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May 26, 1898.

NOTES AND COMMENTS.

The final meetings of the Standing Committees are being held in view of the near approach of the General Assembly and it is extremely gratifying to notice the satisfactory character of the reports in course of preparation. It will be found that these annual statements contain a record of faithful service upon which has been placed the seal of success. The past church year furnishes evidence of zeal and great-hearted enterprise in the several branches of church work and while much is yet lacking, much has been done for which to be humbly thankful.

Last week an instance of the satisfactory condition of affairs was furnished at the meeting of the Foreign Mission Committee (a prepared report of whose proceedings will be found on another page) when instead of a deficit a favorable balance was reported. Of course, as everyone having practical experience of Committee work knows, a balance at credit may not be a balance on the right side; that is to say, should the surplus be obtained at the expense, either of the efficiency or of the adequacy of the work, but there is no reason to suppose that the efficiency of the work in any department has been impaired. The missionaries report many encouraging experiences, and continued activity and they have reason to hope that the divine blessing has been freely bestowed on their labors. Nor is the Foreign Field the only one in which satisfactory progress has been made. As we have said, evidences of vitality are not wanting in connection with other departments. Home Missions,

for instance, have been receiving much sympathetic attention during this spring and the work of the Committee has impressed the Church with its importance and interest. Not only in new fields such as the Yukon, but at places nearer home, the work of the Home Mission Committee has elicited the approval of the Church. And so forth along the line, the inference being that large views are gaining ground with respect to the scope of the work of the Church as a whole and that an increasingly intelligent interest is being manifested therein.

A contributor in our columns recently—"R. F. McN";—in dealing with Talmudic traditions regarding the Religious Status of Jewish Women, status of Jewish women, in religious life, evokes the following retort from *The American Israelite*: "the traditional happy position of women in America is the lot of the Jewess to even a greater degree than of her Christian sister. If there is a man on the face of the earth who is the meek producer for his household, who works and plans incessantly, who stints himself in every way that his wife and daughters should live a life of ease and luxury, and who with it all is as meek as Moses before his better half, that man is the average Jewish-American husband. We can imagine the smile on the faces of our readers of both sexes as they read what we have quoted above."

The Churches in the United States are alive to the importance of having Christian medical men in the army and navy service during the war with Spain, and the International Medical Missionary Society are taking steps to procure men of avowed Christian principles for service in the hospital and ambulance corps. In a statement of the case prepared by the Society conclusive reasons are given showing the value to sick and dying men, far from home and the usual ministrations of religion, of Christian medical attendants. Could these reasons be read by the ladies of the Presbyterian Church in Canada, they would be confirmed in their opinion of the wisdom shown by their devoted band of leaders in making arrangements for sending Christian nurses to the Klondike. The object in both cases—the Cuban war and the Klondike miners—is the same, the bringing to the sufferers not only medical and physical attention, but spiritual comfort also. This can best be done, and often only be done, by those who, if they be earnest Christians, can and will minister to them in this double sense.

As showing the attitude of the better class of United States Journals towards a British-American entente, the following paragraph from an admirable article in the *New York Independent* will serve as a good illustration. It is very comforting to have the good wishes and hearty friendship of England. We count more on this friendship than on any other that could be offered to us. England alone may not be exactly master of the

European situation. Her statesmen are piloting her through dangerous seas, and it requires all their skill and caution to avoid unpleasant consequences; but England with the United States can checkmate Europe, if designs in Spain's behalf should develop. She has said no twice already to suggestions that pressure be brought upon the United States. She believes our war is a righteous war, and she will join no alliance against us. Without her co-operation Europe will not attempt to interfere, because it would mean in the end an Anglo-American alliance, and such an alliance could face, without much fear, a united Europe. No formal alliance was proposed on either side. We have as yet no occasion for it. Through all the years since we became a nation we have been growing in unity of thought and common understanding. We have believed in a Treaty of Arbitration to cement our friendship, and to guard against hasty actions and hostile decisions. That treaty will, we trust, be soon consummated. We have come to a point in our national history where new responsibilities make stronger friendships necessary, and more than ever before do we reciprocate the friendly assurances which come to us unsolicited from the English Government, people and press. England and the United States; the United States and England. What can they not accomplish for the world's progress in close, enduring friendship?

FOREIGN MISSIONS OF THE AMERICAN CHURCH.

FOR the first time in five years the Foreign Mission Fund of the American Presbyterian Church (North) is out of debt. The receipts during the past year amounted to nearly \$900,000, of which about \$10,000 was given by the missionaries themselves. Over one third of the whole amount was raised by the Women's Boards. The long period of financial embarrassment has hampered the work and prevented the expansion that otherwise would have been possible. The Board is determined, however, to pursue a conservative policy and proceed cautiously for fear of repeating the experience.

A PRINCE FALLEN.

THE Right Honorable William Ewart Gladstone has been so long before the world as one of the most prominent actors in its affairs of greatest importance that it is hard to think of him as no more among living men. From almost every point of view he was a stately figure on earth's most brilliant stage, and he has left a mark on history which is never likely to be effaced.

His achievements have been so many and so important that it would be difficult to single out the one by which he is likely to be longest known. As we stand beside his open grave the greatness of his own personal character looms up larger than any of his works. Keen in insight, able in Counsel, eloquent in speech, he was certain to rise to the highest place, but the secret of the unique influence which he exerted over his contemporaries lay in the confidence inspired by his manifest devotion to the highest conception of duty. His strongest appeal was ever to the conscience of the people, and the claims of conscience were ever the strongest appeal to him. In response to that appeal he set aside one after another his earlier political tenets the moment he felt them to be wrong. He was a growing man to the end and his growth was always in the direction of a deeper determination to

secure justice for all that were oppressed at any cost. He did not always succeed, it was hardly to be expected that he would, but he exalted the highest ideals in a way that will make it easier for statesmen the world over to tread in his steps, and gain, though perhaps by other means, the ends for which he strove. A prince indeed has fallen in the Empire and Westminster Abbey will hereafter contain no monument worthier a pilgrimage than his.

PROF. MCGIFFERT AND HIS BOOK.

THE mutterings of dissatisfaction with Prof. McGiffert's recent work on "Christianity in the Apostolic Age," have at length found ecclesiastical expression in the Presbytery of Pittsburg, which by a large majority has overtured the General Assembly to take action for maintaining the Church's purity of doctrine. The Presbytery of New York naturally shrinks from taking any action until compelled to do so, and it will now probably wait for the instruction of the Assembly. The overture is drawn by Dr. Dunlop Moore, who, however, will not be a member of the Assembly. Some of the objections to Dr. McGiffert's writings are thus expressed by the Rev. Dr. Herrick Johnson of the Chicago Theological Seminary:—"He carries the Son of God's voluntarily humbling himself, in His incarnation, to an extent of surrender of attributes hardly in keeping with such Scripture as we have bearing on this confessedly mysterious doctrine of Kenosis. His view of election is distinctly lower than this historic Confessional view (p. 44). His view of inspiration, as already indicated, is not the inerrant 'original manuscript' He makes, here and there, acknowledgment of error in the writers of the New Testament (pp. 33, 47, 52, note); and certainly tends to destroy the ordinary Christian confidence in the Word of God, by leaving these mistakes without an explanation; while he nowhere states with clearness what he finds taught in the Apostolic writings concerning the inspiration of the Scriptures. A very serious omission."

RELIGIOUS INSTRUCTION IN SCHOOLS.

IN the course of a recent address on "Moral Training in Public Schools," Prof. Hume, Toronto University touched on religious instruction in a manner invested with no little interest and significance on account of the Professor's well-known religious opinions. He holds that a great deal of moral training can be carried on successfully in the Public Schools whether religious instruction be given or not. To those who believe common ground can be occupied by Protestants and Roman Catholics, Professor Hume has this to say: "Those optimistic people who say we all ought to agree upon the more important religious truths, and have these taught in the Public Schools, should be reminded that we live in a world of stern realities, and must not shut our eyes to the fact that it is notorious that people do differ about these truths; and even with regard to those religious truths about which there is most agreement, there is an inveterate tendency to fight over the points of difference to an astonishing extent. While this remains the state of affairs, it is evident that such dividing topics should not form a compulsory or essential part of the exercises in national schools, which were intended to be a bond of union, not a bone of contention among citizens. It must not be forgotten that the Public School is only one of the agencies employed in educating the child. The Public School was intended to co-operate with home

and Church influences, it was not meant to supersede them. If some of the more zealous clergymen who spend much energy in an attempt to incorporate religious instruction in the Public School programme would direct some of it to the revival of family worship, perhaps more results would be attained. The home is the central institution; Church, Sunday School and Public School are subordinated to it. At any rate the Public School teacher is not meant to supersede the parent, but to be his efficient and sympathetic assistant."

As to the importance of home training all will agree, as also to the place occupied by the Sabbath school, yet the "world of stern realities" furnishes examples of successful and satisfactory efforts at religious instruction in schools attended by Roman Catholics and Protestants, the religious divisions, between which the question has been a subject of long controversy.

SUPPLYING VACANCIES

AN overture from the Presbytery of Hamilton to the General Assembly, on the subject of "Supplying Vacancies" appears in full in another column. That the subject deserves thoughtful attention, and the serious consideration of General Assembly will be admitted by all who have practical knowledge of the difficulties now existing. Complaints are general as to present conditions which are unsatisfactory to congregations to candidates and to Presbyteries. It is clear that changes can be effected to the advantage and convenience of all concerned and the overture from Hamilton is therefore opportune. We do not commit ourselves to an approval of its terms for the whole question is not free from difficulties, but the course indicated by the overture will form a good basis for the construction of a scheme that should fairly meet the requirements of the Church in this respect. What is of importance now is that Commissioners to the Assembly, having been furnished through our columns, with the terms of the overture, should study the question and be prepared to take decisive action thereon when the proper time comes.

JAPANESE CHRISTIANS AND THE DOSHISHU.

