church Universal.

THEOLOGICAL STUDENTS IN THE MISSION FIELD.

THE time is again near at hand when a large body of the students in training for the ministry will once more forsake the class room to take the oversight of the scattered mission fields of the Church, and the occasion is one of immense importance, both for the Church and for the students. The next six months will mean much for both parties.

There is probably no other church in Christendom that makes as large use of its students in prosecuting its mission work as does our own, and none in which it has been so thoroughly systematised. To some extent we have been forced into the method by the exigencies of our situation with an expanding population over a wide area. But none the less it was a happy thought to have put the system on such a basis that it has continued to give reasonable satisfaction, both to the Church and to the students, for well nigh forty years. It may safely be said that, in no other way could our Church have attained the position it now occupies in the country with the means at its disposal. Of course the system has its drawbacks, but on the whole it has worked well and there is no sufficient

reason why we should discard it, even if we could do so without serious loss.

The primary consideration is, of course, the good of the Church and the maintenance of ordinances wherever they are needed. The student missionary, as truly as the ordained minister, goes to his work for the purpose of winning souls and building up character. Unless he has that aim he has no business to offer himself for service. Incidentally it may replenish his purse and enable him to continue his studies. But he has no more right to be a mere mercenary in mission work than he will have a right later on to accept the pastorate for the sake of the living it will give him. To the credit of the students it must be said that they have fully justified their employment by the results of their labors, now visible throughout the land in strong congregations that have been founded through their pioneer efforts.

But the experience is equally beneficial to the student, in that it gives him some of the most valuable training he receives during his whole college course. In all the professions, the tendency is now to teach through practical work, and this method is as important for the future minister as for the physician or engineer. In the field, he comes into contact with human nature, and is brought face to face with pastoral problems, which he must spend his life in solving. He finds out what the real difficulties are. If he surmounts them, so much the better. But even if he fails he is in a much better condition to profit by the advice of his more experienced teachers, than if he had never tried. In some cases he may be enabled to discover that he is unsuitable for the work altogether, and retire from it before it is too late to do so with dignity. The chief danger to the student is probably that of falling into slovenly methods of preparation for the pulpit. If he prepares carefully, and gives himself to his work in an earnest spirit he can hardly fail to be a stronger man for the experience.

ARCHBISHOP BRUCHESI AND THE PROTESTANT SCHOOLS.

THE Roman Catholic Archbishop of Montreal has followed his pastoral against the Young Men's and Young Women's Christian Associations by another warning to his flock against sending their children to Protestant schools. He points out the danger to their faith from such attendance, and bases his advice on the settled policy of the Church to guard its people against any such injurious influences.

The warning given is not altogether without excuse. We do not know what particular incident may have called it forth at the present time, but for many years back quite a number of Roman Catholic parents have shown a disposition to patronize the Protestant schools rather than those under the control of their own church. The last report of the Superintendent of Public Instruction gives about 3,000 Roman Catholics as attending Protestant schools throughout the Province. This is believed to be considerably below the actual number, and of course takes no account of those enrolled in the mission schools conducted by the several churches. Fifty per cent. might safely be added to the above figure as attending Protestant schools of one kind or another. The number is sufficiently large to awaken some anxiety.

And yet one cannot help asking what it is they are afraid of. None of the Protestant Public Schools give any denominational instruction. No attempt is made at proselytism, and no encouragement is given to at-

tacks on the doctrines of the Roman Catholic Church by the teachers. But in all of them the Bible is supposed to be regularly read, and the facts of Old and New Testament History to be taught. This, together with the freer atmosphere of these schools, is evidently what is dreaded. The Bible is against the Roman Catholic Church, therefore that church is against the Bible, and against every institution that gives it a place in its work. One does not need to seek further the key to its action.

The most noteworthy thing about this most recent pastoral is the moderation of its tone. It contains none of the denunciation of Protestantism and abuse of Protestant institutions that so recently characterized the fulminations of Archbishop Cleary. It has no reference to the lofty claims of the Church such as Archbishop Bourget was wont to revel in. It avoids even threats of ex-communication against those who may disobey the warning. We must congratulate the young ecclesiastic who has recently been called to the Episcopal chair in the commercial metropolis on the new style which he has adopted. It is an improvement on the old.

As to the practical effect of the pastoral we do not anticipate that it will amount to much. An effort will of course be made to apply it in the confessional, and a number of pupils will probably be withdrawn from the schools between this and Easter. But this is an annual affair, and they are usually found in their places again once the Easter duties are over. The fact is that the Protestant schools are generally a great deal more efficient than the Roman Catholic ones, and parents are becoming more and more determined to give their children the best education possible. The only way to prevent them going to Protestant schools would be to provide equally good schools themselves. But if we may judge from their opposition to an improved school system, by a re-organization of the Education Department, they are in no haste to bring good schools within reach of the masses. They are just about as much afraid of good schools under their own control as they are of those directed by Protestants.

THE EASTER FESTIVAL.

THE Presbyterian Church in the past has paid but little heed to the seasons of the so-called religious year, even Christmas and Easter have come and gone without any recognition whatever in the services of the sanctuary. Special interest has gathered rather around the Communion services, the times for which were appointed by the local churches according to the convenience of the people. Of late years, however, the social customs connected with the ecclesiastical seasons have made their influence felt, especially in the cities, and this has been followed by the tendency to turn them to account for religious uses, as lending additional interest to the themes connected with the Incarnation and with the Resurrection. The Sunday services, including both sermon and music, give prominence to these subjects, and some have even gone the length of having extra services on Christmas day and on Good Friday.

Not a few of the more conservative minds are disposed to look with a good deal of suspicion on this tendency and are afraid of what it may lead to in the future. This fear, it must be said, is not without ground in the history of the past. Such observances have been a fruitful source of superstition among ignorant people in all ages. And once they are introduced, who is to say where they shall stop?

But it is possible to be quite too suspicious in matters of this sort, and to exaggerate the danger arising from them. The church has learned something since the middle ages, and if it has any genuine spiritual life it may be trusted to discard observances that are really working mischief. The world is not drifting towards Popery, but is steadily moving away from it. We may safely enough do some things now that once were mischievous because of the ignorance of the people. The chief danger is not in the direction of superstition but of allowing religion to degenerate into mere sentiment. If Christmas and Easter are observed it should not be simply to adorn the service but to emphasize the Incarnation and the Resurrection, as two of the essential facts in the life of Christ. In the emphasis which we have been accustomed to place on the death of Christ, these have been to some extent neglected in the teaching from our pulpits, and not a little of the growing popularity of these special seasons may be due to the feeling that their recognition is helpful in restoring these forgotten doctrines to their rightful place in the list of pulpit themes. One thing is certain that, whether we observe such festivals or not, the preacher should let no year go by without giving the subjects which they represent a place in his list of sermon topics. Fidelity to the whole truth requires it, and the spiritual wants of the people demand it.

ENCROACHING ON THE SABBATH.

THE interest of the working men in the due observance of the Lord's Day is being illustrated in Pittsburgh where an active agitation is in progress against threatened encroachments on the workers' day of rest. An extract from an exhaustive and well-prepared report on the subject, drawn by a committee of the Federation of the churches of Pittsburgh and Allegheny, will interest our readers in Ontario at the present time. Thus saith the Committee:

"Your committee would respectfully report that upon inquiry we find that the hours of labor required of the men in the mills, and especially in the steel departments, have been steadily encroaching upon the sacred rest of the Sabbath; that mills which formerly did not begin work until after midnight on Sabbath night have changed their time of beginning to some hours before the close of the Sabbath; and that others begin as early as 4 o'clock on Sabbath afternoon.

"We find that the cause assigned for this is increased competition, created mainly by one firm, which has uniformly operated its works during a part of the Sabbath; that many manufacturers deplore the Sabbath labor; and that the workmen in large numbers regard it as an infringement of their sacred rights."

The cause assigned is increased competition. Here the lame excuse of "necessity" is not even brought forward. The American firms have got beyond that elementary stage, and come out boldly for "profit." The working men, and the churches in Canada have here an object lesson. From small and apparently reasonable beginnings, great advances are rapidly made in matters controlled by money considerations rather than by conscience. "Necessity" was urged in the Merritton Carbide case, although the Magistrate's analysis of the evidence showed clearly that no necessity existed at all. The beginnings of such encroachments are to be watched closely, and stubbornly opposed. Let us value highly our Sabbath laws and stand loyally for their enforcement; improve upon them where necessary, and so use them that the public mind shall be educated to their necessity and to true sympathy with their object.

Mormonism in Ontario.

BY REV. JOHN SIMPSON.

For the Review.

I see by the PRESBYTERIAN REVIEW that the Latter Day Saints are increasing in numbers throughout Ontario very rapidly, and that many Presbyterians are joining their ranks. As I have had special facilities for becoming acquainted with their doctrines, I wish to furnish some information concerning them, and to warn Presbyterians against giving countenance to a movement, that may lead them to evil.

There are two classes of Latter Day Saints, known respectively as the Josephites and the Brighamites, the headquarters of the former being at Lamoin, Iowa, and of the latter at Salt Lake City. These two classes of Mormons hold the same doctrines, with one exception. The Brighamites believe in polygamy and practise it, while the Josephites oppose it. In other respects, they are alike. The Josephites could act in accordance with their belief in Canada, and break no Canadian law, but the Brighamites could not do so, as they still believe in polygamy, and carry their belief into practice, when they can. I have often been at Brighamite open meetings on the streets, and have sometimes been in their places of worship. I have on one or two occasions had discussions with their elders, and they openly and strongly advocated polygamy, while I attacked it. Their invariable reply, when polygamy is attacked, is "We believe in the patriarchal system." They mention the different patriarchs of the Old Testament, and say that they enjoyed the special favor of God, although mostly all of them had several wives. The only way in which their contention can be answered is to declare that the New Testament contains the standard of Christian faith, while the Old Testament contains the standard of the old Jewish dispensation, which has been superseded by Christianity. They make the Old Testament their standard. They excuse themselves for having murdered different persons in Utah, who opposed their church, by saying that Moses commanded that persons disobeying God's law should be taken out of the camp and stoned to death. They think that they are doing God a service, and acting in accordance with the laws of Moses, in putting to death persons, who refuse to be guided by the instructions of their clergy. I am well acquainted with a lady in this city, who was brought up among them in Utah. She told me that some men, who lived near her home, tried to escape from Utah to get rid of the tyranny of the Mormon church. The church authorities caused them to be murdered, and she, having occasion to pass the spot next day, saw the snow spattered with their blood.

The Josephites do not believe in polygamy, and those I am acquainted with here are very moral people. They cannot tell where they may be led, however, as they look upon Joseph Smith, the President of their church, as a prophet, who, as the chosen vehicle of the Holy Spirit, is to make revelations from time to time, and add to their belief. The Holy Spirit, according to their belief, tells him, what they are to believe and do, and he tells them. They may be led into anything, and asked to believe in the veneration of images, or old bones, or anything else he is "inspired" to tell them. If he were inspired by the Holy Spirit, as they say, no harm could be done. He is sixty-six years of age, and has just married a Canadian girl of twenty-two, having been married several times before. His followers now fast all day before eating the Lord's Supper. They take it in the evening in this city, having eaten nothing since the night before. They also teach that the application of water by the hands of one of their clergy is the only thing that can save a man from going to hell. It is not a change in his heart, but the water that does the good, and the water must be applied by the holy hand of one of their clergy, or it is of no use. They care little for Sabbath observance, but I have noticed that that is a special failing of all persons who fast before partaking of the Lord's Supper, and hold extreme views concerning the virtues of water, when applied by the right kind of hands. One is tempted to think that the present extraordinary spread of ritualism

throughout the world is the healing of the wound of the beast mentioned in Rev. xiii. 3., the wound being the overthrow of ritualism by the religious reformers. Scotch Presbyterians cannot be driven into ritualism, as the records of the Covenanters show, but they may be inveigled into it.

SAN JOSE, CAL., March 15th.

The Work of the Evangelist.

BY REV. ALEXANDER TAIT, COMOX, B.C.

For the Review.

Would you give me a little space in your paper, to make a few remarks on a matter which came in for some discussion at the Toronto Presbyterian Conference, and which is referred to in your issue of the 24th Feb., which reached me here this week. I refer to the work of the Evangelist. It would seem that such work was looked upon with disfavor by most of the speakers at that conference. The only way that we can arrive at a right estimate of such work is, I think, by comparison. And of course what we compare it with is that of the pastors. There are poor Evangelists, as there are inferior pastors. From the nature of the work, it can scarcely be expected, that always and in all places it will be abundantly successful.