THE Doshishu is a Japanese University founded by the missionaries of the American Board and mainly by money contributed for the purpose in the United States. Since it has fallen entirely under the control of the Japanese the Christian element has been formally eliminated from the constitution by the Trustees and the prevailing tone has become rationalistic though still claiming to be essentially Christian. The American missionaries were powerless to prevent the change and had to content themselves with a protest against it. The matter is now being taken up by the native Japanese churches, not a few of whose ministers were trained in the institution, and they are expressing their opinion of the conduct of the Trustees in no measured terms. Whatever the result may be it is gratifying to find that they clearly perceive and keenly feel the moral aspects of the question involved. The truly Christian conscience the world over makes morality paramount to all else.

A UNIQUE MISSION.

FOR several years past Prof. Witherspoon of the Louisville Theological Seminary has conducted a mission during the vacation months among the mountains of Kentucky, in company with a band of

the students from the Seminary. This season as usual he has started out on the same work taking with him eight of the students. Forming a camp at some convenient point. They hold protracted meetings and organize Sabbath schools in the surrounding district. They go largely at their own charges and the young men find the experience one of the most valuable parts of their training. The results to the people are not such as can yet be very well tabulated, but they give a ready welcome to the mission and not a few individuals have found spiritual blessing. These people have the reputation of being far behind the rest of the country in point of education and culture, but their religious instincts are strong and they respond to the appeals to heart and conscience.

CHURCH UNION IN SCOTLAND.

THE important question, above all others, at the United Presbyterian Synod, was that of Union with the Free Church. It was supposed that considerable diversity of opinion would be manifested for thorough-going upholders of the voluntary principle will not admit Church and State connection in theory, while in theory though not in practice, the Free Church holds to the principle of such a connection. But the Synod was in a wisely temperate mood and no controversy marred the unanimity with which the Committee's report was accepted. The report was moved by Rev. Professor Orr, who announced that the Joint Committee had agreed on the formula in questions for ministers in ordination, which practically determines the creed of the United Church. On the points of Voluntaryism and Establishments an "open door" will be allowed and these positions being the most grave agreement upon them ought to clear the path to union. The scheme will be remitted to Presbyteries for report next year. A like course will be pursued by the Free Church whose Assembly is now sitting, but reports from which has not yet reached us.

CHURCH COURT PROCEDURE.

THE appeal of Dr. Kennedy Moore in the case of Rev. Dr. John Watson (Ian Maclaren) having been refused by the Synod of the English Presbyterian Church, a serious question of procedure arises. The question before the Synod was not one of heresy but of procedure. Dr. Moore initiated proceedings in the South London Presbytery by introducing an overture there asking the Synod to instruct the Presbytery of Liverpool (Dr. Watson's Presbytery) to take steps against Dr. Watson's views. The South London Presbytery refused to transmit the overture on the ground that it had no right to initiate a case against a minister who was not within its bounds and jurisdiction. Against this decision Dr. Moore appealed to the Synod, the supreme court of his church. The Synod dismissed the appeal, and sustained the Presbytery, thus laying down a rule contrary to what has been the practice of the church hitherto, and only last year followed by the South London Presbytery itself, a course approved of last year by the Synod. Then the Book of Order provides that a Presbytery may institute proceedings in a case of discipline by special direction of the Synod. Of this power the Synod has apparently divested itself, by deciding that it cannot receive an overture praying for the exercise of its authority in a case of discipline.

Dr. Kennedy Moore, will now bring his charges against Dr. Watson, before the Liverpool Presbytery and will prosecute his charges there.

Golden Text Sermonette.

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

For the Review.

Luke xiv 17. Come, for all things are now ready.

Here is an invitation—"Come"—What to? The greatest and grandest feast that ever was or will be. Who sends out the invitation? God. To whom does He send it? To all, without a single exception, bad and good, near and far, old and young. Therefore it is an invitation to you and you can be more sure of this than if your name had been actually mentioned. Why does He send this invitation? Because all things are now ready. What does this mean? God has considered our wants and has provided everything needed to supply them. When anyone makes a feast they think a great deal about what they will provide for their guests. So has God in arranging this feast.

When you receive an invitation to go to a party, have you to take anything with you? No! All is provided for you down to the bread and salt and water. In God's feast all things are ready. You have not to bring anything. Je-us has come and lived and died and risen again. The Holy Spirit has descended. All is finished. We have only to come and enjoy the feast.

Indeed God's provision for His feast is far more perfect than that of any man in our days who gives a feast. When you go to a party your mother is very particular to see that you are properly dressed for it. It would never do for you to go to it in your oldest clothes, and as you had been running about playing. You must be neat and tidy and clothed in your best. Anything else would not be respectful to those who invited you, and you would feel yourself an oddity and would be most uncomfortable if you were not dressed like the others. Now the King who makes this feast not only provides all that is required for it, but, knowing the condition of his guests, provides the very clothes he wants them to wear, and therefore there is no excuse if the very poorest is not rightly clothed.

This is a very important matter. None of us are fit to sit down at the feast just as we are. We need to be clothed with the garment God has provided. Let us see that we have it. Many think that they are quite fit to be God's guests without having received any wedding garment from Him. I have met with such and tried to show them their error and, like Naaman, they have turned and gone away in a rage.

Why did that man get in to the wedding? Not only because he thought himself good enough as he was, but because others thought so to. It is plain that the King's servants thought he was all right for they did not turn him back at the door. The King's servants let him in, but the King himself turned him out. It will not do simply to pass the muster of the King's servants. Some of them are far too easily pleased and the most careful are sometimes woefully deceived.

There are many doors to this banqueting hall, and some of the servants at these doors are to-day saying openly to sinners "You have a good heart at bottom, you are a child of God. All you need is a little care, a little education, a little reformation. Do the best you can. Live as good a life as you can. Be kind and charitable and upright and generous and it will be all right. Brush up your old coat, black your boots, wash your face and comb your hair and you will do. The King is very kind and he won't be hard upon you." They do not say, "Remember you need a new heart and a right spirit. All your righteousnesses are filthy rags." Therefore, when many of the door keepers act in that way we need not wonder that this man came in without a wedding garment.

Nothing would give me greater joy than to welcome every one of you to that feast, to see you all sitting at the Lord's Table. But this I must say—See that you really trust in the Lord Jesus. See that you are really clothed in God's righteousness, and that you are not depending on your own righteousness. See that you are perfecting holiness in the fear of the Lord. Remember this man without the wedding garment is the representative not of one or two, but of a great company, and this company was never greater than

to-day, because the doorkeepers were never more willing to let every one that comes pass in. It is Jesus Himself who says, pointing to this man bound hand and foot and cast out, "Many are called but few chosen."

Therefore, Come. Come every one of you for all things are now ready. Why do you stay away? If you do not accept the King's invitation, do you not proclaim yourselves disaffected subjects? rebels fit to be punished, and he will punish you, there will be no escape. But if you do come, as I hope you will, see that you put on the wedding garment which the King has provided; for if you do not, while we may admit you, the King will cast you out; cast you out from all the light and joy and glory of the feast, to the blackness of eternal banishment and unmitigated misery.

Glimpses of Japan.

BY T. IVERTON.

III.

For the Review.

We leave Yokohama by rail purposing to spend some time in the interior of the country. Our route lies for the greater part through a fertile plain that inclines gently towards the South. We follow for miles the course of a lazy river and watch men and women among the paddy fields. The rice is flooded at this season of the year and the workers have to wade ankle-deep in water. It seems dirty enough work, but rice is precious, and it is true even in Japan that men earn their bread in the sweat of their brow. The women that we notice going about with baskets among green bushes are gathering the first crop of tea or stripping the mulberry trees of their leaves in order to feed the silk worms. Every town has a small silk factory. The great tea factories are at Yokohama and the large cities. Very pleasing is the rural appearance of the trim villages. Many of the houses are thatched, others are shingled, and some have tiles on. In China there is an appearance of dirt and decay everywhere. Here the reverse is the truth. On all hands we see evidences of order, decency, and progress. Many of these villages have large, modern-looking public schools, often presided over by foreign masters who teach in the English language. The train is crowded with passengers, for the subjects of the Mikado are fond of travelling, but there is no rude gazing at the foreigner, much less is he called by unspeakable names. I entered into conversation with an engineer, a graduate of the Imperial University, and found him very intelligent and obliging. It is refreshing to find that many of these are Christians. I preached at Tokyo to an audience of several hundred, largely composed of students from the University. There was no reason to complain of inattention, although the speaking was done through an interpreter. The young engineer was familiar with the truths of Christianity, but he may not have been a professed member of the Christian Church for all that. There is a great deal of scepticism gendored among the young men by the wholesale importation of scientific and philosophical writings with which the students are scarcely able to grapple. One finds the works of Hubert Spencer in nearly every book store at Tokyo, and works far more questionable are equally common. We were busily talking about the war between Japan and China when the train pulled up at a small station among the foothills. There was a little time for a stroll; and what a delightful spot it was! Behind us stretches out far and wide a rich and densely peopled plain with innumerable villages shining like gems in the universal verdure. The meandering river appears like a silvery ribbon twisting this way and that way until lost in the haze towards the sea. A glorious morning in the land of the rising sun! Nature, arrayed in the splendid opulence of June, goes forth to greet the orb of day. Birds flit from bough to bough and chirp and sing as if the live-long day were full of joy. Once more from the glades beyond we hear the welcome notes of the cuckoo. Some say that it is not the true cuckoo, but we persist that the notes are true at any rate and the same as of old. The balmy mountain air has lost some of its exhilarating power, and every breath fills