The success of the Evangelist depends on the state of the Church, just as that of the pastor, both are workers in the same field. The objections taken against this kind of work, seem lame, and could be used with equal force against the work of the pastor.

One said, "Avoid the peripatetic Evangelist: he has no place in a settled congregation." That I think, would depend on the pastor and the congregation as much as on the Evangelist who would go to work there.

When a family are ill with some special disease, of course the family physician is there, but frequently, and with good results, the services of another doctor, a specialist, is sought. Are not congregations sometimes in a spiritually unhealthy condition? Young people growing up unsaved, and Christians not as they should be. Do you say it would be wrong for the pastor of that congregation to call to his aid one well qualified to deal in such matters, in bringing the young to decision and believers to a higher experience. A well skilled Evangelist, might succeed in putting new life into both pastor and congregation and send both on their way rejoicing. The same speaker said, All pastors should have the zeal of the Evangelist, but have they? and what is to be done till they all have that zeal? Let the people perish? surely not. It was also stated that some pastors, run dry after two years. Where will such men have the zeal they should have with the "knowledge"?

But in order to deal rightly with this question, we must go to the Word of God and be guided thereby. In some cases we might regard the prophets of the Old Testament as peripatetic preachers or Evangelists. The character of our Lord's earthly ministry was that of teacher and preacher. When He sent out the twelve, it was to do the same kind of work, and the instructions given to them on that occasion, if they have any force to-day, refer more to the Evangelist than the pastor. So with the seventy and the instructions He gave them. The works of Philip, Barnabas, Silas etc.,—were Evangelistic,—so also the work of the great apostle.

Some think that the words of our Lord's last command "go ye into all the world," are in spirit carried out more fully by the Evangelist than the pastor, and others again think, that this is really the way the world is to be prepared for Christ's return. It might, however, be said the times have changed. Has the change been made that it has abolished the work and the worker? If not so, are we right in shutting our pulpits and churches against such workers?

Should not our attitude rather be to accept any workers God is pleased to send to His Church, and to be ready to receive blessing from any quarter.

Has God given such gifts to His Church? surely He has. What shall we think of such men as Whitfield, Wesley, Nettleton, Finney, D. Matheson,

B. North, and in the present day men like Moody and McNeill, are not these God's gifts? and has He not again and again blessed His Church through such agencies?

But apart from the rightfulness of the question, is it wise to shut out the work of the Evangelist? Suppose as a church we do that, does that end the thing? Will that stop all Evangelists from preaching? The leaders of the Jewish Church thought the apostles to be men without education and without any position in the Church, only having a little too much zeal, and they tried to stop them from preaching. May not the Evangelists give a similar answer to our Church that the apostles gave to the leaders of their day, "We must obey God rather than men." It may send the Evangelist out side of the Church. Are we sure, that some of our people will not follow? and that may send the current of religious life outside of the pale of our Church, this has happened once and again in the past. The wisest plan is to try and control and guide those movements, and if possible keep the currents of life inside the Church.

How can this be done? By the Church having her own Evangelists, men thoroughly qualified for the work, with knowledge as well as zeal—specialists in their own department, men that the Church has confidence in, and also men who will be responsible to the Church, and to Presbyteries, and who will at all times preach the doctrines of the Church. If this were done, it would increase the spiritual life of the Church, and perhaps instead of causing trouble in congregations, allay much of that feeling of uneasiness and restlessness which is at work in some places.

If well and wisely carried out, instead of shortening a minister's pastorate, it would lengthen it, for it would draw the attention and the people from themselves and place it in the work; and also, it would put inferior men out of the field. No wise and experienced Evangelist would ask a pastor to hand over his congregation to him, he would be satisfied with working under the pastor and at his direction.

It is too narrow a view of the Evangelist's work to think that it should be confined to the unsaved, his work should also be to lift Christians to a higher experience. That you would say is the work of the pastor, so it is, the work of both is the same—the one helps the other. If there is any difference, I would say pastors take a wider view of truth and look at it from different standpoints, the Evangelist, if a specialist, centres his energies on a few great points—such as repentance, conversion, the call to a holy life, etc. Men such as Moody and McNeill help not only sinners, but are a great assistance to Christians.

Philosophy and Religious Thought in Germany.

BY REV. PROF. JOHN BOORE, BOSTON.

For the Reviewer.

Germany consists of thirty-six States. The Emperor and Parliament are over the whole nation, while each has its ruler and legislature, and manages its own affairs, very much as affairs are conducted in the British Provinces and the United States.

The Prussian Empire being in the midst of hostile powers, concentrates largely its attention on its army. The aim is to have this and all other interests subservient to the State. In this respect the religion of the country is included, of which the State Church is a striking example. The Church is mainly the machine of the State.

The Germans are apt to be regarded as a dreamy and visionary people. But a great change in this respect is visible. In different departments of manufactures and practical industries, they show decided progress. Germany has been opening new markets for her productions in the old world and the new. Even in English Colonies she has become a commercial rival of Britain.

Education is compulsory, which is a grand thing. It is a curiosity to find a German who cannot read and write. But education is apt to end with the school, and self-culture is too much neglected. A German author, now in America, truly writes: "The masses

have neither the inspiration nor the opportunities for self-culture as with us. Significant also is the fact that the newspaper is not so universal a companion of the laboring classes." In the gymnasium the general scholarship is attended to preparatory to the university. Students enter this at the age of nine, and the course covers nine years. In this the chief study is that of Greek and Latin classics. The course is not so broad as that of most of the colleges in this country.

The instruction in the universities is by lectures. Text-books are not used, as there are no recitations. Examinations take place at the close of the course, when the students are expected to enter professional life and take degrees. They choose their professors and are at liberty to attend or not attend the lectures.

In regard to German literature, it may be called enormous in extent. But there is only a small part of it which belongs to what De Quincey calls the literature of power. The literature is cumulative rather than creative.

After this very general glance at Germany I proceed to speak of its philosophy in its modern aspects. The great founder of philosophy there was Leibnitz, who adopted with some modifications the philosophy of Descartes, who advocated the doctrine of innate ideas, which was opposed by Locke. Modern philosophy dates mainly from Kant, who published his great work, "The Critique of Pure Reason," in 1781. He spent twelve years on this, which has called out books enough to make quite a library. It was David Hume, as he tells us, who first aroused him from his philosophic slumbers. He was really the founder of idealism in Germany. A prominent feature of his philosophy was that we know nothing of anything in itself, finite or infinite; and that our knowledge is confined to phenomena or appearances. This is the germ of idealism. Out of this have grown results which have tended to lead philosophy and errors in religion. There came after him a host of philosophers, holding this view in somewhat varied forms, among whom were Fichte, Schelling, and Hegel. The latter name rises prominently before us. For some time his philosophy was regarded as final, the highest triumph of human thought. This philosophy was idealistic indeed. It was impossible for any one to find out exactly what it was. I do not believe he understood it fully himself. His followers, who were divided into different sections, exclaimed, "How profound!" The difficulty of seeing the bottom of a stream may arise from one of two causes—its depth or its muddiness. The latter term may be applied to Hegel's philosophy. He was reported to have remarked near the close of life, that he never knew but one man who seemed to understand him, and that he failed to fully understand him. Dr. Hutcheson Sterling, of Scotland, whom I met in Edinburgh, wrote two volumes entitled "The Secret of Hegel," and in conclusion he said he had not told all the secret yet. Some critic humorously remarked that Dr. Sterling was an excellent hand to keep a secret.

Hegelianism bore visible fruit in the "Life of Jesus," by Strauss, which appeared in 1835. It was so ideal that it resolved the Gospels into myths. The author, with most of his sympathizers, became afterwards materialists and atheists, thus illustrating the saying that one extreme follows another. This philosophy had an important influence on theology. It may be said in general, that German philosophy gives a coloring and direction largely to religious thought. Hegelianism has had its day, and fails to interest most thoughtful minds. Michelet, the lifelong friend of Hegel, in 1870 gave a course of lectures in Berlin University in defence of this as a system, and out of about 3,000 students, he obtained only nine hearers. The absurdity of the theory of phenomenalism stands on its very face. If we have no knowledge of any thing except appearances, and these are not expressive of reality, where is our knowledge? Knowledge and reality are co-relatives. According to this there can be no philosophy, which implies a knowledge of effects in connection with their causes; but if manifestations are so expressive of the causes which lie back of them, where is our philosophy? We can know that God exists and what He is, without a comprehensive knowledge of Him, or an adequate image in the mind

At the present time philosophy seems to be in a state of chaos in Germany. Kant and Hegel no longer reign, though the results of their teaching are still visible. But there are signs, as can be shown, of a better state of things in this direction. An able German writer has well said: "As the haughty intellectualism of Hegel's system was dethroned, more recognition was given to the emotional element—the demands of the heart. Thus philosophy has been made more just and also more comprehensive."

Concluded next week.

Knox College.

This week is a busy one at Knox College. Convocation will take place this afternoon, when the proceedings promise to be most interesting. The Session just closed has been distinguished by substantial progress and success and, notwithstanding the vacancy about to take place by the resignation of Professor Robinson, never has there been a more hopeful outlook than at present.

The degree of D.D. will be conferred, it is understood, on the Rev. James Stewart, Prescott, a minister who thoroughly deserves the honour to be conferred upon him. He has given admirable service to the church. The Preparatory course has been freely handled, and if the large number of graduates who have entered the first part of the B.D., examination at Knox be a criterion of the advance in Scholarship which Knox students are making, it would seem that no great necessity exists for the Preparatory Course at that institution. This evening the public meeting will be held in St. James Square Church, and the leading speakers will be Professor Robinson and the Hon. G. W. Ross.

The Church Year.

Very gratifying indeed has been the result of the March collections at the church head quarters. A benign smile lightens up Dr. Warden's countenance as he tells of the record month of his long experience. Somewhere near one hundred thousand dollars—a little more or less—will the summing up for March place the receipts for that month, from about ten thousand contributors. The Home Mission Fund has a generous surplus and the Foreign Mission Fund has a balance on the right side also. All the other Funds report well, with one or two possible exceptions. The enormous pressure at the church offices, and the volume of business there has rendered it impossible to issue a complete statement thus far, but before the week ends the state of the Funds will be fully reported.

The great increase for last month is owing to the effort on the part of many congregations to bring their April collections in March so as to have the usual contributions for the twelve months reported before the end of the year, on the 31st of March.

Aged and Infirm Ministers.

Last week the Executive of the Aged and Infirm Ministers' Fund took a step which will be gratefully appreciated in many worthy homes. They authorized the payment of the full amounts due to the beneficiaries of the Fund—the Aged Ministers—notwithstanding the fact that a deficit exists which might have prevented full payment, had not the executive committee gone forward in faith that the church will not allow her old and infirm servants to suffer. An increase was reported on the rates, and Rev. Dr. Warden intimated that \$1,000 might be expected from the Hymnal Fund, which, with an effort on the part of the congregations will materially aid in meeting the leeway. While the financial year has closed, it should not be forgotten that the year only counts eleven months, the date having been changed from the 30th of April to the 31st of March, and that quite a number of congregations—even city congregations have not fallen into line. Therefore, shortages in the funds were inevitable, but they can be made up by crediting the April contributions to the past year and bringing on the collections of April 1890 before the 31st of March that year.

As Others See Us.

THE PRESBYTERIAN REVIEW has ever had friendly relations with its daily and weekly contemporaries, and it has had often to acknowledge kind words of approval and encouragement, in the course of the fifteen years of its existence. Its recent departure in establishing an office in Montreal, with the purpose of meeting the wants of the church in the eastern part of the country, has met with a kindly feeling of neighborliness on the part of the Montreal press which ought not in courtesy be allowed to pass without acknowledgment in our columns. To one and all of our contemporaries we return thanks and assure them that in their efforts to maintain the better traditions of their craft they will not lack the humble co-operation of THE PRESBYTERIAN REVIEW. That our conferees have not been stinted in their greetings our readers will learn from the following extracts:

The Montreal *Herald* says:

"Some two months ago a Committee of Presbytery was appointed to consider the matter of publishing a Presbyterian paper in Montreal, and a proposal submitted to them by THE PRESBYTERIAN REVIEW Company was looked upon most favorably. Subsequently, at a meeting of the Presbyterian Ministerial Association, the proposal of the REVIEW was almost unanimously adopted after a full discussion.

"As a result THE PRESBYTERIAN REVIEW which is now in its fifteenth year, was issued this week for the first time from its Montreal office, Y.M.C.A., building, Dominion Square. If the current issue is any indication of the manner in which the work of the Presbyterian Church in Montreal is to be dealt with the REVIEW will prove a valuable aid to Presbyterianism in this district."

The following is from the Montreal *Witness*:

"The last two or three months have been marked by several important events in Presbyterian circles of Montreal. Notably among these is the establishment of THE PRESBYTERIAN REVIEW. It presents a neat and attractive appearance, and the size of the pages makes it very convenient for reading. The second issue from the Montreal office is just to hand, and, if anything, is of more local interest to Presbyterians than even its predecessor. There are four leading articles which deal specially with church work in this city. These deal with the 'Montreal City Mission,' the 'Presbyterian Record' and other publications of the General Assembly's Committee, the 'Jewish school question in Montreal,' and the 'Montreal Women's Missionary Society.' In addition to these, there is an article by the Rev. A. B. Mackay, D.D., on 'My times are in Thy Hand.' The Sunday school lesson is ably prepared, and all the other departments are crisp, up to date and useful. It is distinctly a religious newspaper, and is worthy of a place in Christian homes."

The Montreal *Gazette* thus adds its quota:

"THE PRESBYTERIAN REVIEW, which is now in its 15th year, is issued this week for the first time from its Montreal office, Y.M.C.A. building, Dominion Square. If the current issue is any indication of the manner in which the work of the Presbyterian Church in Montreal is to be dealt with, the REVIEW will prove a valuable aid to Presbyterianism in this district."

And the Montreal *Star* takes part in the serenade also:

"THE PRESBYTERIAN REVIEW," it says, "is now being issued from its Montreal office in the Y. M. C. A. building, the first number having appeared this week. The REVIEW has been in existence about fifteen years, but has hitherto had offices in Toronto alone. The new departure is being received with great favor by Montreal Presbyterians, and will likely receive their warm support."

UNDER THE EVENING LAMP.

APART WITH GOD.

Apart with God—how beautiful the thought!
From cares of earth to win such sweet release:
To lay aside the vexing task, half-wrought,
And by the green, o'ershadowed path of peace
Seek the white altar that the saints have sought.

Oh, precious is the quiet place of prayer,
Where heaven and earth, where God and mortal meet,
To that dear spot comes neither pain nor care,
And all about is like a garden sweet,
The flowers thereof shed healing on the air.

AFRAID OF A SHADOW.

Mrs. Margaret J. Preston reported the following incident as related by a young Scotch minister in one of his discourses:

His text was Psalm 23, on which he gave a running commentary. When he came to the verse, "Though I walk through the valley of the shadow of death," he abruptly paused and said, "I am a Scotchman, let me tell you a little incident which occurred not long ago in the Scottish parish where I was laboring." He leaned from the pulpit, and with the sweetest of Scottish accents, began in a low tender voice:

"I was sitting in my study one Saturday evening when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our highland hills was dying, and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little home. When I entered the low room I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent that he was near his end. 'Jean,' he said, 'gie the minister a stool, and leave us for a bit; for I wad to see the minister alone.'

"As soon as the door had closed, he turned the most pathetic pair of grey eyes upon me I had ever looked into, and said in a voice shaken with emotion, 'Minister, I'm dying, and—and—I'm afraid.'

"I began at once to repeat the strongest promises with which God's word furnishes us; but in the midst of them he stopped me.

"'I ken them a,' he said, mournfully. 'I ken them a'; but somehow they dinna gie me comfort.'

"'Do you not believe them?'

"'Wi' a' my heart,' he replied earnestly.

"'Where, then, is there any room for fear with such a saving faith?'

"'For a' that, minister, I'm afraid, I'm afraid.'

"I took up the well-worn Bible which lay on his bed, and turned to the Psalm which I have read to you to-day.

"'You remember the twenty-third Psalm?' I began.

"'Remember it,' he said vehemently. 'I kened it afore ye were born; ye need no' read it; I've conned it a thousand times on the hillside.'

"'But there is one verse you have not taken in.'

"He turned upon me with a half reproachful and even stern look. 'Did I na' tell ye I kened it every word afore ye were born?'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.'

"'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?'

"'Frighten me?' he said quickly. 'Na, na! Dave Donaldson has Covenanter's bluid in his veins; neither shadow nor substance could weel frighten him.'

"'But did these shadows never make you believe you would not see the sun again—that it was gone forever?'

"'Na, na; I cudna' be sic a simpleton as that.'

"'Nevertheless, that is just what you are doing now.' He looked at me with incredulous eyes.

"'Yes,' I continued, 'the shadow of death is over you, and it hides for a little the Sun of righteousness, who shines all the same behind; but it's only a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory.'

"The old shepherd covered his face with his trembling hands, and for a few moments maintained an unbroken silence; then letting them fall straight before him on the coverlet, he said, as if musing to himself, 'Aweel, aweel. I have conned that verse a thousand times amang the

heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then turning upon me a face now bright with an almost supernatural brightness, he exclaimed, lifting his hands reverently to heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass. Na, na, I'm afraid nae mair.'"—*Christian Observer*.

THE HOME POWER.

BY REV. SAMUEL F. EASTMAN.

The home should be to the Church as the conservatory to the garden. The new life germ, the infant soul sheltered from the cold winds and frosts outside and subjected to the warm, genial temperature of strong Christian faith, fervent Christian love expressed in prayer, conversation, and example in the home, takes root, expands, and grows until it can thrive in the colder atmosphere of the Church, and is then transplanted into the outer garden.

It is not only our duty to uphold the services of the sanctuary, not only our privilege to sit together as Church members in heavenly places in Christ Jesus, but our more urgent duty to walk with God in the monotonous and beaten tracks of daily toil and care—our privilege to find God at home, our high tower, our fount of every blessing.

For old and young religion is a matter of home cultivation and growth. You cannot take spiritual breaths long enough or deep enough on Sunday to sustain you through six days of worldliness and worldly work. You grow in grace and knowledge by means of spiritual food—the Word, air, which is prayer, and exercise, which is good works—and these used regularly and constantly.

To change the present terrible tendency, to correct the fateful mistake, the beginning should be made in the home. Let the specific aim be the instruction and Christian nurture of the children. This is held up to Christian parents in Scripture by law, by promise, by precept, by every kind of encouragement and inducement, and also by warnings and threatenings. It would be interesting, were there time for it, to go through the Bible and see how everywhere and in every conceivable way this aim is presented to believing parents; and also that the responsibility of the result is laid upon them, not upon the Church. How shall we judge whether our home religion has this for its aim? Is the life of the household arranged with a definite purpose to secure this result? Do the children feel that the supreme wish of their parents in their growth in Christian character? What is the manifest anxiety on the part of parents and elders as the child matures without showing any signs of divine life within? After a child is fifteen years old, is there not expectation and prayer for some future conversion?

Is it not true that, unless our children bring us disgrace by noticeable and outbreaking sins and follies, we do not feel anxiety that they be renewed in heart?

Of a child wild and wilful, and bringing its home into disgrace early, a friend said, "Nothing will save that child but conversion." It was meant, of course that nothing else would save her from earthly woe and disgrace. That the home, and not the Church is the place for this work, is in keeping with the great purpose of the Almighty to establish a kingdom of righteousness on earth by what has been well-named, "the propagation of a holy seed." Study the old covenant with Abraham. Trace it through the history of the children of Israel, follow it into its change into the new covenant of grace, and note how Paul and the writer to the Hebrews include and emphasise the place of children of believers under the covenant, and urge the begetting and nurturing of a godly seed. Yea follow the history of Christianity into the last centuries, and mark how great a proportion of converts during a great crisis in the Church have been born of Christian parentage; whereby it is seen that revivals are spasmodic efforts of the Church to get back her own children lost by the neglect of religion in the home.

Mark, also, how, for generation after generation, certain godly families have been powerful forces in the kingdom of God, and you will conclude with me that for establishing a kingdom of righteousness upon the earth "the propagation of godly seed" is the primary method in the purpose of God, and the conversion of the heathen and those born in sin his secondary method.

If in any Christian community the separate families would use faithfully and devotionally God's primary method; if, that is, religion in the home were vital and influential, exerting converting, and nurturing power over the soul, born into the home, the Church would be in a continuous exercise of spiritual power.

EASTER.

UNUSED SPICES.

EDITH VIRGINIA BRADY

Up through the sun-kissed garden, in the dawning of the day,
The women brought their spices to the tomb where Jesus lay—
Sweet spices, rich and odorous on the morning's pulsing breath,
All glorified by love that shrank nor faltered not at death.

But lo! the tomb was empty, and the stone was rolled away;
Within the dim enclosure the folded grave clothes lay:
"Where grave is now thy victory? Oh death, where is thy sting?"
And where, oh women, will ye bear your fragrant offering?

For He whom ye would honor of your spices hath no need;
The Easter morn that broken, and the Lord is risen indeed;
He walks upon the highway in the old familiar way,
And heaven's benediction rests upon the Easter day.

But though the risen Saviour needeth not your spices rare,
Their fragrance like sweet incense rises on the Easter air;
And ye who bare them to the tomb with loving hearts and true,
Out in the busy world the living Lord hath need of you.

Bear ye your unused spices from the empty tomb away.
Bow at the risen Saviour's feet your lives for service lay;
For sweeter far than all the costly spices that ye bring,
Is the fragrance of your service for an Easter offering.

Presbyterian Messenger.

THE RISEN LORD.

Nature's burial time is past. It is the season of her resurrection. She comes out of her sepulcher, throws aside the white burial clothes in which she had been laid, and with beauty for ashes and joy for sadness, she stands before us victorious and triumphant. The snow is gone, the frost is out of the ground, the maple buds have broken into red, their fresh green brightens the pollard willows, the tulips and daffodils are scarlet and yellow in the garden border, and under the dead leaves on the wooded hillside the pink and purple liverwort is already passing by, while the arbutus lingers and the cowslips are like sunlight in the meadows, and the violets and bloodroots, the spring beauty and the adder's tongue brighten the moist woods. For Nature's resurrection day has dawned.

And the Lord has arisen. He whom the grave could not hold has burst the bonds of death. The cross, the spear, the tomb, the great stone at the door—all these could not hold the majesty which veiled itself in voluntary humiliation and put aside its infinite power for a little while, only to claim it again when it seemed that God Himself had forgotten that He was very God. If the cross is our redemption and our peace, the resurrection is our glory. We, too, are risen with Christ; we have conquered, because He has conquered death; for now is Christ risen and become the first fruits of them that slept. This is our resurrection also, and our souls shall feel the new life and shall bud and blossom in faith and hope.

The mystery of Nature's resurrection depends on a cause whose very simplicity is a mystery. The air grew warm yesterday, the osier buds burst to-day from their sheaths and shine in gray silver and yellow gold, and to-morrow you will be gathering pink and fragrant blossoms. The explanation of the change is marvelously simple. What has happened? Only this: the earth has turned its face to the sun. It had turned away, and it was cold; now it has turned back, and the earth is warm again—noting else, nothing more; that is all. And it is enough. When the earth turns to the sun, opens its bosom to the sun's light and warmth, that is enough. Then comes spring. Then come flowers. Then come sweetness and comfort and plenty.

What means our parable? The gladdest Easter morning dawns on the soul when it first turns toward its Master, its Sun. God calls us, draws us. He calls us, He draws us, by His own infinite love, expressed in the good news of eternal life through His dear Son. He has called us, He has drawn us through these days when we have been reminded of His death and burial. Now, on the Sabbath of our Lord's resurrection, shall not every grateful soul turn itself toward Him, accept the love that streams down from the divine goodness, and accept gladly the promise of His grace? He offers forgiveness, peace and help. He only asks of us that we take from Him the motive and influence that shall make us what we know we should be. Let every grateful heart accept the consecration and say: "Here am I! Send me!" That consecration is the new spiritual life poured down from the Source of life into the soul that turns toward it, which shall bring forth a summer harvest of fruit unto eternal life.—*Independent.*



Christ to the young man said: "Yet one thing more,
If thou wouldst perfect be,

Sell all thou hast and give it to the poor,
And come and follow me!"

Longfellow.

THE TRUE MEANING OF EASTER.

BY H. A. C.

"For close about us though unseen,
The dear immortal spirits tread.
For all the boundless universe
Is life. There is no dead."