us with the pulsations of a fuller life; for the sultry, sweltering heat of the plains is unknown among these hills. And now we are aboard the train once more. This time the rate of speed is slow and slower still it gets until there is nothing but the merest crawl. Then come tunnels one after another until we number twenty six in the course of a few miles. The train emerges from the last of these at an altitude of four thousand feet above the level of the sea, and in a minute or two we are at the station of Karnizawa. Looking back we wonder how a train ever got there as the view is intercepted by hills and mountains, but modern engineering has done wonderful things in Japan as in Canada. Karnizawa is a favorite resort of missionaries during the months of July and August. They could hardly have hit upon a more suitable place. The altitude precludes the possibility of malaria, and secures a cool, bracing atmosphere all summer. The surroundings are eminently well suited to give health to the body, and rest to the mind. A walk in the vicinity of the village is something not likely to be forgotten. Sequestered paths lead to refreshing fountains where groups of missionaries may frequently be seen and heard discussing the fortunes of Christianity in Japan. Nor do they leave their work behind when they retire to these trysting places. One day while walking in the gloaming past a small village the notes of a familiar hymn drew my attention. When the singing stopped some one commenced to speak and it soon became evident that he was preaching. I went near the house and found the oldest missionary in Japan preaching to an attentive gathering. It would have done any one good to have watched the glow of fervor in the good man's face as he dilated on the old, but ever new theme of God's redeeming love. Frequently I walked out to a beautiful spring up among the hills and close by a Shinto temple. Without moving out of the path one could pick all kinds of wild flowers. Indeed the country is covered over with them wherever the land is left untilled. Japan ought to be a very paradise for botanists and artists. The spring referred to bubbles out of a hollow surrounded by magnificent trees which, arching overhead and intertwining their branches, form a perfect canopy. No one ever saw more crystal, or tasted sweeter water than that of the well at the Tougen. The very place, where we might expect to meet a nymph, if such there were; or where it might be supposed that the gods held communion with men in far-off times. From the eminence above the spring, we are like men walking on the bastions of a castle who have a commanding view of all the country far and near. Looking to the south we can see the conical form of Fuji Yama in dim outline, and to the north we see the sombre Asama Yama with a dense cloud of smoke and steam hovering over its crater. To the North-West snow-capped mountains, from which cold breezes are wafted over us, are plainly visible. In company with a number of missionaries I spent a day at the pleasant town of Komoro near the base of Asama Yama. It is a town noted for the manufacture of silks and curios. We went for a walk along the bank of a river that flows to the west coast, and passed by fields of rice and barley, by plantations of tea and mulberry, and by plots of water-lilies close by the rivers' brink. Then we came to a precipice at the base of which the river swirled and foamed in a narrow channel so that at a distance there did not seem to be any way of getting past the rock. We found, however, that the rock, mostly pudding stone, had been tunneled, and that there was a comfortable path right through. The water had also been conveyed in a small aqueduct along the side of the tunnel for purposes of irrigation. Beyond the tunnel we found ourselves in a narrow defile formed by a fault in the earth's crust, and looking upward saw, several hundred feet above, a temple built in the face of the naked rock. We climbed up and saw a series of temples surrounding the monastery. The monks certainly had seclusion enough and it must have been difficult to get the necessaries of life up where they were. The main part of the building was of wood. There was a small court inside and the rooms all opened towards it. Plants and flowers grew in the little court and the green sward gave an appearance of freshness to the place. Never have I seen anything more scrupulously neat

and clean than that monastery. Nor would it be easy to meet men more kind and courteous than the monks. They at once set before us their simple fare of tea, cakes and fruits, and insisted that we should share their hospitality; nor were they anxious to receive aught in return. A gilded image of Buddha was the most prominent object of reverence, and doubtless they were all devotees of the Light of Asia. Alas, truth compels me to admit that their religion did not seem to give them any great hope or joy. One thing is certain, nevertheless, and that is that whatever of decency and charity exists among the Christian peoples it is always associated with their religion. But no man in his senses, if he is at all in sympathy with Christianity, and has had adequate opportunities of observing these religions in their effect upon their adherents, is likely to assert that any of them can produce the fruits of Christianity in the lives of men. Would the best heathen be the better of Christianity? Yes. It would give him life. As a heathen he is only an artificial flower. Christianize him, and he becomes a living one. The heathen who thinks that the Gospel cannot make a better man of him, simply shows his ignorance of that religion which is impregnated with the power of an endless life. Perhaps the Japanese need the Gospel as sorely as any people, and if one were disposed to dwell on the darker and more tragic side of life there, it would not be hard to show that their need is great indeed. To admit that they are a pleasant people is one thing; to assert that they are holy is a different thing; to admit that there are grains of truth in their religions is fairness and honesty; to say that they sanctify men and develop character, with the heavenly flavor peculiar to that developed under the fostering influences of Christ's Gospel, is impossible to any one who has any regard for the sacred interests of truth. A number of conferences were held during the summer by the missionaries. The reports were usually of a very hopeful nature. There is a feeling that the native Christians are anxious to be independent of foreign guidance and control, and this has led to strained relations between the missionaries and the native church. Christians in Japan are frequently gathered out of the educated and better classes, and, of course, they expect to be allowed a good deal of their own way. It may be that in Japan a Church will grow up essentially Christian, and yet suited to its new environment and to the genius of the Japanese. There is enough vitality and flexibility in Christianity to make that possible, and the Japanese are very likely to put the matter to the test. One of the charms of Karnizawa was the English service held by the missionaries every Sabbath. A spirit of devotion that was most becoming characterized all the services, and many of the sermons and expositions were remarkable for insight, ability and unction. As individuals they were all cordial in their dealings with one another, but it did seem strange that there should be at least ten sects making known the same Gospel, and every sect insisting on its own crotchet. The impression made upon those who cannot appreciate the differences between these sects must be far from happy. May the day soon come when the real followers of Christ shall be united at home and abroad.

*"Pray that Jerusalem may have peace and felicity,
Let them that love thee and thy peace have still prosperity"*

How Missionaries Make a Language.

The first thing a translator into an African or Indian language has to compass is to learn the vernacular. And how does he do it? There is often no written language. He has to make it. How, for instance, did the Rev. W. Holman Bentley set to work for his Congo Bible? He had a negro boy named Nlemvo, and Nlemvo was a chatterbox. "He had a very good knowledge of the language, and when," said Mr. Bentley in one of his speeches, "I picked up a word it was jotted down in a note-book, and he assisted me with it. The longer he was with us the more useful he became." Mr. Bentley was at work during the day at house-building, at the mission station, and he would pick up words from the children and note them down. Other missionaries would do the same, and in the

evering they would report what had been gained, and would discuss the new words. And then Congoeso would be reduced to writing, and translation would be commenced. In a similar manner, no doubt, have many versions been produced. Far from home, amid strange scenes, and with a strange language rolling around them and breaking senselessly on their ears, those pioneers of translation have to labor amid difficulties that would appal most men. A story is told of Alfred Saker that he wandered about among the West African natives for weeks, ignorant of their language, until, at last, one day being in great need of water, he was able to make an intelligent child understand his wants largely by signs. Upon this slight basis words were gradually added until a fairly copious vocabulary had been acquired.—From the *Quarter for April*.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

VI.—THE OLD MINISTERS.—(Continued).

For the Review.

The new minister took special pains with the young, particularly when they presented themselves for admission as communicants. The training in the young communicants' class was pretty thorough and was commenced about two months before each communion, being held in the church every Sabbath after service. The first part of the lesson was an examination on the sermon of the day, which led to attentive hearing and the practice of taking notes. A sacramental Catechism was used, consisting of a series of questions on the general system of revealed truth and on the Sacraments. The answers were not given and the Catechumens were expected to find these for themselves. Before their final admission in the presence of the Session, they were asked to the manse for a private interview, when the question of personal religion was inquired into and a closer dealing was held than could be had in the class.

In his pastoral visitation he was very diligent and exemplary, in fact far more than any other we have known. It was his practice to catechise the parish once in two years, calling up old and young to answer such questions as he might ask them. These questions were from the Shorter and Mother's Catechisms or from the histories or doctrines of the Bible.

The other year was devoted to a house to house visitation when the following method was observed.—Taking the heads of the family by themselves, he made close inquiry as to their spiritual state, whether they observed family worship and what means they were using with their children in fulfilment of the promises they had made at their baptism. He then asked them to send their children one by one, if they were of age to be questioned as to their spiritual state. Finally gathering the household together, he would read and expound a passage of Scripture and conclude the whole with prayer. The effect of such faithful work soon began to tell, and while there was nothing like a general revival of religion there was a deeper seriousness in the services of the Sanctuary and the observance of family worship in not a few homes where it had been neglected before.

The ten years' conflict had now begun, and throughout the district there was a growing interest in religious matters. A sabbath school had been commenced in the church, in summer meeting before, and in winter after service. Week day meetings in barns and kitchens were being also held throughout the parish. Altogether there seemed to be a preparatory work going on in anticipation of the days of trial which came some years after. From the first our young minister had indicated plainly on what side he was, and while there was no obtrusive pressing of his views on others, or in the ministrations of the sanctuary, when the day of decision came he hesitated not to give up all, leaving a beautiful manse which had been built for him and to which he had but lately brought home his bride, giving up all at the call of duty, as he and many others believed it to be. For fourteen years he had filled the position of parish minister, and had commended himself to his people by his faithful

discharge of the pastoral duties of a large parish. He calmly took leave of them from the text: "Be thou faithful unto death and I will give thee a crown of life."

We had left the parish some time before 1843, having finished the Literary Course and begun the study of Theology in preparation for entering the ministry of the Established Church, and, if promises could be depended upon, as one who might in due time be presented to a parish. But a change had come in the condition on which a charge could be held in connection with the State Church, and so we cast in our lot with the outed, relinquishing all hope of Church preferment and eventually coming to Canada as a missionary.

When the Disruption took place, there was a good deal of opposition to the outgoing minister and those who followed him. No site was to be had on the property of the principal heritor. But another, the prime minister of the day, though he had opposed the claims of the so-called non-intrusionists, as soon as the event actually took place, on the most liberal terms and in the kindest manner possible, gave land on his estate for the site of a Church as well as sufficient for a garden and glebe.

A goodly number adhered to the Free Church, who in good time had a church and manse erected, where our second pastor ministered to an attached congregation till the infirmities of age came upon him and he had to seek the aid of a colleague.

When he died he was buried in the parish churchyard where his body rests beside many who, we doubt not, will be his crown of rejoicing in the day of the Lord. Those who were most opposed to him would, we believe, be satisfied to join in the wish which we heard on the eve of the Disruption from the lips of one who had no patience with our friend for the part he took in the Church question: "I wish him nae ill; only I wish he had been in Abraham's bosom seven years ago, and he would have saved the parish muckle tribble (much trouble.)"