The definitions of certain familiar expressions alter as our years increase. The meaning attached to different seasons of the year, to varying conditions of nature, change as youth merges into maturity, and experience defines anew the terms we thought were understood before.

The young can scarcely grasp the depth, the vital meaning of what we call "Easter." Later years disclose more of its true definition, but we doubt if its most sustaining significance can be grasped until one has seen

—"The eyelids close
Beneath whose shadowing fingers lay
All that had given to life repose.
Who have not tear-blind watched the breath
That only breathed to bless them, come
Slower and fainter, till the dumb
Unanswering lips grow white with death."

The beautiful season when Easter comes with its

"Morning of mystic grace! whose hallowed
breath
Scattered the shades of death."

is one to be appreciated by all. The young feel the thrill of new life that, pulsing through Nature's mysterious realm, brings upspringing verdure to sight on every hand. Tender shoots of green border the roadside everywhere. In garden beds the fair little snow-drop, the hardy crocus, and the prim sweet hyacinth, rear their lovely heads, and up above in the budding branches of the trees the robin and the bluebird carol joyously over the throbbing impulse of the welcome spring-tide.

In sympathy with nature's fresh garb the young deck themselves in becoming attire, vieing well with the colors of the garden, the cheery tints of the crocus and the bright faces of the velvet pansies beloved by all.

It is life, bounding, inspiring life, that appeals as naturally to the spontaneous gladness of the young as to the light spirits of the birds. Something of this irresistible gladdening follows us ever, as long as the eyes can look upon the earth's renewing. The awakening earth with its annual robing sends into the heart a gradual recognition of its double meaning, an increasing consciousness of its influence on our inner life. As the years pass on and "events like billows roll" bringing care, weariness and sorrow, the spring with its blossoming glories whispers of another existence wherein things shall be ever new and the life care-free.

The breath of the spring comes laden then with a hint of celestial airs, with the promise of a new earth such as is heralded in the prophet Isaiah wherein:

"The former shall not be remembered
Nor come into mind.
But be ye glad and rejoice forever
In that which I create."

These are the exact words of Scripture and it is fond anticipation concerning this new earth with its glorified conditions in which the believer shall "rejoice forever" that keeps hope firm in the heart, that makes it possible to live on, bearing, enduring, believing, realizing that what God has promised in His word, shown through Nature's yearly reviving, and revealed through the inborne convictions of our own hearts is surely coming to pass.

But the most solemn, reassuring simile of the slow unfolding of Easter-tide is that which appeals to the heart of the mourner. In sadness and in bitter tears,

"We bore to see dear faces pale,
Dear voices falter, smiles grow wan,
Our best beloved ones by one
Vanished and parted silently."



THE BETRAYAL.

Like Jesus at the tomb, we wept. Unlike the Saviour we turned from the tomb leaving behind us the dear form never again to gladden our mortal vision. But all through the Easter Season the impressive story of the Resurrection takes possession of the mind and soul, and gradually memory, and even life itself becomes steeped in the prescient power of the coming anniversary morn.

And then a new feeling dawns, a comforting conviction that *in very truth* we did turn from the tomb even as Jesus did, leaving not the beloved one there. What was most loved, what was most precious, what it broke our hearts to be parted from was the dear life that still goes on, for—blessed be the name of Christ—it was He and no other that declared of the Father, "He is not the God of the dead but the God of the living."

The very Easter lilies welcoming the Resurrection morn proclaim the purity and the spotlessness of the new life into which our loved ones have entered.

The troubled mourner has long been content to read submissively, but with deep heart longings that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Some of our Christian students have asked, "Why not go on and finish what really belongs to this passage?" "But God hath revealed them to us by His Spirit." Five verses should be read consecutively in order to receive intelligently the sense of what Paul was there writing with an inspired pen.

The soul-stirring, vigorous argument of the fifteenth chapter of first Corinthians comes like a strong breath from the Land of Hope and Immortality into the ear of

the bereaved. The triumphant ring of the Apostle's apostrophe to death and the grave has found an echo of uplifting, sustaining belief, in the hearts of countless sorrowing children of earth ever since it was written. It impels belief in the *certainty* of the victory of the third day morning.

The mother knows she will again meet the child it was like rending life in twain to part with. The husband, the wife, whichever was *not* the first to

—“Climb the stair
And reach the distant goal and win the race.
And find prepared a welcome and a place
Among the many mansions of the air,”—

feels sure, that in the same fair mansions the cherished companion has attained, awaits his or her welcome and place, only the call of the Master being needed for them to reach the goal which the sweet verse errs in calling “distant.” It is near at hand.

Open wide the whole heart and soul to the glorious

influence of an Easter morn. Its broad definition, its only true interpretation for the believer in Christ is a positive assurance of continued life and a home with the Saviour in Paradise.

Whittier says truly,

“All the boundless universe
Is life. There is no death.”

“Thanks be to God, who giveth us the victory,
through our Lord Jesus Christ.”
Easter! Triumph!

“O thought of healing! word of strength!
O light to lighten darkest way!
O saving help and balm of ill!
For all our dead shall dawn at length
A slowly, broadening Easter Day,
A Resurrection calm and still,
And then
We who have waited patiently
Shall live and have our own again.”

EASTER.

O hearts, awake! The Easter dawn is here,
The hills and dales are clad in silvery light,
The murmuring stream sings softly on its way,
A glorious secret told it in the night
And glad and gay a ringing note resounds,
Trembling and sweet it glides the vale along,
And every bright faced blossom of the grove,
Bows its fair head in honor of the song

The Lord is risen! Angels hover near,
We feel their mystic presence in the air,
And their soft voiceless music winds its way
To human breasts and finds an echo there.
O love is sighing in each passing breeze,
And floating to the great white throne above,
Kneels at its Maker's feet and humbly asks
Love's priceless guerdon—answering love.

Sing on, O streamlet, through the mossy vale,
Sing on, O wild bird, from the swaying bough
Sing on, O heart, the wondrous tuneful lay,
That soars to Heaven with its immortal vow.
The rising sun is shining in the East,
There drifts the last faint shadow dim and sad,
The Lord is risen, truly God is great!
Rejoice! O earth, look upward, and be glad!

L. R. BAKER.

THE TIME OF KEEPING EASTER.

What is the reason that Easter, which commemorates an event happening on a certain day, is not celebrated on the same day each year?

We answer this question by an account condensed from the *Sunday Magazine*:

“This day has been observed by the Church from the very earliest time; probably from the days of the Apostles themselves. A controversy concerning the proper time for observing it early divided the Church. The Christians of the East were still so pervaded by Jewish customs and modes of thought, that they held it on the same day that the Jews observed the Passover, which was the fourteenth day of the month of Nisan, corresponding with our April. Christ's Resurrection having occurred on a Sunday, the Western Churches kept the Sunday following, the fourteenth of April. These differences in time amounted to a week, occasionally to a month, and this disputed question, in the course of time, became a most bitter one, not exceeded even in acrimony by the hostility and ill-feeling manifested in the polemical discussions of more recent times. Lecky, in his ‘History of European Morals,’ says this dispute assumed such a formidable aspect that the proper time of celebrating this festival was believed to involve the question of salvation or damnation. A most curious fact to which this unchristian controversy gave birth is preserved by Bede. In consequence of having been taught the Christian doctrines by different teachers, while the King of Northumbria was celebrating the Festival of Easter, the Queen was still observing the injunctions of Lent. Polycarp, the famous Bishop of Smyrna, about



“Why seek ye the living among the dead?”—Luko xxiv. 5.

the year A. D. 158, visited Rome, and, in friendly conference with the Bishop of that city, pleaded the custom of St. John and St. Philip, who had celebrated the day at the time still usual in the East; the Roman Bishop confronted him with equally authoritative examples of St. Peter and St. Paul, upon whose dictum the Western Churches had founded their custom. Both parties, being thus supported by precedents, were unwilling to make concessions, and nothing came of this friendly discussion. But, like all unsettled questions, time only increased the difficulty, and when, some time after, Victor, the then Bishop of Rome, authoritatively enjoined on the Eastern Churches that they keep Easter when the Western Churches did, they refused to do so in very decided terms, and the dispute grew more acrimonious than ever. The Council of Arles, A. D. 314, at length decreed that it should be celebrated by the whole Christian world at the same time, but in the East this edict remained a dead letter. So great was at length the scandal caused by this unnatural controversy, that the Emperor Constantine called together the celebrated Œcumenical Council of Nice, A. D. 325, for the settlement of this and some other questions that distracted the Church, and where the following canon was finally

shall know the power of His Resurrection. The process is—suffering, death, resurrection; all who follow Christ pass this discipline. The story of the Resurrection is far from having been fully told. The angel sitting at the head of the grave could tell us much more, could we but command the courage to listen to the radiant messenger.

"I was dead." The counsels of eternity are epitomized in this declaration. The problem over which the ages bent in perplexity—at which they looked again and again in the wonder of a great agony, and which they bequeathed to posterity with a hope that was broadly streaked with the blackness of despair—is, in reality, solved by this fact. All the love which glows in the infinite heart is expressed in words so simple, "I was dead"—"Alive again."

Let me inquire around what centre the Church assembles. Do you hasten to reply, The cross? I answer, Not there only. The cross first, but afterwards the grave! "If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain." In the centre of the Church is an empty tomb, and to the doubting world the Church can ever answer, "Come, see the place where the Lord lay." And,



THE FIRST EASTER DAWN.

passed: 'That everywhere the great Feast of Easter should be observed upon one and the same day; and that not the day of the Jewish Passover, but as had been generally observed, on the Sunday afterward.' And, further, to do away with all pretexts for conflicting opinions, these fuller definitions and regulations were subjoined:

"1. That the 21st day of March shall be accounted the vernal equinox.

"2. That the full moon, happening upon or next after the 21st of March shall be taken for the full moon of Nisan.

"3. That the Lord's Day next following that full moon be Easter Day.

"4. But if the full moon happen upon a Sunday, Easter Day shall be the following Sunday.

In this way was the troublesome and perplexing question finally decided and Easter Day has ever since been observed in accordance with the foregoing rule."

AN EASTER MEDITATION.

BY DR. JOSEPH PARKER.

As our Saviour was dead and is alive again, so we, who are now enduring the fellowship of His sufferings,

"seeing" it, what then? Why, from the sacred rock a living stream breaks, and as the countless multitudes drink, they exclaim, "These are the waters of immortality."

"Alive"—to what end and for what purpose? He never changed His purpose: it can be put in two words—to save. He is able to save unto the uttermost all that come unto God by Him, seeing that He ever liveth—what to do?—to pray, to pray for others, to make intercession for us.

GLORY OF THE RESURRECTION.

My satisfaction is to come. I do not look for it as yet. I shall sleep awhile, but I shall awake at the sound of the trumpet, wake to everlasting joy, because I rise in Thy likeness, O my God and my King. Glimpses of glory good men have here below to stay their sacred hunger, but the full feast awaits them in the upper skies. Compared with this deep, ineffable, eternal fulness of delight, the joys of the worldlings are as a glow-worm to the sun, or a drop to the ocean.

THE HOME CIRCLE.

"CHRISTUS RESURREXIT."

BY MARTHA A. KIDDER.

Thou, Lord, didst come to suffer pain and die;
From sin's dark thrall to set Thy children free.
O death, where is thy sting? thy victory,
O grave? Behold redemption draweth nigh!
"Lift up your hearts!" O ye, who weep and sigh,
In loving adoration bow the knee!
Before His presence, sin and sorrow flee!
His ear is open to His children's cry.
Arise, my soul, thy Saviour lives again!
His love accepts the tribute of thy praise.
That thorn-crowned Head, those pierced hands and feet
Were torn for thee; for thee was borne the pain
That won the victory, then gladly raise
An Easter hymn, thy risen Lord to greet!

ROSE CARMEN'S EASTER.

BY BELLE V. CHISHOLM.

"Oh, mother, it is bewilderingly beautiful, a veritable dream of loveliness, and so becoming to me they all say," exclaimed Rose Carmen, her fresh, sweet face protesting against the need of embellishments to add to its own youthful beauty.

"I do not doubt it, Rose, dear," said her mother gently, "but ten dollars seems like a good deal of money to put into such a small bit of ribbons and flowers."

"But it fits my head, mother mine," laughed Rose, "and the tiny bit of brains inside," she added, tapping her pretty, golden head significantly.

"Well, you must decide that matter for yourself," Mrs. Carmen replied, indulgently, as Rose tripped lightly out of the room, her cheery face in keeping with the sunshine fountain inside.