Pastoral visitation is not to be done up in a hurry or with a rush. The minister is no postman nor telegram deliverer. He is Christ's messenger, carrying cheer, love, kindness, sympathy and help to the home. As such it ill becomes him to pass from house to house with a hurried recognition, and then congratulate himself upon the numerous calls which he has made during the year. Nor on the other hand, is there any necessity for his going to the other extreme. It is in bad taste to remain so long in the rounds of visitation as to be either tiresome or unwelcome. A golden mean is to be observed. Much depends on the object to be secured. Time must be taken to attain it properly and satisfactorily. If it is admonition, it is to be administered seriously, Christianly and respectfully. If it is to convey comfort to the sick, it should be done with devotion, kindness and appropriateness. If it is to give counsel, it should be free from all perfunctoriness, and characterized by friendliness and timeliness. If it is for special prayer or for family instruction, it must not be marked by railroad speed, but with due regard to need and circumstance. If it is merely for a social chat, while it is not to be so short as to fail of its purpose, neither is it to be so protracted as to cause one to be voted a bore. In brief, a pastor's calls should not be mechanical, but warm, hearty, responsive, stimulating, timely and helpful, regard being had to occasion, object and condition.—*Presbyterian*.

Memorial in Knox College of the Late U. P. Divinity Hall.

BY REV. T. FENWICK.

For the Review.

On the walls of Knox College Convocation Hall there are what may be termed portrait-memorials of the Free Union College. I refer to those of Principal Willis and Prof's Young and Rintoul. The first two went into the united body along with the College. The last mentioned died nine years before the Union. I think that Prof. Gregg was not connected with Knox College, as a Professor, till after the Union. But in the place above mentioned, there is no portrait-memorial of the late U. P. Divinity Hall. It may be said that Principal Caven's is. It is quite true that he is an "auld U. P.," but as he was connected with the late U. P. Divinity Hall only as a student his portrait cannot properly be said to be a memorial of

that Hall as a Professor's would. There should be a memorial of that kind of the late U. P. Divinity Hall, on the walls of the Convocation Hall of Knox College. If portraits of both Mr. Proudfoot and Dr. Taylor cannot be obtained, there should be, at any rate, one. It should be of a goodly size. Ministers, Elders, and private members of the late U. P. Church, should help to do honor to the memory of "their auld respected mither" in the way which I have described. Although I never was connected with the United Presbyterian Church, I have wrought, more or less during the past two years, to get a memorial of the kind already described. Some to whom I applied, answered cheerfully and liberally. One or two ministers did not answer courteously. One or two paid no attention whatever to my application. Dr. Gibson of London, has subscribed a goodly sum, and offers to double it, if necessary. He thinks, however, that I should have no difficulty in obtaining the necessary amount. Were he in my place, he would find that he is greatly mistaken.

But notwithstanding past discouragements, I intend to keep "toiling on, toiling on," till I win the day, or see plainly that it is of no use keeping up the struggle.

I would now ask the attention of the reader to the following particulars.—

1. The amount necessary for a portrait the size of Prof. Young's, Prof. Greggs, or Prof. Thomson's, is \$120, which includes a suitable gilt frame. The portrait—still better, portraits—should not be of a less size.

2. Only a "promise to pay" asked till a sufficient amount has been subscribed.

3. I shall have nothing to do with either the choice of the Professor, whose portrait is to be painted—in the event of enough for only one being obtained—or the choice of the artist. I shall merely take in the money, then hand it over to the Senate, and let that body "do the rest."

4. Every subscriber shall be at liberty to say whose portrait he would prefer, should he have a preference.

5. The proposed memorial is not to be so much a mark of respect to the memory of the Professor represented—supposing only one portrait can be obtained—as of respect to the memory of the late United Presbyterian Church. I wish this to be clearly understood. Notwithstanding all my efforts to bring out this idea clearly, some to whom I have applied, have looked on the proposed memorial as a personal thing, instead of a denominational one. Hence, one part has said: "I will give only for this Professor's portrait," the other: "I will give only for that one's." Others have said: "I will leave the choice with the Senate." It is to be hoped then, that all future subscribers, while expressing their preference, will follow the example of those last mentioned. Otherwise, there may not be enough for even one. Should enough for two be raised, there will be no difficulty about the memorial. I fear, however, that enough will not be raised for even one of a suitable size.

6. Ministers, elders, and private members of the late U. P. Church, and those brought up in it, though too young at the Union to be communicants in it, are expected to contribute. They ought to raise among them enough for two portraits of suitable size—only \$240.

I have tried to express myself clearly in few words. I shall be pleased to give further information regarding this matter to any one applying for it. I am ever ready to receive promises of the kind aforesaid. I hope they will be "thick as the leaves in Vallombrosa." The more money, the larger the memorial. Already \$121 have been subscribed, but about one half is for one professor's portrait, the rest, for the others. As I have already said, a memorial portrait for Convocation Hall, should be, at least, one of \$120 size.

The Question of Supply.

OVERTURE BY THE PRESBYTERY OF HAMILTON.

Following is the overture by the Presbytery of Hamilton on the supplying of vacant congregations:—

To the Venerable, the General Assembly of the Presbyterian Church in Canada.

The overture of the Presbytery of Hamilton humbly sheweth.

1. Whereas it is the duty and right of Presbyteries to determine how and by whom Vacancies within their

bounds are to be supplied, without the interference of any Committee:

2. Whereas the Synods of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London are alone subject to the action of the Committee on Distribution, while the Synod of the Maritime Provinces, Manitoba and the North West provinces, and British Columbia are free from its operations.

3. Whereas the Home Mission Committee (Western Section) as instructed by the Assembly of 1893 reported to the Assembly of 1891 a scheme for the supply of Vacancies which was referred to a "Special Committee to report at a subsequent seditunt in printed form,"

4. Whereas this Committee did report recommending that the "Interim Act at present in operation for the supply of Vacancies be continued," proposing eight additional regulations: and "your Committee also beg leave to lay on the table of the Assembly the following proposed scheme for the supply of Vacancies submitted by the Home Mission Committee, without any recommendation," when it was resolved that the report be reserved, the scheme in force be continued for another year, and that the report of the special Committee—together with the scheme submitted by the Home Mission Committee be sent down to the Presbyteries of the Church for consideration

5. Whereas in 1892 it was found that twenty-one Presbyteries out of the forty three (not counting the Missionary Presbyteries of Indore and Honan) reported. Of these twenty-one were in favor of the Interim Act simpliciter, the others either disapproving of it or favoring the Scheme of the Home Mission Committee: but as it did not come before the Assembly until the last Seditunt, it was laid on the table and the Interim Act continued in operation for another year.

6. Whereas this Interim Act, with the eight additional clauses which have not been approved by any Assembly, is that under which the Committee has carried on its work for the last six years, and has not been found suited to the needs of this Presbytery, inasmuch as the names of many desirable licentiates are not on the roll of Ministers at the disposal of the Committee, and no provision is made whereby information regarding those whose names do not so appear can be obtained.

Therefore the Presbytery most respectfully overtures the Venerable the General Assembly to consider, and so far as it may be found or made suitable, adopt the plan submitted by the Home Mission Committee in 1891.

SCHEME FOR THE SUPPLY OF VACANCIES.

1. A Committee shall be appointed for the sole purpose of gathering and distributing information regarding vacant charges, and Ministers and licentiates desiring settlement.

2. This Committee shall consist of three members to be appointed annually by the General Assembly, one of whom shall be Secretary, whose duties shall be,

1. To receive from Presbytery Clerks, who shall supply the information at the close of each regular meeting of Presbytery.

(a) The names of all congregations falling vacant, and of all congregations as they are settled within the bounds, with the names of Ministers inducted.

(b) The names of Ministers without charge desiring settlement and licentiates duly certified, with post office addresses,

2. To issue monthly.

(a) To Home Mission conveners in the several Presbyteries (or the person appointed by the Presbyteries to have charge of the supply of Vacancies) a list containing the names of Ministers by Presbytery Clerks.

(b) To Ministers on the list, the names of the vacant congregations and of the Home Mission conveners (or other persons appointed) in the several Presbyteries.

3. To publish in the Record the monthly list of Ministers and Vacancies.

3. The Presbytery shall supply all the Vacancies within its bounds through its Home Mission Committee or other Committee charged with the supply of Vacancies, which shall report at each regular meeting of Presbytery.

4. All Ministers without charge and all licentiates desiring settlement shall have their names upon this list, and the Presbyteries shall not employ in Vacancies Ministers without charge or licentiates whose names do not so appear.

UNDER THE EVENING LAMP.

EARTH'S WOOING.

Earth is out in her new Spring dress,
 Wooing the hearts of men!
 Ardent lovers their love confess
 Over and over again!
 Birds are singing,
 Dewdrops clinging,
 Flowers are laughing at May;
 Hope fills again
 The hearts of men,
 As they plough the fields to-day!

Earth is out in her Summer dress,
 With the rainbow tints anew,
 The children's hearts and lives to bless,
 And the skies are azure blue!
 A new love song
 The whole day long
 Is sung by the milking maid,
 The lambs at play
 Are wild to-day,
 As they romp in the flowery glade!

Earth is out in her Autumn dress,
 The color of ruby wine,
 Her heart is full of tenderness
 In response to heart of mine!
 She knows it well
 I need not tell
 The vows of the happy year;
 In wedded bliss
 No joys we miss
 Though the Wintry blasts be near!

Earth is robed in her Winter dress,
 All spotlessly white and pure,
 No flowers hath she, no warm caress,
 Yet her heart is mine, I'm sure:
 Love's heat or cold,
 Makes love more bold,
 And the bracing Winter's blast—
 Tho' seeming rude—
 Is fraught with good,
 When the die of the year is cast!

Nature and I are the lovers dear,
 I love her in every mood,
 A perfect love that knows not fear,
 A love that is pure and good!
 At last I'll rest
 Upon her breast
 Like a seed well sown away,
 Freed from earth's pain
 To bloom again
 In a land of endless day!

Toronto,

JOHN IMRIE.

A FAMILY FEUD.

BY DAVID LYALL.

(Continued).

She bit her lip, and sweeping him a little mocking curtsy, she immediately withdrew. It was now within twenty minutes of the hour. Mr. Wedderburn began to pace restlessly up and down the floor, with his hands crossed behind his back, and his brows sternly knit. I saw that his own thoughts were sufficient for him, and moving to one of the long windows, I interested myself in the magnificent view of the park, through which flowed one of the finest trout-streams of the south country. The twenty minutes slowly passed. Mr. Wedderburn never spoke a word until the deep musical gong of the fine old clock reminded him that the hour had come; then he rang a bell. It was answered at once by Bryden, who I thought seemed nervous and put out.

"I want to see Sir John, Bryden, at once. Can you take me up?"

"I wish I could, Mr. Wedderburn, but I have my orders from her ladyship that no one is to see Sir John without her leave."

"She will not accord it to me, Bryden, so I must go without it. I will relieve you of all responsibility, and find my way to the room myself."

The old man, nervously working his hands together, cast imploring eyes on the lawyer's face.

"Oh, sir, I hope the place will be put past young Mr. Jervis, and fall into the hands of the corbies that are in the house this day."

"Are they all here, Bryden?" asked Mr. Wedderburn.

"Every man Jack of them, sir," answered Bryden, with mournful indignation, "and the old Captain drinking Sir John's port as if it were water frae the pump. Oh, there'll be a judgment on them, there's bound to be, if the Lord reigneth."

The extraordinary religious fervour with which the

old butler uttered these last words left a strong impression on my mind. I saw in him the personification of absolute devotion to the house he had served from his youth up; it was more than wife or child, meat or drink to him, and was at once one of the most pathetic and most beautiful things I have ever seen.

"Stay here, Lyall, until I send for you," Mr. Wedderburn said to me as he closed the door, and I was left to my own reflections. I improved the time by examining the well-filled book-shelves which lined the walls, and found there so many treasures that I could very well have wished the time to pass but slowly, yet withal I found my thoughts wandering to the upper room. Once or twice I fancied I heard footsteps overhead, and the muffled sound of voices, but I believe it was nothing but imagination, for the old house of Balswinton was well built and deafened, and the carpets of a kind to deaden all sound. I had just settled myself comfortably in a chair with the autobiography of the Ettrick Shepherd in my hand, when the library door was hastily opened, and Bryden appeared, with visible signs of excitement on his face.

"Will you come upstairs at once, sir? Mr. Wedderburn needs you to witness a deed."

I followed him in haste up the wide staircase and across the quaint gallery to a long corridor, at the further end of which Bryden opened a door. It gave entrance to a large dressing-room. It was in the inner room we found the Laird of Balswinton, propped up in the bed from which he would never rise again. Although he was evidently far spent, his natural courtesy, which prompted him to accord a welcome even to an obscure stranger, made him give me a cordial good-morning. He was an old man, with thin white hair straggling about his temples, and a worn, sad face stamped with the seal of approaching death. There was no one in the room except the nurse and Mr. Wedderburn. Writing materials lay upon the table at which Mr. Wedderburn sat, near to the bed. He rose at my entrance and glanced straightly at me.

"You are only required to witness this deed before Bryden adds his signature," he said, and I did so without asking a single question. The whole business did not take more than two minutes, and immediately I had performed the small service required of me Mr. Wedderburn told me to go downstairs. As I emerged from the corridor to the gallery, I met Lady March on the stairs. She looked at me with an expression of bitter scorn and hatred, such as I have seldom seen on a human face, and drawing her skirts aside, lest by any chance she should be contaminated by my touch, she suffered me to pass. These mute signs revealed to me the whole truth of the past twelve years, something of the sordid misery of that loveless and ill-assorted union. I was still pondering upon it when my principal joined me in the library. I saw that he was much upset, indeed under the influence of a very strong emotion.

"Put these papers all in the bag, Lyall, and let us get out of this dishonoured house," he said, brusquely. "We shall just be in time for the train, I think."

I obeyed him with what haste I could, and when we stepped out into the hall, Bryden, his hands still trembling with excitement, was waiting for us.

"There's lunch in the dinning-room, sir. I had no orders, but I saw to it myself. Won't you take a mouthful before you go?"

"It would choke me, Bryden," answered Mr. Wedderburn, quickly. "We shall have fifteen minutes or so at the station, long enough to get a mouthful of something at the inn. Good-bye. I doubt Sir John won't last many hours."

"No, sir, the end's near," said the old man, scarcely able to restrain his emotion, as he helped the lawyer on with his coat. "Just tell me afore you go that everything is right, and that the place will not be put past Mr. Jervis."

Mr. Wedderburn, with a somewhat grim smile, pointed to the brief bag in my hand.

"It's all right, Bryden, as right as I can make it. I hope we may both live to see better days in Balswinton."

With one of those rare touches of kindly and human feeling which I believe was one of the secrets of his great success, he shook Bryden's hand warmly and left the house. I was not surprised that he spoke little to

me on the way. I saw that the sorrows of the house we had left lay heavy upon his soul. Snow was falling thickly; through the noiseless air no sound could be heard, except the rattle of our wheels upon the ice-bound road. Mr. Wedderburn, with his muffler close about his mouth and his back to the storm, never spoke a word. We got a plentiful of hot soup at the railway inn, which sent us with better heart on our cold journey, and we arrived in town about darkening. For several days I heard no more of the affairs of Balswinton, until one morning, as I scanned my newspaper over my solitary breakfast, I saw the death announced of Sir John Campbell March. So it was all over, and I had some natural curiosity regarding the final settlement of affairs. On the day of the funeral I was bidden by Mr. Wedderburn get ready to accompany him out to Balswinton. I do not know why he desired my company; it was simply my duty to obey. At the station we found many mourners going by the same train. Mr. Wedderburn remained at the door of our compartment, anxiously looking for someone. At the last moment, almost as the guard's whistle blew, a young man of fine, soldierly figure, though wearing civilian dress, ran along the platform and jumped into the carriage.

"A narrow shave; my cab came a cropper in Cockburn-street, and I had to run for it. Coldish morning, isn't it?" As he spoke he glanced enquiringly at me, yet in quite a friendly manner, which set me at my ease.

"Mr. David Lyall, my confidential clerk—Mr. Campbell March, Laird of Balswinton," said Mr. Wedderburn, and my face flushed at the terms in which he spoke of me. The young Laird extended his hand in the same friendly manner, and expressed his pleasure at meeting me. He was very fine-looking, and he carried the sure seal of a righteous and noble life on his frank, open, and winning face. I did not wonder that his uncle loved him; he was made to win respect and affection, even from those he met casually. They withdrew into the furthest corner of the compartment, and conversed together in a low voice concerning the affairs of Balswinton. More than once, however, they spoke to me; and there was no desire to conceal their talk from my ears. So we arrived at the little moorland station, where there was no lack of coaches to carry us to the old house. There was no delay when we got there; the funeral cortege started at once for the family burying-ground, which was within the ruined walls of an old chapel situate in the park. I followed at a respectful distance on foot, but returned to the house in case I might be required before the reading of the will, which was of more importance to the living than the sad ceremony in which they had been engaged.

(Concluded next week.)

THE HOME CIRCLE.

ST. JOHN THE AGED.

I'm growing very old. This weary head,
That hath so oft leaned on Jesus' breast
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him—my Master—oft
From Galilee to Judea; yes, that stood
Beneath the Cross, and trembled with His groans,
Refuse to bear me even through the streets,
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays His hand upon me; yea, His hand,
And not His rod—the gentle hand that I
Felt, those three years, so often pressed in mine,
In Friendship such as passes woman's love.
I'm old; so old I cannot recollect
The faces of my friends; and I forget
The word and deeds that make up daily life;
But that dear face and every word He spoke
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living. Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles. How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields.
And then He came and called me. Then I gazed
For the first time on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul
And lighted it forever. Then His words
Broke on the silence of my heart and made
The whole world musical. Incarnate love

Took hold of me and claimed me for its own.
I followed Him in the twilight, holding fast
His mantle. Oh, what holy walks we had;
Through harvest fields, and desolate, dreary waste;
And oftentimes He leaned upon my arm,
Weary and way-worn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old and feeble. Let me rest on Thee.
So, put Thine arm around me, closer still.
How strong Thou art! The twilight draws apace.
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the evening meal.
Come, James, the Master waits; and, Peter, see,
How gone some steps before. What say you, friends?
Is not this Ephesus and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master. Oh, how oft I've seen
The touching of His garments bring back strength
To palsied limbs. I feel it has to mine.
Up, bear me once more to my church. Once more,
Thou let me tell them of a Saviour's love.
For, by the sweetness of my Master's voice
Just now I think He must be very near—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch His footsteps. So, raise up my head,
How dark it is. I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children. God so loved the world
He gave His Son, so love ye one another,
Love God and man. Amen. Now hear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What, call the folks my name? The Holy John?
Nay, write me rather Jesus Christ's beloved,
And lover of my children. Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When in the dreary isle of Patmos (Gabriel came
And touched me on the shoulder. See, it grows
As when we mounted toward the pearly gates!
I know the way. I trod it once before.
And hark, it is the song the ransomed sang
Of glory to the Lamb. How loud it sounds;
And that unwritten one. Methinks my soul
Can join it now. But who are those who crowd
The shining way? Sav—joy, 'tis the eleven,
With Peter first. How eagerly he looks.
How bright the smiles are beaming on James' face.
I am the last. Once more we are complete
To gather round the Pascal feast. My place
Is next my Master. O, my Lord, my Lord;
How bright Thou art; and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss. So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.

"A TOUCHING STORY."

At a seamen's hospital near a Southern coast there lay a young sailor on whose thin, pallid face could be seen the marks of intense suffering through which he had passed. He had been a great favorite with all on board the gallant ship *White Wings*, and his rich tenor voice had brought hope and courage to many weary hearts as it rang out in the "Larboard Watch" and other stirring songs and hymns during the storms at sea.

Suddenly stricken down with fever as they reached the port, he had lain for nearly two weeks without appearing to notice the tender care of the nurse and doctor who watched beside his cot for some sign of consciousness.