It was the Saturday week before Easter, and Rose had just returned from the round of the millinery stores, her little head, as she said, turned with the vision of the marvels of beauty that their windows contained. So long as she could remember, she had never failed to blossom out in a new outfit at Easter. Already her new Easter suit was well under way, at her dressmaker's, and the ten-dollar bill that still nestled in her pocketbook was begging hard to be exchanged for that "dream" of a hat to which she had taken such a fancy. Her parents were by no means wealthy, but they were in very comfortable circumstances, able to provide liberally for their daughter's comforts, though it was seldom that they indulged either her or themselves in useless luxuries.

Mr. Carmen was a wise father; and wishing to teach his daughter economy as well as business, he began, at a very early age, to give her a certain allowance, out of which she was to clothe herself and pay all her own sundry little bills, including her donations to the church and charitable objects. As usual, the Easter suit had been bought from her own little bank account, leaving only the ten dollars and a solitary half dollar for the hat and her contributions.

Rose was neither vain nor extravagant, but she did like pretty things, and to her artistic eye nothing had ever seemed quite so beautiful as that bit of feminine perfection in the shape of a hat, down in Madame Unstol's window. Still, her conscience was not just exactly at rest on the subject, and later in the evening she expressed her opinion to her mother by saying, "Ten dollars does seem a good deal for a young girl with a limited allowance to pay for a bonnet, but it is for Easter, you know, and nothing is too good or beautiful to wear in honor of the resurrection of our precious Christ." Her eyes glowed while she spoke, for she had learned to love the Saviour, and was trying to honor him by a Christly living.

"All nature is bursting into new life and beauty to greet the Easter dawn, and I feel that I can not wear anything half lovely enough to welcome the risen Christ when He comes to his own in the glad resurrection service. Don't you agree with me, mother, dearest?"

"Yes, if that is the way he wishes you to honor him with the gifts bestowed upon you," returned Mrs. Carmen.

Rose longed to ask her if she doubted this, but fearing that her answer might not be in accordance with her own desire, she contented herself with her expressed wish, and went to her room to dream over the delight in store for her when her desire should become a reality.

There was a strange minister in their pulpit the next day. He had just returned from a visit to the home missionary stations in the Northwest, and tears rolled down the cheeks of many of his listeners as he repeated the pathetic stories of

the privations of the heroic laborers in the famine-stricken parts of the far Northwest. One in particular came home with peculiar force to the Sunday-School of Easterville, since it related to the particular missionary whom the school had undertaken to help support, and the promised amount had not been paid in full.

The missionary himself had been a classmate of Dr. H——— in his college days, and had married a lady of superior education and refinement. And a lady he found her still, presiding over the cabin in the woods with all the grace and sweetness that had charmed visitors in her father's luxurious home a score of years before. The little cabin to which he had been so warmly welcomed, a few days previous, contained but one fair-sized room, which served in the triple capacity of living-room, dining-room and sleeping apartment for the family of six. A ladder in one corner led to the pastor's study in the garret, and a little lean-to shed answered for the kitchen, where what little food they possessed was prepared.

The meal to which he sat down that evening consisted of corn-bread and sorghum molasses, and though the coffee had been prepared with the most skillful hands, it was impossible to neutralize the unmistakable scent of rye that pervaded it. The pastors salary was two full quarters behind, and the grocers and merchants had refused to trust him longer, because he had failed to make the payments promised. This was a phase of the bad results of non-payment that troubled the missionary greatly, hindering his work and influence by begetting distrust in his business methods and promises.

The children's clothing was scant and thin and their shoes badly worn—so badly indeed as to hazard their health if they stepped outside of the cabin. But in the midst of all these privations and trials and sufferings, from other people's injustice, not a harsh word was spoken of those who were responsible for the discomforts, it may be the very lives, of the stricken family.

Remembering the solitary half dollar in her purse, intended for an Easter offering, Rose blushed to think of how its companion, the ten dollar bill, was to be spent. She understood now what her mother had meant when she said, "Yes; if that is the way he wishes you to honor him with your possessions," and she knew, too, that it had been self-love instead of Christ-love that had prompted her to think of honoring the Master by beautifying her body, while so many of His little ones were suffering for the very necessities of life. Even before service closed she had decided that the bill and silver should exchange places, and a good night's sleep only confirmed the decision. She said nothing to any one on the subject, however, and when, after Monday's breakfast and work were out of the way, she came down stairs dressed for the street, and paused at the door of the living-room to say that she was going up to Miss Horn's, her mother sighed, thinking that the elder's appeal had been lost on her.

Fifteen minutes later she was back with a tiny package in her hand, and when her mother suggested that it was entirely too small to represent a modern hat, she exclaimed "Mother, do you think that I could put ten dollars into a hat after hearing what I did about our suffers yesterday? Here is a little flower to replace the faded one on my winter hat," she added, producing a bunch of violets. "It cost thirty-five cents, and is so natural as to be almost fragrant."

"The ten dollars shall be my Easter offering, and, oh, mother, how I wish I had not spent the balance of the twenty-five for my new dress," Rose mused, thinking of the unfinished Easter gown that had so recently been a delight. "How much comfort that fifteen dollars would have purchased for that poor, sick girl!"

"And I am glad that my beauty-loving daughter has grace to enable her to delight in giving her best to that One who gave His best for her," said Mrs. Carmen, gently.

"If you can do all that, I think some of the rest of us can sacrifice a little to send new gladness into the weary hearts waiting and watching in that far away home, where plenty has long since ceased to exist," said Mrs. Carmen, gently. "We must do something." And what they did, that happy family in bleak Dakota knew some weeks later.

Rose's enthusiasm was contagious, and the ten dollars, so delightedly given as an Easter offering, acted as a magnet in attracting the gifts which swelled the contributions to such an extent that at least one home missionary received the "hire" for the labor so faithfully performed, and so long expected.—*The Herald and Presbyterian.*

MISSION FIELD.

THE GREAT BURMESE PAGODA.

BY REV. H. GRATTAN GUINNESS, D.D., LONDON, ENGLAND.

Crowning a hill near Rangoon the Swo-Dagon Pagoda, the greatest and most venerable pagoda in Indo-China, lifts its golden pinnacles into the clear blue sky, towering to a height above that of St. Paul's Cathedral in London. A host of smaller pagodas surround it, whose walls and roofs are carved into fantastic shapes, while within them sit countless statues of Buddha, in white marble, in gilded wood, in black metal, in glittering brass; the sitting figure being always the same in form, the legs crossed, the right hand recumbent, the left hand open in the lap, to receive gifts of worshippers, with an aspect of imperturbable calm upon the countenance, the look of a being who has reached the rest of Nirvana.

Shaven, bare-headed, yellow-robed priests attend in every shrine of this vast pagoda; they lead the devotions, they light the tapers, they chant the prayers, they take the gifts, candles, rice, flowers, money, they supervise the ceremonies. Crowds of gaily-dressed Burmese move through the wide courts, or stand around the stalls, or listen to the fortune-tellers, or kneel before the statues of Gautama Buddha. With hands pressed together they repeat their prayers, a rosary depending from their fingers; or reverently bow before the idol till the forehead touches the ground.

Statues innumerable adorn the pagoda, from the gigantic leogryphs, or dragon-like lions, which guard the entrance, to the legendary figures of Gautama on the lofty roofs and pinnacles. On this spot a nation has lavished its wealth through long centuries, to adorn the worship of Buddha with the utmost magnificence. That wealth has built these terraces, these long ascents, these countless shrines, these glittering spires; generations of pilgrims have filled these image-houses with their gifts; have burned the incense, and scattered the flowers, and chanted the prayers in a worship never intermitted day or night. And this has gone on for ages. As long ago as in the time of the Maccabees and of the Babylonian captivity, a pagoda to Gautama Buddha was standing here. One pagoda has followed another; as one has decayed another has been built. Larger pagodas have been built over smaller ones; shrines and statues of Buddha have been multiplied, roof has been added to roof, spire to spire, and pinnacle to pinnacle, until now this wonder of the Eastern world, containing, as it is said, not only actual relics of Gautama, but of the three Buddhas who preceded him stands on this spot in unrivaled splendor, attracting pilgrims from every province in Burma, from Cambodia, Siam, Korea, and Ceylon.

And yet there is about it all a look of mental and moral poverty, and even of barbarism. The carvings are grotesque. There is a wearisome sameness of idea. Buddha sits in the same posture in every shrine. There are whole rows of Buddhas, pagodas filled with nothing but statues of Buddha. On that one form all this wealth has been lavished. To that one figure every eye, every thought has been directed. The calm, abstracted look of a reputed saint who has attained, as a reward of personal merit, a fixed unshifting state, rivets the gaze of worshipping thousands; the hope of eternal quietude, of a waking slumber untroubled even by a passing dream, of a sort of living death, an existence wrapped in the stillness and silence of Nirvana, fascinates the mind of every worshipper. Gautama Buddha is the great object of their adoration and guide of their hopes. This is that ancient idolatry which holds half Asia in its grip. Day by day the cloudless sun pours its splendor on the material adjuncts of this scene of spiritual darkness. Here millions adore the dead. Here the living God is all unknown. To Him none bow the knee. None fear Him, or praise Him, or proclaim His truth. His glory fills heaven and earth, but none behold it here. All bow to Buddha in this holy of holies of the Eastern world, this centre of ten thousand pagodas lifting up to-day their spires over half the world, from the palms of Ceylon and the peaks of the Himalayas, to the rivers of Burma and China, and the shores of Korea and Japan.

A religion which ignores the existence of God, which denies the existence of the soul, which affirms transmigration and the reign of fate, which proclaims pain and punishment, but knows nothing of grace and pardon, which holds forth no prospect of immortality, which offers no hope for the present life, and none worthy of acceptance for the future, is still, and has been for ages, the dominant religion of Asia. Under the veil of astrology, devil-worship, or witchcraft, the powers of nature are adored. The self-denial of the ascetic is magnified as the highest art of virtue. The doctrine is believed that man holds himself the keys of heaven and hell: a hell of seven-fold horrors, and a heaven of sensual or dreamy delights. The golden statue of Gautama Buddha has practically been placed upon the throne of God, and is there to-day; not to listen to the prayers which are addressed to it, for it is deaf, not to stretch forth a helping hand to the mass of misery at its feet, for it is paralyzed:

not to feel for the woes of humanity, for it is soulless and dead, but to fill the gaze of benighted millions, to direct their vain and deluded hopes, and to hide from them in life and death the character, presence, and glory of Him who alone is the Creator, the Ruler, and Redeemer of the world.—*Missionary Review of the World.*

LOOKS INTO BOOKS.

THE BOOK OF THE TWELVE PROPHETS. By Professor George Adam Smith, D.D. Vol. II. Price 7s. London, Hodder & Stoughton. Chicago and Toronto, F. H. Revell Co.

This volume deals with the Books of Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah, Malachi, Joel and Jonah. The first volume dealing with Amos, Hosea and Micah. To each prophet are given, first a critical introduction and then one or more chapters of exposition. A translation is furnished with critical and explanatory notes. As the author mentions in the Preface all questions of date and of text, and nearly all of interpretation, have been confined to the introduction and the notes, so that those who consult the volume only for expository purposes will find the exposition unencumbered by the discussion of technical points. The critical introductions are very valuable being full and detailed. Dr. Smith regards each of the books as exhibiting a development of Hebrew prophecy of the greatest interest. And from this point of view he thinks this volume might be entitled "The Passing of the Prophet." He regards the Book of Jonah as parable and not history, and probably the latest of the twelve.

An historical introduction is given to each period—to the prophets of the seventh century, to those of the Persian period, and to those of the Grecian Period.

The Author's treatment of the Book of Jonah is very full, considering the large number of books to be dealt with in one volume. In the introduction to this book he deals with (1) the date, (2) the character of the book, (3) the purpose, (4) our Lord's use of it, (5) its unity. Then the Expository chapters treat of (1) the great Refusal, (2) the great fish and what it means (3) the repentance of the city, (4) Israel's jealousy of Jehovah.

Those who know anything of the writings of Professor Smith need not be told that this is a most valuable volume. It completes the Expositor's Bible, and is one of the best of this excellent series.

ARTICLES IN APRIL MAGAZINES YOU SHOULD READ.

"How to Cycle in Europe." (Six illustrations from Drawings by Author.) By Joseph Pennell. "Harper's."

"A Legend of Welly Legrave." A story of the Canadian wilderness. By Duncan Campbell Scott. Illustrated by E. Potthast. "Scribner's."