Near him lay a white-haired captain who never again would cross the sea or meet the wife waiting for him at home. As he watched the face of the young sailor he thought of his own brave boy Jamie, whom he had promised to meet in the "homeland," and whom he had buried beneath the blue water so many years ago.

Was he ready to meet him? This question came to him often in these days of weariness and pain, and as he gazed at the young face before him he resolved that he, too, would be ready for the summons home.

One morning he heard a slight noise in the direction of the young sailor's bed, and suddenly, in a sweet tenor voice, came the words:

"Drop the anchor, for! the sail
I am safe—within—the veil."

The nurse hurried to his bedside and placed her hand on his forehead a moment, then said, "Yes, he is safe within the veil."

A tear rolled down the old captain's cheek as he said softly, "I'm coming, too, Jamie." That night there were two vacant cots in Ward C, and two souls had cast anchor within the veil.

MEETING OF THE F. M. COMMITTEE.

The Committee met on Wednesday the 18th. There were present Dr. Moore, (Convener); Principal MacVicar, Principal Grant, Dr. MacLaren, Dr. McDonald, Dr. Thompson, Dr. Fraser, Dr. Warden, D. McTavish and Messrs. Jordan, Johnston, Shearer, Mowat, Currie, MacKenzie, McNeillie, Jeffrey, Wilson and MacKay.

Miss Margaret Sterling Wallace, M.D., was accepted as a candidate for foreign work and appointed to Honan, China. Miss Wallace is a native of Essex County, was a successful teacher in Toronto public schools, and completed her medical course last spring.

Three male candidates made application but no further appointments were made.

Dr. Malcolm who since his return to Canada, has undergone a serious operation is fully restored and expects to sail for China on the 20th June. Rev. Donald MacGillivray intends to visit Scotland immediately after the Assembly, to which he is a Commissioner, representing the Honan Presbytery. He will from Scotland proceed to China by the Eastern route. Even Mr. MacGillivray's unusually robust health was impaired in Honan, yet he returns vigorous and well.

Rev. Mr. J. Jamieson whose health suffered so severely in India that for some time his life was despaired of, is quite restored. It was not deemed wise to send him back to India at least for the present.

The financial statement was encouraging. The deficit of last year has been wiped out, and a balance of \$497 on the right side. But that does not make it possible to extend the work. The need to day is a very largely increased revenue in order to enter the many open doors. That approved men should be declined for want of funds is felt to be unworthy of the Church and of the Church's Head especially when it is remembered that the Church gives at the rate of about 60 cents per member per annum. Would a dollar per member be an extravagant offering for this cause! Reports from India did not arrive. The reports from all other fields are hopeful.

In Formosa a considerable number have been baptized during the year, the College and Girls School are again well attended, the Japanese Mission is heartily co-operating with the Canadian mission and the wandering bandits are being gradually suppressed. The Missionaries in Honan are bravely pressing on with more and more encouragement. Classes are conducted annually, called station-classes. In these are gathered inquirers from the out-stations, for a systematic course of instruction in Bible truth. These classes were largely attended. Missions and Missionaries differ as to the length of probation required before professed converts are baptized and enrolled. Some receive them without much delay. The Honan Missionaries are especially careful in that respect, lest the foundations be insecurely laid. In all our missions hundreds could be baptized if all candidates were accepted. The fact that in India and China hundreds are willing to be called Christian, even if insincere, shows what a change has come over the country. It was not so a few years ago. It is one of the signs of the times. A report of the first session of the Ewart Missionary Training School, was presented. The School has had an encouraging start, and will no doubt accomplish much in years to come. The intention is to give such a course of instruction as will fit ladies for Christian work in either the Home or Foreign Field. It is known that throughout the Church there are many who feel the need of such a course of study and some, will be able to avail themselves of it.

The work amongst the Chinese and Indians in our own country has had nothing startling during the year, but hard steady, prayerful work never fails to tell in the end.

The Committee will meet again on the 5th June at 10, a.m. in Erskine Church, Montreal.

LOOKS INTO BOOKS.

THE TWENTIETH CENTURY CITY. By the Rev. Josiah Strong, D.D. Price, paper, 25c; cloth, 50c. New York, Baker & Taylor Company.

The subject is more than interesting and is written from a thoroughly United States standpoint. Dr. Strong shows that at the present rate of increase by 1920 there will be 10,000,000 more people in their cities than in rural districts. This book is most timely, and one rises from its reading with the deepened conviction

that it is the sacred duty of every Christian to study the conditions that are most assuredly coming upon us, and as best we can plan our lives to meet and use them for the good of humanity and the glory of God. Books like this, showing so clearly things that must come to pass as surely as the world does not come to an end, make it almost criminal for men and women to ignore their coming and go on living as if the future would by chance drop in the old ruts and things be as have been. This can never be. Conditions have changed, and that which produced the change is not only permanent, but alive and growing; so it is certain that they are going on, changing more and more. Dr. Strong shows plainly that they are becoming a nation of cities, and he traces clearly the natural causes which have led to that result. "A city," he says, "is not necessarily materialistic because it is rich and splendid (*vide* the New Jerusalem), but because its intellectual and moral developments are not commensurate with its physical growth." That defect is only too evident in cities, and as we follow Dr. Strong's powerful argument, we are prepared for his plain words: "The American city is becoming a menace to State and nation, because as it grows more powerful it is becoming less capable of self-government. Indeed, so general has become the distrust of the cities that we rely on the country vote to save the State and nation." But Dr. Strong does not despair. He sees a new patriotism developing itself. "Christianity must control the city, and it will. The first city was built by the first murderer, and crime and vice and wretchedness have festered in it ever since. But into the last city shall enter nothing that defileth, neither shall there be any more sorrow or agony, for the former things shall have passed away."

LIFE, DEATH AND IMMORTALITY. By William M. Bryant, M.A., LL.D. Cloth, 12 mo. Price, \$1.75. New York, The Baker & Taylor Co.

This volume is composed of a series of essays which have been prepared from a scientific and critical standpoint, touching upon "Life, Death and Immortality," "Oriental Religions," and kindred subjects. The author has chosen a common theme for all his essays—namely, "the religious aspect of human nature." He demonstrates that Christianity must be the final religion of the world; that it is based upon a richer and deeper significance than mere superstition or tradition, nor yet is it a mere dogma. The subjects are exhaustively discussed, and will lead the progressive reader to a more critical study of scientific Christianity. Every minister should be able to cope with these so-called scientific unbelievers, and these essays will undoubtedly prove of special value to clergymen. The book is a valuable addition to Christian literature, and is in no sense on the defensive. It is aggressive, forcible and philosophic.

CHRIST OUR PENAL SUBSTITUTE. By Robert L. Dabney, D.D., LL.D. Price, 60 cents. Richmond, Va.: The Presbyterian Committee of Publication.

This is the last work of any considerable importance from the pen of the late Dr. Dabney. It is the substance of a course of lecture delivered in the fall of 1897, at Davidson College on the Ott's foundation, and afterwards at Columbia Theological Seminary. The subject of which they treat is one of vital importance, especially at the present day, when the tendency to tone down the great facts of the vicarious and penal nature of Christ's suffering and death is so marked in certain quarters. Such an able, thorough and devout exposition of the doctrine as these lectures set forth is to be most warmly welcomed by all who believe in evangelical Christianity. Moreover it will greatly perplex the advocates of the old heresies or of the new theology to refute the views which this little book states, and so thoroughly supports.

An article in the June *Harper's* on "The Situation in China" presents in compact form the history of European interference in the Celestial empire, and forecasts its future. The article is by the most eminent Eastern correspondent of the *London Times*. It explains the British policy with regard to China; the new "Continental system" of industrial warfare against Russia, Germany, and France have been waging against Great Britain; and in particular the interests of the United States in China.

SABBATH SCHOOL WORK

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

BY N. P. C. MACKAY.

For the Review.

The Presbytery of Glengarry there are 22 congregations, 1 mission field and 30 preaching stations. There are 50 places where Sabbath schools are accustomed to be held. At 45 of these points Sabbath schools were in operation during 1897. Reports were received from 43 Sabbath schools, from which we gather the following information.

In 1897 there were 3,089 S. S. scholars, 331 S. S. teachers, and 63 elders engaged in S. S. work, an increase over 1896 of 1,411 S. S. scholars, 12 S. S. teachers, and a decrease of 3 elders. Three congregations report no elders engaged in S. S. work, and 9 Sabbath schools where no elders take part.

The Shorter Catechism was studied by 1,116 scholars, 66 of whom committed the whole Catechism to memory. In 1896 the Catechism was studied by 1,339 scholars and 98 committed the whole Catechism to memory. Verses of Scripture were committed to memory by 897 S. S. scholars. Nine S. S. held teachers meetings.

The number of S. S. scholars in full communion with the Church is 452. Of this number 63 came forward to the Lord's Table last year for the first time.

The Sabbath schools of the Presbytery last year raised \$1,346; contributing from this amount \$684 to the Schemes of the Church.

The General Assembly's Blue Book for 1897 reports for this presbytery 2,206 families and 3,846 communicants. Nearly one thousand more communicants than S. S. scholars, and only 883 more S. S. scholars than Presbyterian families. Thus only about 800 families contribute two S. S. scholars and 1,300 families only one, not allowing an average of two S. S. scholars to each family. Surely much less than the actual number of possible S. S. scholars.

This Presbytery has been acknowledged before the General Assembly as being interested in Sabbath school work. On three occasions the General Assembly's S. S. Convener referred to S. S. work in this Presbytery. In 1882 the General Assembly's S. S. Convener says, "All the charges in the Presbytery of Glengarry having settled pastors send full reports." Again in 1883 Assembly's S. S. Convener says, "The Presbytery of Glengarry is the only Presbytery in the whole Church that has held two S. S. Conferences during the year."

The last recognition from the same source was in 1884 which we transcribe in full, as follows "In the Synod of Montreal and Ottawa the Presbytery of Glengarry has reported from every S. S. within its bounds, all contributing to missions. Also the Presbytery held two S. S. Conventions during the year. This Presbytery has done so well, and its example is so well calculated to stimulate others that an extract from its report to Synod may be pardoned. Its S. S. Convener in reporting to Synod says, "The semi-annual convention may now be considered as one of the institutions of S. S. life and work. After three years trial no one would consent to abandon it. After carefully observing results we are more and more persuaded of the lasting benefits that accrue to all who attend these meetings."

It has been stated that all S. S.'s in this Presbytery in 1884 sent in full reports. That year reports 2,250 S. S. scholars and 271 S. S. teachers. The report for 1897 shows 839 more S. S. scholars and 60 more S. S. teachers. One reason why, in 13 years, the increase is not greater, may be because there has been going on in the County of Glengarry during the past 40 years a steady and sure decrease in the Protestant population.

Notwithstanding the General Assembly's favorable notice of S. S. work, further investigation shows that the work the Church is doing in this department of Christian enterprise, either in this Presbytery, or the Church throughout the Dominion of Canada, is not commensurate with her membership or her resources.

The Presbyterian Church in Canada reports over 100,000 families and over 150,000 S. S. scholars. It also accounts for 18,000 S. S. teachers, and 7,000 elders. These figures do not allow two S. S. scholars for each

Presbyterian family. Only a fraction over one-third of the staff of elders give attention to S. S. work, and only one sixth of the S. S. teachers are elders.

The Presbytery of Glengarry reports 331 S. S. teachers and 180 elders. Out of a staff of 180 elders only 63 are engaged in S. S. work. That there are only one-third of the Church's ordained staff of laymen engaged in S. S. work may explain why there is not an average of two S. S. scholars to each family in the Church.

These statistics indicate that there are thousands of the elders of the Presbyterian Church in Canada who do not seem to have realized their responsibility to God and their duty to His Church. There are thousands who need yet to learn that their

—“Lives were lent
For noble duties, not for selfishness:
Not to be whiled away in time serving schemes,
But to improve themselves and serve mankind.”

Our Lord and Master, to whose service we are pledged by solemn vows, suffered the little children to come unto Him, took them up in His arms, put His hands upon them, and blessed them. And He commended all little ones to the care of their elders in the soul stirring words, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." In solicitous words He commands, "Feed my lambs"

Is it possible for any one, having a serious and intelligent conception of vows vowed at the Lord's Table, to be indifferent to the Lord's admonition?

We cannot forbear asking, of what value are two-thirds of the Church's ordained staff of laymen to the cause of Christ?

Are the 7,000 elders of the Presbyterian Church aware that the vows they have taken, when they were ordained are as solemn and binding as the ordination vows of their pastors?

Can it be published too widely that two thirds of the elders of the Presbyterian Church are taking no part in the most important and promising department of the Church's life and work?

Some say they cannot teach. But teaching is only a part of the way this work may be augmented. Elders who say they cannot teach, may, if they are sincere, see that all Presbyterian children in their respective districts, and all neglected children, attend Sabbath school. Besides many elders would do well to become scholars in the S. S. themselves. "Have ye never read out of the mouths of babes and sucklings thou hast perfected praise."

Some one may say that these figures show to advantage the work the Church is doing. If we look back over the past a substantial improvement is evident. But if we institute a comparison with numbers and conditions as we find them in the present we are constrained to conclude that the Church is not doing Christian work equal to her membership and her opportunity.

It is gratifying to find, however, that the number of elders inlisting in S. S. work is annually increasing. The increase since 1893 has been 372 elders. If this continues it will not be long until one-half of the Church's ordained staff of laymen have attained a deeper and more sensible interpretation of their ordination vows, and of their duty to the Church of God.

Is it not gratifying to this Presbytery to contemplate that, Sunday after Sunday, there are 300 S. S. teachers endeavoring to instruct 3,000 S. S. scholars in the "Word of God." Sowing seeds for an harvest unto eternal life in a field where wild oats is wont to grow.

(Continued next week.)

"Where with us is the spirit of Paul, who when he spoke of those that were enemies of the Cross of Christ blotted the page on which he wrote with his tears? We take it all too easily, far too easily. We see the heathen perishing, and we know they are perishing; but yet we go about our ordinary life and avocations as though there were no such thing as perishing people, and as though we could not do infinitely more than we are doing to try to save them." —*ISABELLA BIRD BISHOP.*

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON X.—JESUS CONDEMNED. JUNE 5.

(Matt. xxiii : 11-26)

GOLDEN TEXT.—"Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

TIME AND PLACE.—A. D. 33. Gabbatha.

LESSON OUTLINE.—I. Trial before Pilate. II. The Choice of Barabbas. III. Jesus Condemned.

INTRODUCTION.—After the ordinance of the Lord's Supper was instituted in the upper room, our Lord went out with His disciples, Judas excepted, to the Garden of Gethsemane, and then after that memorable period of agony He was seized by a band of chief priests and soldiers, guided by the traitor Judas, and hurried away to the house of Caiaphas, where an informal trial was held before the Sanhedrim, and thence was taken to the Hall of the Sanhedrim, in the temple area, where He was condemned in a formal manner. But though the Sanhedrim adjudged Jesus worthy of death, they had no power to execute the penalty. He was taken before the Roman governor as told in our lesson.

VERSE BY VERSE.—11. "Stood before."—As a prisoner on trial. "The governor."—The Roman governor of Judea at that time was Pontius Pilate. "The King of the Jews."—The accusation made against Jesus was that He claimed to be the King of the Jews. "Thou sayest." Meaning, *You speak the truth.*

12. "The chief priests and elders."—From the Sanhedrim, or great council, which had already condemned Jesus. "Answered nothing."—He refused to make any defence of Himself, according to prophecy. (Isa. liii. 7.)

14. "Marvelled greatly."—Greatly wondered.

15. "That feast."—The feast of the Passover. "Release unto the people."—Pardon and set free.

16. "A notable prisoner . . . Barabbas."—He was perhaps the leader of one of those frequent rebellions against the Roman power.

18. "For envy."—He knew that the jealousy of the chief priests and elders was the moving cause in the accusation of Jesus.

20. "Persuaded the multitude."—They appear to have been very busy among the people during the whole trial, stirring them up against Jesus.

21. "Could prevail nothing."—That is, could not persuade the people to save Jesus. "Took water, and washed his hands."—This was a symbolic act implying that he disclaimed all responsibility for the death of one whom he regarded as innocent of any crime.

25. "His blood be on us."—They were willing not only to assume all responsibility, but to bear any consequences that might follow from this act.

26. "Scourged."—Those condemned to death were made to suffer cruel punishment by the use of a scourge or whip of knotted thongs. "Delivered him."—Jesus was delivered to a guard of Roman soldiers who crucified Him.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MACTAVISH, B.D., DESERONTO.

DAILY READINGS.

First Day—"To do God's Will."—John vi. 35-42.

Second Day—"To Call to Repentance."—Matt. ix. 9-13.

Third Day—"To Save the Lost."—Matt. xviii. 10-14.

Fourth Day—"To Give Life."—1 John v. 6-13.

Fifth Day—"To Reveal God."—John i. 1-18.

Sixth Day—"To Witness to the Truth."—John xviii. 33-40.

PRAYER MEETING TOPIC, JUNE 5.—CHRIST'S MISSION ON EARTH.—John x. 7-18. Query 21.

CHRIST'S MISSION ON EARTH.

What was Christ's mission to earth? In answer to this question, we might say that He came to tell about God and heavenly things; to give an example of tenderness, kindness, forbearance and unselfishness; to teach men a better and truer philosophy than other teachers had ever taught, and to carry out God's plans and purposes. But the briefest and most comprehensive answer which can be given to the question is this—He came that men might have life and have it abundantly (John x. 10). This was the great end He had in view; all other things were subordinate to this and were embraced in it. The great boon which men longed for in this life, for by nature they are dead in trespasses and sins. How then can life be obtained? Man cannot secure it by any efforts of his own. The leper can no more change his

spots, the Ethiopian can no more change his dark skin than can sinful man procure life by his own exertions. The late Prof. Henry Drummond put this point none too strongly when he said "No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life."

The words of Spurgeon are equally strong and quite as much to the point—"As for myself, I know that I was born in sin; and I know that in me, that is, in my flesh, there dwelleth no good thing. I know also that I once tried to purge and cleanse my own heart, and labored at it, I believe, as honestly as any person ever did. I went about to seek a righteousness of my own, and I endeavored to get quit of sin, but my failure was complete. I do not advise any other person to try self-healing. It brought me to despair; it drove me almost to the loss of reason. The more I scrubbed and cleansed the blacker I became. I washed my Hottentot self, and he was more of a Hottentot after I had bathed him than he was before. I only saw how black the black man was when I had whitened it for a moment with my soap. Job said, 'If I wash myself with snow water and make myself ever so clean, yet will thou plunge me in the ditch, yea, my own clothes shall abhor me,' and it was so with me. Therefore speak I of my own experience; and, taught by my own failure, I cannot urge any man to seek cleansing by his own doings or efforts, but I urge him to accept that cleansing which God has promised in the covenant of grace."

This may be very discouraging to the sinner, and yet, is it not best that he should know it? For if he thinks that he can by his own efforts prepare himself for heaven, he is not likely to seek in earnest that Saviour who alone can give life.

Christ's mission was to give men, not only life, but life abundantly. What does this mean? Men have the natural eye now, and by it they see beauty in the natural world, but Jesus when He gives life enables them to see by the eye of faith things which were before invisible. They possess by nature the sense of taste, but Jesus enable them to taste the pleasures of spiritual things, to "taste and see that God is good." With the natural ear, man can hear the sweet sounds of music, and the chattering songs of birds, but He gives them a spiritual ear by which they hear what He has to say to their souls.

How does Christ do this? He gives life through his own death. Probably the following illustration will help us to understand this truth. Sometime ago a young woman, weary of her unhappy life, flung herself from the quay at Bercy into the river Seine in France; and when the passers by had succeeded in rescuing the body, she was to all appearances dead. Dr. Lunnessau was sent for, and at once tried all the usual means for restoring animation. But when these did not promise success, he bent over the couch whereon the prostrate form lay, and for nearly two hours assiduously labored to revive the action of the torpid lungs by the inspiration of his own breath. Into the girl's mouth he continued to breathe the breath of his own life until the mechanical action thus produced was followed by signs of recovery. But the good doctor had lavished his own forces too generously. He became excessively enfeebled from the persistent and severe strain on his chest; and positively died from pulmonary exhaustion, just as the girl, a perfect stranger to him, opened her eyes and recovered her powers. Surely that young woman thenceforward might gratefully say, "I live, and the life I live is not my own, but it was communicated to me through the sacrifice of another." And so the redeemed soul may say with Paul, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

HELPING THE ASSOCIATE MEMBERS.