"The Fall of Maximilian." A Woman's Reminiscences of Mexico During the French Intervention, with Glimpses of Maximilian, His Allies and Enemies. By Sara Y. Stevenson. "Century."

"When the King of Spain Lived on the Banks of the Schuylkill" (in Philadelphia). "Ladies' Home Journal."

"Political Germany." By Theodor Barth. In "American Monthly Review of Reviews."

"Evolution and Teleology." By Rev. Dr. J. A. Zahm, C.S.C. In "Popular Science Monthly."

"Condition of Women in India." By Rev. E. Storrow. In "Missionary Review of the World."

"The Present Relation of Archeology to the Higher Criticism." By Professor Sayce. In "The Homiletic Review."

"The Tramp's Ocean Route." By Winthrop Pickard. In "National Magazine."

"The Bell Towers of Italy." By John Ward. Illustrated by H. Penn, T. Moran and R. Sayer. "St. Nicholas."

"A Mother's Holiday." By John Strange Winter. In "The Woman at Home."

"Stories of the Gordon Highlanders." With portraits and other pictures. By Charles Lowe. In "McClure's."

No one who is interested in the best contemporary French literature can afford to miss the series of sketches and stories by Paul Bourget, which will begin in "The Living Age," for April 2. These sketches have been but recently published in France, and this is their first appearance in English dress. They are translated for "The Living Age," by William Marchant. They are extremely clever and characteristic.

An extremely interesting paper in the April "McClure's" is a series of heroic stories of the Gordon Highlanders who crowned themselves with glory last autumn in charging through a deadly fire and capturing an almost impregnable position at the summit of the Dargai cliff. This was no new feat for the Gordons, and the article tells the story of a number of the same kind. It is illustrated with views of historic charges and with other pictures.

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.

Before these lines can reach your readers the Presbyterian College will have closed its Session and its students will have largely scattered to their homes or to their fields of labor for the summer. There are fifteen in the graduating class, of whom three are French speaking. One speaks also Italian and one Gaelic. The Session has been a most satisfactory one in every way. It is all the more disappointing therefore that the Treasurer should have to announce a deficit of some \$1,500 in the ordinary revenue. It is now quite a number of years since this occurred before, and it is to be hoped that the amount may yet be made up before the meeting of Assembly.

The congregation of St. Gabriel church has lost one of its oldest and most active members by the death of the late Archibald MacNaughton at the ripe age of 83. He had been a resident of Montreal for over sixty years, and watched its marvellous growth during that period. He served during the rebellion of 1837 and for years was captain of a Volunteer Fire Engine Company. He early attained a competence and retired from business, devoting the remaining years of his life to such services as he was able to render the church, being interested especially in the Sunday school and in the Missionary Society. Though so long past the three score years and ten, he was regularly in his place every Sabbath, and passed away after only a few days illness, almost the only ones he had ever suffered.

The Protestant Committee of the Council of Public Instruction for the Province of Quebec has taken a long educational step forward by requiring that all teachers engaged in future shall have a Normal School training. There may be a little difficulty at first in securing a sufficient number of qualified candidates for all vacancies. But the demand will soon create the supply and the change will greatly increase the efficiency of the schools. It is also likely to improve the position of the teacher financially and secure greater permanency on the part of the profession. In the meantime this applies only to Protestant schools. But the movement among Catholics is in the same direction and it is not improbable that something will be done by them also in the way of elevating the standard of qualification. The clergy are not anxious about the change, but the laity are, and in the long run their wish will prevail.

The young people of Knox church gave an enjoyable Scotch concert on Friday evening, April 1st, in the lecture room. Mr. D. Ferguson rendered selections on the bagpipes. Scotch songs were given by Mr. J. S. Penman and Miss Munro, a violin solo by Miss M. Fair and recitations by Messrs. Choninard and Harley. Striking features of the entertainment were the hoop and broom drill by a band of Scotch lassos. Other interesting novelties made the evening a success.

The congregation of Calvin church under the able leadership of the Rev. J. L. George is setting itself earnestly to the removal of the debt thrust upon them by the city through the widening of the street on which the church stands. Steps have been taken for a thorough canvass of the people and already enough has been accomplished to warrant the hope that the end of the year may see the first thousand dollars provided for. As the congregation is composed mainly of working men and almost none have means beyond their immediate needs this speaks well for their liberality and interest.

Now that Melville church is again provided with a settled pastor in Mr. Winfield, the congregation is taking up afresh the project for a new church building. There is little doubt of their success once the matter is seriously entered on. The rapid growth of the congregation makes larger accommodation a necessity if they are to hold the field.

GENERAL.

Rev. Dr. Grant, Orillia, has returned from Clifton Springs much improved in health.

Roostingham, N.S., is to have a new Presbyterian church. Dr. McDonald of that place has offered a free site.

Rev. David Anderson, of Guelph, was inducted into the charge of the Presbyterian church, Milverton, on Thursday last.

The pulpit of Stewarston church, Ottawa, was declared vacant on Sunday morning, the 27th inst. Rev. Dr. Moore conducted the service.

The managers of Central church, Hamilton, propose making extensive alterations and improvements in the church building before long.

The Presbyterians of Wardner, B.C., in the East Kootenay District, have purchased a site and will shortly erect a church at a cost of about \$1,500.

Sunday, the 27th, was the eighth anniversary of the induction of Mr. W. G. Jordan, as pastor of St. Andrew's church, Strathroy. Mr. Jordan preached a special sermon.

The attendance at Carmel church, Hencall, of which Rev. J. S. Henderson is pastor, is so large that it has become necessary to increase the seating accommodation. This will be secured by extending the gallery.

The Rev. J. A. Sinclair, a graduate of Queen's University who has been appointed a missionary to the Klondike, will be ordained before he departs. He is fortunate in having been chosen for labor in this arduous field.

On the evening of the 14th inst., the Presbyterians of Slocan City, B.C., held a farewell social for their departing missionary, Mr. W. Erskine Knowles, who is returning to college. Mr. Knowles was presented with a purse of sixty dollars and an address.

Rev. Thos. Wilson, pastor of King St. church, London, has notified the Session of his intention to resign. Mr. Wilson was formerly pastor at Dutton, and was inducted at London in August, 1896, and the church has made marked progress since he took charge.

On the eve of his departure for Rat Portage, Rev. W. M. Rochester, for the past two years pastor of Cowan avenue church, Toronto, was presented by the W.F.M.S. Auxiliary with a marble clock and tookcase and Mrs. Rochester received a certificate of life membership in the W.F.M.S.

The Avonbank Presbyterians will hold a jubilee celebration in July. All who have ever been members will be invited to be present. A history of the congregation will be read at this fiftieth anniversary of its organization and the fortieth anniversary of Rev. Dr. Hamilton's induction as pastor.

Rev. Dr. Smith, of St. Andrew's church, Guelph, asked for leave of absence for three months owing to illness, at the last meeting of Guelph Presbytery. The request was at once granted and the hope expressed that rest and change of air may through Divine blessing be conducive to his entire recovery.

Rev. J. J. Elliott, pastor of St. Andrew's church, Hillsburg, who has accepted a call to Midland, preached his farewell sermon Sunday evening week. During the seven years that Mr. Elliott has been pastor at Hillsburg and Price's Corners great progress has been made in all branches of Church work.

Rev. Henry Crawford, pastor of the church at Dublin Shore, N.S., preached his farewell sermon on Sunday evening the 27th inst. to a large congregation. Mr. Crawford has been pastor at Dublin Shore for ten years and now retires from the active duties of the ministry after nearly forty-four years of service. He will reside at Mahone Bay.

Rev. Robert E. Knowles, late of Ottawa, was inducted into the pastorate of Knox church, Galt, on Tuesday the 27th inst., by the Presbytery of Guelph. Rev. Mr. McLaren, Moderator, presided. Rev. J. Scott, Hespeler, preached; Rev. Mr. Mullian, Fergus, addressed the minister and Rev. A. Blair, the people. Rev. H. A. McPherson, Acton, and Mr. Hamilton, of Knox church Session, introduced the newly inducted pastor to the people. A social meeting to welcome the minister was held

in the evening. The attendance was very large. A feature of it was the presentation of an address and purse of \$200, through Col. McCrae as representative, to Rev. Dr. Smith, who has been Moderator of Session during the vacancy. Deep regret was expressed at Dr. Smith's absence through illness.

On Sunday, March 27th, an interesting service was held in the Chapel of the Mission Schools at Point-aux-Trembles. It was the occasion of the Communion, the second one during the Session. Dr. Cousirat, of the Presbyterian College, Montreal, presided, and gave an excellent discourse on the parable of the "Prodigal Son." After the sermon, the names of the new communicants were called, seventeen young people—ten boys and seven girls—rose to take upon themselves the solemn vows of love and service. Of this number thirteen came out from the Church of Rome, and, wishing to show that they rejected her erroneous teachings, and desired to begin a new life of faith in Christ alone, they received the Sacrament of Baptism at the hands of their principal, Rev. J. Bourgois. The whole service was a very impressive one, and fervent prayers were offered to the God who had led these young people to the truth that He would perfect the work begun in them, and keep them faithful.

LANARK AND RENFREW PRESBYTERY.

This Presbytery met in St. Andrew's church, Pakenh.

Rev. A. H. Scott, of Perth, presided at the opening. After the calling and re-arrangement of the roll, the sanctioning of the minutes, and other routine, the Rev. Hugh Taylor was appointed Moderator for the current half year.

Dr. Crombie laid on the table a call from A. Imaston to Rev. Mr. Harkness, which was sustained, and accepted.

Rev. Dr. Campbell retired from the Conventship of the Presbytery's Home Mission Committee at the last meeting. A resolution expressive of the good work he had done in this capacity, presented by a committee appointed at the last meeting to prepare it was heartily sanctioned.

The following were elected Commissioners to the next General Assembly. Three members were chosen by ballot.—Dr. Bayne, Dr. Campbell and Rev. A. H. Scott, of Perth. Six were chosen by rotation from the Presbytery's roll:—Dr. Crombie, Revs. C. H. Cooke, D. J. McLean, A. L. Mitchell, T. Nixon, and M. H. Weson. The following elders were elected by ballot.—S. Weson, Dr. McIntosh, J. Blair, Alex. Baird, Jas. Stewart and Dr. C. McMartin.

The Rev. A. A. Scott, of Carleton Place, presented his report of the Presbytery's Home Mission Committee. On recommendations contained in the report the Presbytery made arrangements for the supply of mission fields during the summer months including Chalk River, Temiskamingue, Bathurst and South Sherbrooke, Stafford and Osoola, Calogogie, Kippawa, Rutherglen, Rockcliffe, Killaloe, Gilmor's Mills, Whitney and Scotland congregations.

Dr. Campbell, of Renfrew, was unanimously nominated for the Moderatorship of the next General Assembly. Rev. A. H. Scott, of Perth, was appointed to represent the Presbytery on the Committee of Bills and overtures at the next meeting of the Supreme Court. Rev. Geo. McArthur, of the Brockville Presbytery, was nominated for the Moderatorship of the next Synod, and Messrs. Cooke and Mitchell, of the Presbytery of Lanark and Renfrew, were chosen its representatives on the Synod's Committee of Bills.

The committee's report regarding the work at Whitney, and a matter relating to the disposition of certain cemetery property at Mattawa was sent on to Justice MacLennan, of Toronto.

Regarding the appointment of a new Professor in Knox College the Presbytery suggested that the matter be referred to the Board of Knox College, that that Board should find a suitable man, if possible, in Canada, but failing in that, that Principal Caven should be at liberty to go abroad to look out one to fill the vacant chair.

A committee was appointed to make arrangements for the approaching jubilee

Of the Rev. J. B. Duncan, formerly of this Presbytery.

A remittance from the General Assembly was given to a committee composed of Revs. C. H. Cooke, A. H. Scott and R. C. H. Sinclair to examine and report upon to the meeting of Presbytery in May.

Rev. Mr. Woodside reported upon work done by the Young People's Home Missionary Societies of the Presbytery. A Young People's Conference will be held in connection with the next meeting of Presbytery.

The Clerk was instructed, in the name of the Court, to draft an address bearing upon the unexpected demise of the Rev. Wm. Burns, which occurred since the last regular meeting.

A specially important part of the Presbytery proceedings was observed at the third sederunt, when Dr. Crombie and Rev. D. J. McLean presented papers bearing upon the Westminster Assembly of Divines and their work in the preparation of the Presbyterian Standards. Presbyters gladly recognized its indebtedness to the brethren for their painstaking work and the excellence of their papers. The Moderator and Rev. D. M. Buchanan had presentations on the work of the year in the departments of Church Life and Work, and Sabbath Schools.

The next meeting of the Court will be held in Carleton Place, on the 17th of May.

REGINA PRESBYTERY.

This Presbytery met according to appointment in Knox church, Whitewood, on Tuesday, March 22nd, at 10 a.m.

Mr. McKechnie notified Presbytery that after due consideration he had decided to accept the call to Wolseley. It was agreed that induction take place on Monday, May 16th, at 3 p.m., Mr. Laing to preside, induct and address the people, Mr. Fitzpatrick to preach and Mr. Robson to address the minister, and that Mr. McKechnie be left in charge until induction.

Messrs. Carmichael and Muirhead were appointed to visit the following fields:—Wapella, Welwyn, Fleming, Fairlight, Glen Adelaide and Grenfell.

The clerk read Mr. J. A. Reddon's resignation and other documents in connection therewith. The following motion was agreed:

The Presbytery deeply regret the absence of Mr. Reddon, and also that the deputation from Fleming did not arrange to take the morning train so as to be able to meet the Presbytery at 10 a.m., but being assured that Mr. Fitzpatrick visited the Moosomin congregation with a view of having them appear in their interests at the meeting of Presbytery, and that the congregation met on the 17th inst. to consider what action they should take, decided that no representative be sent to the Presbytery in their interest, and as Mr. Reddon is not present, either by letter or person, the Presbytery regard him as still adhering to his resignation, and that the congregation offer no opposition.

The Presbytery agree to accept the resignation, and that it take place on the 30th of April, and that Rev. A. Campbell, Broadview, be appointed to declare the church vacant on the first Sabbath in May, and that the congregation be placed on the list of vacancies, and that Rev. J. W. Muirhead be Moderator of Session during the vacancy, and that he be authorized to moderate in a call when the congregation is ready.

The Presbytery adjourned to meet again at Round Lake, on Wednesday, July 20th, at 9 a.m.—J. W. Muirhead, Clerk.

LINDSAY PRESBYTERY.

There was a good attendance of the members of this Presbytery at the regular meeting held on Tuesday, the 15th inst., at Woodville Presbyterian church.

In regard to the nomination of a Professor for Knox College it was resolved:—That this Presbytery do respectfully suggest to the Board of Knox College that they consider if it be not wise to delay the nomination of a Professor till they have had time to look farther afield, and canvass more thoroughly the qualifications of the candidate proposed.

The Moderator of the Sonya and Cresswell Sessions intimated that arrangements are being made looking to an early settlement in these charges.

It was moved, seconded and agreed that the Presbytery has received with pleasure the report of the Lindsay Presbyterial W. F. M. S.; of the deep interest of the Presbytery in its operations, and that a copy of the above resolutions be transmitted to Miss L. H. McLennan.

A letter of condolence was drawn up and a copy ordered to be transmitted to the widow of the late representative elder, Mr. Moffat, Fensel Falls.

A carefully prepared and interesting report on Church Life and Work within the bounds of Presbytery was read by Rev. J. M. Cameron.

The Sabbath School report was presented by Mr. McDonald, of Eldon, which gave an interesting account of the work done within the bounds.

Moved by Mr. J. McD. Duncan, seconded by Mr. MacMillan. That the Presbytery has listened with pleasure to the statement of Mr. Tibb, representing the Aged and Infirm Ministers' Fund, and resolve to appoint a committee consisting of ministers and elders to co-operate with Mr. Tibb in the canvass of the congregations of the Presbytery in the interests of the endowment of the Aged and Infirm Ministers' Fund.

Mr. Cameron intimated to the Presbytery the necessity that the Rev. Mr. Reid, of Leaskdale, be relieved from active work owing to the weak state of his health brought on by sickness and death in his family. Several of the members of Presbytery volunteered to give a Sabbath each. Arrangements were left in the hands of Mr. Cameron, who kindly promised to attend to the supply.

Commissioners were appointed to the General Assembly to be held in Montreal next June, one by rotation—Mr. Geo. MacKay, Sunderland; four were chosen by election—Messrs. Cameron, Wiok; McKinnon, Fensel Falls; MacMillan, Lindsay, and J. McD. Duncan, Woodville; also Messrs. Boe, Wren, N. Campbell, Glendinning and an elder from Lindsay, elder.

The Presbytery adjourned to meet again in Beaverton, on the fourth Tuesday of June, (28th of June), at half past eleven o'clock forenoon.—S. Macdonald, Clerk.

KAMLOOP'S PRESBYTERY.

This Presbytery met at Revelstoke on March 2nd.

Mr. Stewart made application on behalf of the congregation of Salmon Arm for a grant of \$200 from the Church and Manse Building Funds, the people giving assurance of contributions to the amount of \$400 and possibly reaching \$1000. Presbytery agreed to support the application so far as to recommend a loan of \$200.

An application from Nakusp for permission to ask that their grant of \$125 be changed to a loan of \$250, petition granted.

Revelstoke made application to be placed on the list of Augmented congregations. Petition was granted and leave given to apply for a grant of \$200 per year.

Donald congregation applied for permission to mortgage their manse building as security for a loan in order to relieve those who gave personal notes as security for payment of the loan from Church and Manse Fund. Permission given provided Board of Management of Church and Manse Fund do not object.

Mr. Wilson raised the question of Rev. Thos. Muir's relation to the Presbytery when it was resolved to ask next General Assembly for permission to place his name on the roll of Kamloops Presbytery. Also for permission to receive Rev. J. G. Duncan, of the United Presbyterian Church of Scotland as a minister of this church.

Petitions for the removal of Mr. McLennan from Grand Forks and also for the transferring of the church from Upper Grand Forks to Grand Forks were received. It was agreed that a deputation should visit the field.

Rev. Dr. Stalker was nominated for the vacant chair in Knox College, Toronto.

Dr. Bryce was nominated for the Moderatorship of Assembly and Presbytery passed to the consideration of the Augmentation report. The following claims for past half year were passed:—Vernon, \$100, Spallumcheen, \$150; and Kaslo, \$75.

Mr. Wilson reported that Session records of Vernon had been destroyed by fire and asked that it be an instruction from Presbytery to gather up as much information as

possible re contents of old books and incorporate in new. Request granted.

Home Mission report was then considered and claims for past half year passed.

The required grants were asked for coming year and the question of supply left to Home Mission Committee.

The report on Statistics and Finance was presented by the Clerk and Presbytery adjourned to meet at Nelson, on the first Wednesday in September next at ten o'clock in the forenoon. T. Geo. MacLeod, Clerk.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa will meet (D.V.) in the First Presbyterian church, at Brookville, on the second Monday of May, at the hour of eight o'clock, in the evening.

The usual privileges for travel will be granted by the leading railway and steam boat companies, on conditions which must be strictly complied with. These will require to be ascertained and conformed to at the commencement of the journey.

Members having in view to attend the meeting and willing to accept accommodation from the local committees are asked to communicate on the subject with Mr. Charles Grant, Ontario Glove Works, Brookville.

All papers intended for the Synod should be forwarded at an early date, and in any case not later than ten days before the day of meeting.

The business committee will meet on Monday afternoon, at 5 o'clock.—K. MacLennan, Synod Clerk.

CONFERENCE ON THE STANDARDS OF THE PRESBYTERIAN CHURCH.

It is now over 250 years since the documents known as the "Subordinate Standards of the Presbyterian Church" were completed. This was deemed a fitting occasion to look back over the historical record of these documents, and consider some of the prominent features in connection with the political situation of the period in which they were compiled. In connection therewith a Conference was held in Knox church, Paisley, on the evening of the 7th of March. Mr. Mickle, barrister, of Chesley, opened the discussion upon the subject with a very able and stirring address on the political situation of the time these documents were prepared.

This was followed by a very clear and able paper by Rev. Mr. Drumm, of Port Elgin, on "The Personnel of the Assembly, with a Sketch of some of its Leading Members."

Rev. Mr. McQuarrie, of North Bruce, read a carefully prepared and able paper on "The Distinctive Doctrines of the Standards."

This was followed by an able essay on the "The Relations of these Doctrines to Other Creeds and to Current Theology," by Mr. Fitzpatrick, of Underwood.

One of the ablest addresses of the Conference was that delivered by Rev. Mr. McLennan, of Pinkerton, on the "Influence of the Standards on the Church and the World."

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ill, easy to take, easy to operate on.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON III.—THE TRANSFIGURATION —APRIL 17

(Matt. xvii: 1-9.)

GOLDEN TEXT.—“We beheld His glory as of the only begotten of the Father.”—John i. 14.

TIME AND PLACE.—Autumn A.D. 29. Probably Mt. Hermon, near Cesarea Philippi.

LESSON OUTLINE.—I. God's Great Forgiveness. II. Man's Unforgiveness. III. The Duty of Forgiveness.

INTRODUCTION.—As indicated in the first verse of the lesson, the event here recorded occurred a week later than the conversation of our last lesson. Jesus and His disciples had reached on their journey the near neighborhood of Cesarea, perhaps had entered the city itself.

VERSE BY VERSE.—1. “After six days.”—Luke says, “about eight days.” There is no necessary discrepancy, as our lesson no doubt counts the days between Peter's confession, which is referred to, and the transfiguration, while Luke's version counts both the day of the confession and that of the transfiguration, making eight days in all. “An high mountain.”—Tradition has located this event on Mt. Tabor, but the scholarship of the present day places it at Mt. Hermon, near Cesarea Philippi.

2. “Transfigured.”—Changed in figure or appearance. The change is described in the remainder of the verse.

3. “There appeared.”—This appearance is called by our Lord in the last verse of the lesson a vision; but we must, without doubt, believe that Moses and Elias were actually present and talked with Jesus. “Moses.”—The greater leader and legislator of the Jews, representing the law. He had died on Mt. Nebo, and been buried by the hand of God. “Elias.”—The Greek form of Elijah. He represented the prophets; he had been translated. “Talking with him.”—They talked of Jesus' decease, which he must shortly accomplish at Jerusalem. (Luke xi.)

4. “Good for us to be here.”—To remain here, in such company. “Tabernacles.”—That is, tents.

5. “Cloud overshadowed.”—Shutting out, apparently, the glorious vision. “A voice.”—The voice of God the Father. “This is My beloved Son.”—The same testimony, in substance, as that given at Jesus' baptism.

6. “Fell on their face.”—Overwhelmed with awe. “Sore afraid.”—The fear of awe and reverence rather than physical terror.

9. “The vision.”—See note on Verse 2. This was not a dream, but a supernatural, though a real, manifestation.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Transfiguration—Matt. xvii. 1-13.

Second Day—Mark's Account of It.—Mark ix. 1-13.

Third Day—Luke's Story.—Luke ix. 28-36.

Fourth Day—The Testimony of an Eye-witness.—John i. 1-14.

Fifth Day—“We were eye-witnesses of his majesty.”—2 Pet. i. 12-21.

Sixth Day—When they came down from the Mount.—Matt. xvii. 14-27.

PRAYER MEETING TOPIC, April 17.—“Lessons from great missionaries.”—Matt. x. 16-28.

REV. GEORGE LESLIE MACKAY, D.D.

In the early part of this century a number of families from the north of Scotland settled in the County of Oxford, in the Townships of East and West Zorra. They took with them little of this world's wealth, but their lives had, by early training, been deeply imbued with a reverence for the Sabbath, the sanctuary and the family altar, and in that faith and inspiration they hewed out for themselves homes in the forest, and their children have risen up to call them blessed. In such a home and under such circumstances, George Leslie MacKay was born, on the 21st of March, 1844. Of an intense nature from childhood, he was noticeable for the enthusiasm with which he entered into his work, whether

physical or intellectual. When he finally determined to study for the ministry and become a missionary of



REV. GEO. L. MACKAY, D.D.

the cross to the heathen, there was henceforth no hesitation or uncertainty. With singleness of purpose he concentrated all his energies upon preparation for the work at Knox College, Toronto, Princeton College, New Jersey, and in the Free Church College, Edinburgh. The impressions received from such men as Hodge, at Princeton Seminary, and Duff, Candlish and Guthrie in Edinburgh, remain with him and are frequently referred to with reverence and affection.

Although fully determined to go to the foreign field, he was not sure the Canadian Church would accept his services when he offered himself as their first missionary. Happily for the Church, the offer was accepted

and he was ordained and designated by the Presbytery of Toronto on the 19th of September, 1871, as a missionary to China, and sailed from San Francisco, on the 1st of November, for Hong Kong. After visiting the English Presbyterian Mission, in the mainland, and also in the south of Formosa, he finally determined to begin work in North Formosa, making Tamsui his headquarters. With what energy, devotion, self-denial and success the work was conducted is known to the Church universal, the North Formosa Mission having become an encouragement and inspiration to friends of missions in every land. Portions of the story have been told by Dr. MacKay himself on many a platform with such burning eloquence as shall never be forgotten by those who have been privileged to hear him.

During the twenty-two years of arduous labour, Dr. MacKay only paid two visits to his native land. His first visit, in 1881, will be remembered in the Canadian Church in connection with the growth of missions. His apostolic fire at that time is regarded as one of the largest factors in the kindling of what interest in Foreign Missions exists to-day. His furlough, made chiefly in the interests of educating his family, is employed differently, but devoted to a purpose that will have results more abiding, if not so immediately apparent. The General Assembly, by electing Dr. MacKay to the Moderatorship in St. John, N.B., in June, 1894, paid a graceful tribute to the Church's appreciation of his apostolic work and of her growing sense of the importance of obedience to the great commission of her Lord, too long ignored and even at times resisted in the ministrations of the pulpit. Better times are dawning; already is there a general assent to the primary importance of this work and considerable enthusiasm in many quarters in its advocacy.

MISSION WORK IN FORMOSA.

The following interesting notes are compiled from addresses delivered by Dr. MacKay:—“My work began in Tamsui. Here the first convert was brought into the Kingdom of Jesus, and another soon followed; these were both young men, and they were just what I had prayed for. Our method of carrying on the work had

been to travel around and preach Jesus and Him crucified. Every month I made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion we started, as we had supposed and intended, at a very early hour in the morning; we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold, on account of the heavy rains, we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply moonlight when we started and we had mistaken it for the approach of daybreak; but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. And a further and greater result was the building of a place of worship there. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "foreign devil."

On my next visit, while sitting in a small dark room, I received a letter to this effect:—"Now, you barbarian, with your followers, must either leave this village tomorrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter, as follows:—"We will neither stay in the house three days nor start away in the morning to leave the village; we depend on the power of our Master to protect us." A little while after, the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this. The morning came, and I said to the students:—"I do not want you to get into trouble, but I am going to stay here for life or death." Every one of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown; it was evidently intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day. On the third day, we went to where the chapel stood. Fifty or sixty came to hear us, and spoke in a friendly way to us. On the fourth day, they seemed ashamed of their conduct. The savages on the island afterwards claimed me as their kinsman and also as their great-grandfather. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one, two and even three hundred, many times listening in that place to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges, we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus:—"If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again." I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men influenced by demons. When advancing toward these people in the jungle, and when on a peak,

1,000, 1,500, or perhaps 2,000 feet high, we heard this shouts of the savages on the neighboring peak. The is a savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, twenty years. During my last visit to the place, an old man eighty years of age came to me and said:—"Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptized him and enrolled him as one of the converts of Formosa.

I and my students travelled through many parts of this wild country. There are many changes in the island in twenty-two years. I love my native Canada, but not more than this beloved land.

We went to one large city called Bang-kah, and tried to get an opening there. We succeeded in getting



SAVAGES, EASTERN FORMOSA, WITH DR. MACKAY

a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they would better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the Government and the house to the soldiers. I started to leave, and the city got excited, and the British consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The consul said to me, "You would better go down to Tamsui for three years at least." Then I asked God to open up a way for us in that city. At nine o'clock we walked back and got into the suburbs on the other side, where I entered another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. I saw one or two from the places where we had been before, and extracted some of their teeth for them. We overheard some saying, "He is not big, one blow would be sufficient."

(Continued next week)

HOW EVERY READER OF THIS PAPER CAN MAKE MONEY.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dept. L 9, Iron City Dish Washer Co., Station A, Pittsburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged 8 years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a commission. They also wrote and told me how to become their agent. I am now making \$10 a week and still attend to my housework. The Dish Washer sells everywhere. I show it and that makes the work easy. I understand they still want a few good agents, and anyone desiring to make money easy should write them.

A CONSTANT READER.

FIFTY YEARS' PROGRESS.

Semi Centennial of J. C. Ayer Company
Celebrated at Lowell—Growth of a
Great Business.

A half century of steady progress and development is something that any company may well be proud of. Fifty years of steady progress and development in the manufacture of proprietary medicines, however, is something unique in the history of commercial houses, and it is eminently fitting that the great firm of J. C. Ayer Company, of Lowell, Mass., should celebrate the anniversary of its semi-centennial by a banquet at which the civic officials of Lowell attended and congratulated the firm upon its great growth.

The City of Lowell has profited greatly by the amazing success and growth of the business, which has grown up from the humble beginning of Dr. Ayer in a little apothecary's shop, where he gained his first practical experience and insight to his future work as an analytical chemist. He was a poor boy and depended on his own efforts in a great measure for education and sustenance. He entered the apothecary's store at Lowell in 1828, and later he studied medicine and became the proprietor of a drug store, where he began his career as the manufacturer of products now known far and wide.

The recent celebration by the officers and employees and by the civic dignitaries of the City of Lowell, of the semi-centennial of the founding by Dr. J. C. Ayer of the great business now controlled by the company bearing his name was the occasion of recounting not only the history of Dr. Ayer, but of many interesting facts in connection with the progress of the great manufacturing establishment, and its relations with its hundreds of employees.

At the banquet the Chairman, Mr. Alfred E. Rose, who is also the manager and treasurer of the Ayer Company, recognized the important part which is played in the success of any great establishment by those who do the work in the humbler places in its factory, its shops, offices and agencies. All of the Ayer products are manufactured directly from the raw materials. It receives its material in the crude form and buys its supplies at first hand, and is therefore always in position to judge of the quality of its preparations from the first condition to the last. Some idea of the vast connections and extent of the business can be formed from the amount of space occupied in its offices and factories. In the great establishment in Middle street, Lowell, the office room alone contains 7,360 square feet. Other departments occupy an aggregate floor space of 23,000 square feet—nearly two acres.

BRUCE PRESBYTERY.

This Presbytery met in Knox church, Paisley, March 8th, at 10.30 a.m. The first business taken up was the resignation by Mr. Guthrie of the pastoral charge of Walkerton. Owing to the enfeebled state of Mrs. Guthrie's health it has become necessary for him to remove to a warmer climate. A letter to this effect was read from Mr. Guthrie, expressing regret at being compelled to seek release from his charge at Walkerton where he had enjoyed his work and experienced much kindness from the people. The commissioners representing the congregation and Session all spoke in the highest terms of Mr. Guthrie's pastorate and expressed great sorrow at his departure from among them, but stated that owing to the circumstances they could not do otherwise than accede to his request. The resignation of Mr. Guthrie was then accepted to take place on 15th March. Mr. Johnston was appointed Moderator of Session during the vacancy and to declare the charge vacant on the 20th of March.

Report of commissioners appointed at last meeting to visit Southampton stated that they found the number of families to be 74, members 85, and that the congregation offer to raise \$600 per annum towards support of ordinances. The report was adopted, and at the request of the congregation it was agreed to ask the Augmentation Committee for a grant of \$200 with the confident expectation that this will not be needed for more than two years. The Assembly's remit on "Committee on Estimates" was not approved of.

The following commissioners were appointed to the General Assembly which meets in Montreal next June. Ministers—Messrs. Duff, McDonald, Drumm, and K. McLennan, of Tiverton. Elders—Messrs. J. C. Eckford, John McKinnon, R. C. Bruce and John McKenzie, representing Pinkerton and West Brant, North Bruce and St. Andrews, Saugeen, Tara and Underwood and Centre Bruce. The Clerk was authorized to appoint next delegate on the roll in case any of those appointed by Presbytery should be unable to attend.

Report of Commissioners to visit N. Brant, &c., was presented by the Clerk. It was agreed to ask for an Augmentation grant of \$150 owing to the weak state of the field.

Rev. R. G. Murison was by the unanimous voice of the Presbytery nominated for the vacant professorship of Knox College, and the Rev. Dr. Torrance, of Guelph, was nominated for Moderator for next General Assembly.

Mr. Sparrow representing the Mission stations of Salem, Dobbington and Gillies Hill reported that these stations are unanimous in desiring to have Mr. Richardson settled among them as an ordained missionary promising to contribute the sum of \$525 toward stipend.

The report on Sabbath Schools was read by Mr. J. C. Eckford. The report showed that there are about 3,000 pupils in attendance at the various Sabbath Schools in the Presbytery, with 300 teachers and officers.

A committee was appointed, consisting of Messrs. Fitzpatrick, Anderson and McLennan, of Tiverton, to enquire into operations of the Mormon missionaries now at work in the County of Bruce, and report at the next meeting of Presbytery.

The next meeting of Presbytery was appointed to be held in Southampton on the second Tuesday of July at 5 o'clock p.m.—J. Johnston, Clerk.

Church loans made in connection with Endowment Insurance.

MANUFACTURERS LIFE
INSURANCE COMPANY.

Head Office, —TORONTO.

J. F. JUNNIN,

General Manager.

FROM PAIN TO HEALTH.

The Remarkable Case of John
Henderson, of Deseronto
Junction.

Almost Helpless From Solistic Rheumatism, the Effects of Which Shattered His Constitution. He Thought Death Not Far Off When Friendly Aid Placed Within His Reach the Means of Recovery.

From the Deseronto Tribune.

It will be remembered that during the past winter reference was several times made in the "Personal" column of the *Tribune* to the illness of John Henderson, a well-known and respected farmer of the Gravel road, township of Richmond, about half a mile from Deseronto Junction. It was said that but very little hope was entertained of his recovery as he continued to steadily sink under the disease with which he was afflicted. Farmers coming in to Deseronto market, when asked how he was, shook their heads and stated that the worst might soon be expected. That he should have subsequently recovered was therefore a cause of joyful surprise to his many friends in this district. Hearing that his recovery was alleged to be due to the use of Dr. Williams' Pink Pills, a reporter of the *Tribune* set out to discover if this rumor could be authenticated. Having reached Mr. Henderson's residence the reporter found no one at home except the hired boy who informed him that Mr. Henderson had gone with a load of grain to the flour mill at Nepanee. This was evidence in itself that Mr. Henderson must have greatly improved or he would not have undertaken such a long drive in the raw weather of early spring. The boy having said that his master would be back about two o'clock the reporter waited for a personal interview. In a short time the team was observed coming along the road. When it drew up at the house Mr. Henderson, being told the object of the reporter's mission, stated that the rumor was correct, his recovery was undoubtedly due to the use of Dr. Williams' Pink Pills. He said that about a year before he had been taken ill and the disease assumed a form of sciatic rheumatism of a most painful and distressing character. The physicians in attendance did their best and would for a time succeed in alleviating the pain and he would for a short time regain strength. But the disease would reassert itself and he was worse if possible than before. His whole system seemed to be permeated with the disease which sapped his vital energy. He tried ever so many remedies prescribed by doctors or suggested by friends and neighbors. All in vain—he grew weaker and weaker and at last despaired of life itself. He was completely worn out, found it very difficult to go as far as the barn, and was only able to move about a little when not confined to his bed. At this juncture, Mr. Ravin, the station master at Deseronto Junction, who no doubt recalled the wonderful cure of Mr. Wager by the use of the famous medicine, as reported some time since in the *Tribune*, recommended Mr. Henderson to try Dr. Williams' Pink Pills, and volunteered to send for a quantity if Mr. Henderson would permit him. The sick man consented and Mr. Ravin procured for him a half dozen boxes. He tried a box, but with little discernible effect. He, however, kept on using the pills, and after taking six boxes, found that he was much improved. He got another supply and continued to improve steadily, the pain disappeared, he regained strength, and, as he expressed it, "I am now able to be about, feel quite strong, can attend to all departments of my work as well as ever, and I attribute it all to the use of Dr. Williams' Pink Pills." To the *Tribune* reporter Mr. Henderson appeared a strong, vigorous man, whom to see was sufficient proof of the story of his remarkable recovery.

Reader, you are sailing on the sea of life. Will you reach the harbor of immortality in safety? You will if you keep in the safe channel. You need not know all the sunken rocks which have wrecked many voyagers in days that are past, but you must know the safe path, and it is set forth in the words: "He that believeth shall be saved."