An associate member is always more or less in sympathy with the objects and the work of the C.E. If it were not so, one would never have been willing to become an associate member. An associate member is almost always young and, therefore, he can be more easily influenced than when his habits, thoughts and purposes have been ossified by the years. He can also be helped most wisely when young; the best time to be saved is when young, for then he can be saved from most—from the sorrow and harm that must come from living many years separated from Christ and His love. Almost always an associate member either drifts from the society, or he is drawn by it, to Christ.—Ernest R. Gurnis in *The Inland*.

In what ways may we reject Jesus? By simply neglecting His offers; waiting till some other time than now. But there is no promise for any time but the present. Can you think of any other ways?

Church News

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

MANITOBA NOTES.

Rev. Mr. Muldrow, of Toronto, is expected to preach in the Presbyterian church, Norris, next Sunday and will remain some weeks.

The Presbyterians in the Bridgen district have \$1,250 subscribed toward a new church and as soon as seeding is completed they will break ground for the new edifice.

Rev. R. G. MacBeth has been engaged to write a special article on the first Riel rebellion for the new Encyclopedia of Canada, being published by J. Castell Hopkins.

The membership of Knox church, Morden having steadily increased, the Session decided to ask the congregation to elect three new elders, the ballots will be handed in the next two Sabbaths.

The services morning and evening in the Presbyterian church, Carman, on Sabbath last were conducted by Mr. Robertson, a student of Manitoba College. They were in the interests of the Students' Missionary Society.

The building committee of the Presbyterian church, Carman, held a meeting on Friday last and decided to build the new church on the site of the old one. A rough draft of a plan was submitted for discussion, when it was resolved to have a perfect detailed plan made upon the general lines of what they had before them.

On Sunday and Monday last considerable damage was done by fire in the vicinity of Altamont. A great deal of standing timber was burnt the high winds causing the flames to spread rapidly. On Sunday the village itself was in imminent danger of being swept by fire, which started in the wood pile near the station, close to the Presbyterian church.

Wm. Borthwick, son of Rev. H. J. Borthwick, arrived in Morden on Monday last, accompanied by Mrs. Borthwick and family. They have been residing in R. Island, B.C., during the past year. Mr. Borthwick was one of the pioneers of this district, coming with his father in the early seventies. He left for the coast in 1882, where he has resided since. He is much surprised at the changes that have taken place in this district since he left.—The concert in Knox church, Morden, on Tuesday evening was well attended and the programme was well received. Mr. Auld's hour with Dr. Guthrie was very entertaining.

Rev. C. W. Gordon, of St. Stephen's church, Winnipeg, has received word from Mr. John Bayne Maclean, honorary general representative of the Associated Board of the Royal Academy of Music and Royal College of Music, London, Eng., that His Royal Highness, the Prince of Wales, has approved of the appointment of the following gentlemen as local representatives of the academy and college: Rev. C. W. Gordon, Winnipeg; His Honor, Lieutenant-Governor Daly, Halifax, N.S.; J. S. Skinner, Esq., Kingston; and S. R. John Carling, K.C.M.G., London, Ont. It is understood that Rev. Mr. Gordon's appointment was made upon recommendation of His Excellency, Lord Aberdeen, and he has agreed to accept it.

The induction by Rock Lake Presbytery of the Rev. J. C. D. Gourlay took place at Thornhill and within the Presbyterian church there, on Thursday, 12th inst., at 4 o'clock in the afternoon. Mr. Romball, Morden, in the absence of the Moderator acted *pro tem*. Mr. Hartley Roland preached. Mr. Romball addressed the minister, Mr. Beveridge, Maitland addressed the people. Thornhill has just been raised to the status of an augmented charge. This is their first minister with the field in the shape it is at present. While Mr. McLennan had charge of it there were six appointments now there are only three. Much regret is felt by congregation and Presbytery at the continued ill health of Mr. McLennan. At the close of the induction a reception was tendered the new minister. The ladies had provided a most sumptuous repast. The future looks bright for the new Thornhill field.

BRITISH COLUMBIA NOTES

A call from St. George's Union to Rev. W. C. Dodds has been sustained by the Presbytery of Victoria and provisional arrangements made for his induction on June 2nd.

The nurses sent to the Klondike by the Victorian Order have been the recipients of much attention in Vancouver and Victoria. Through the kindness of Lieut. Gov. and Mrs. McInnes, they were given a reception in the ball-room of the Government House, Victoria, where also Faith Fenton gave an address on the work of the order.

Rev. E. G. Taylor, who has been two years at Alberni as ordained missionary, was recently presented with an address and gold watch by his friends in the congregation. This speaks well for both pastor and people.

A new church was opened on Sabbath, May 8th, at Salmon Arm in the Presbytery of Kamloops by the Rev. George A. Wilson, of Vernon.

GENERAL.

The Committees are busy preparing reports for the meeting of the General Assembly, to be held in Knox church, Montreal, on Wednesday, 8th June. We are asked to remind Presbytery Clerks that the list of Commissioners should be sent to the Rev. Dr. Campbell, 68 Ste. Famille St., Montreal, and that all other documents and papers for the Assembly, should be addressed to the Rev. Dr. Warden, Presbyterian Offices, Toronto. These should be mailed so as to reach Dr. Warden, prior to the 1st June. Each individual item of business should be upon a separate sheet of paper.

Rev. Walter Moir and family, of Brucefield, have left on an extended trip to Scotland.

Rev. S. G. Graeb, of Port Dalhousie, has accepted the call to Fern avenue church, Toronto.

The steeple of Knox church, Goderich, was struck by lightning during a recent storm. The damage was very slight.

During a recent thunderstorm, the steeple of the church at Columbus was struck by lightning causing about fifty dollars damage.

An adjourned meeting of Guelph Presbytery will be held in Rockwood on May 31st, at 5 o'clock for the induction of Rev. J. A. Cranston.

Mr. F. Matheson, of Knox College, is in charge of Brucefield church during the absence of the pastor, Rev. W. Muir, who has gone to Scotland.

Rev. James A. MacFarlane, of New Edinburgh, has obtained four months leave of absence, and will leave shortly to take a course at Princeton University.

Rev. D. Henderson, of Blue Mountain, N.S., has accepted the call to St. Andrew's church, Chatham, N.B. Rev. A. Rykers was appointed Moderator *pro tem*.

Rat Portage Presbyterians now conduct Sunday evening services in the opera house, as the church is not large enough for the congregation attending the evening meeting.

Rev. D. Guthrie, late of Walkerton, Ont., has accepted the call to be co-pastor with Rev. Dr. Hoge to Second Presbyterian church, Richmond, Va., at a salary of \$2,500 per annum.

Blenheim Presbyterians celebrated their anniversary on Sabbath, the 15th inst., with appropriate services. Rev. J. C. Lohmie, of Windsor, preached morning and evening to very large congregations.

Rev. John A. Clark, a recent graduate of Knox College, who is at present in charge of Erskine church, Toronto, during the temporary absence of the pastor, Rev. Dr. Hunter, has received a unanimous call to Knox church, Walkerton.

The Rev. J. Matheson, B.A., of Martinville, Vermont, in the Presbytery of Boston, the stipend promised being one thousand dollars, paid monthly, a free house, and a four weeks' holiday annually.

On Monday, the 16th inst., Rev. A. D. Gunn, late pastor at Upper Stuwicks, N.S., passed away after a long illness. Mr. Gunn was a graduate of Pine Hill College, Halifax, and on May 27th 1891 was licensed by the Presbytery of Pictou. He labored as

ordained missionary at Barney's River, and was then called to Upper Stuwicks where he labored very successfully until about a year and a half ago when he resigned in consequence of failing health. Mr. Gunn was in his thirty-sixth year and his death, in the full vigor and activity of manhood and height of his usefulness, will be deeply lamented.

Mr. W. C. Bennett, B.A., will this (Thursday) afternoon be ordained and inducted into the pastoral charge of Calvin church, Bathurst. Rev. R. C. H. Sinclair, will preside, Rev. J. McIlraith will preach, Rev. A. A. Scott will address the people, and Rev. D. Currie the minister.

At the closing meeting of the class for the study of Tennyson's "In Memoriam," which Rev. Dr. King, of Manitoba College, has conducted during the past few months, the ladies of the class presented Dr. King with an appreciative address. Dr. King has acceded to the wish of the members of the class to sit for an oil-painting which will be hung in convocation hall of Manitoba College.

Rev. J. A. Cranston, of Colloiden and Verschoyle, has accepted the unanimous call tendered to him from Rockwood and Ellen Mills, and will be inducted to his new charge on Tuesday, May 31st, when Rev. Mr. Knowler, of Galt, will preach the sermon. Rev. Mr. Blair, of Nebragaweya, will address the minister, and Rev. Mr. Watkie, of Eramosa, addresses the people. A reception will be tendered to the new pastor in the evening.

At a special meeting of Brandon Presbytery, held in Brandon on the 10th inst., Mr. J. A. McGerrigle, B.A., a recent graduate of Montreal Presbyterian College, was ordained as missionary to the Hargrave Mission Field, Mr. James Hood, Moderator of Presbytery, presiding, and conducting the ordination service. After the service was completed, Mr. J. Ferry addressed the newly ordained missionary, and conveyed to him the good wishes of the Presbytery.

Rev. Norman H. Russell will hold the following appointments:—

May 22-23	London.
" 25	Deer Park.
" 26	Balderson.
" 27	Lanark.
" 28	Smith's Falls.
" 29	Franktown.
" 31	Ashton.
June 1	Carleton Place.
" 2	Pakenham.
" 3	Araprior.

A largely attended meeting arranged by the Presbytery of Kingston was held in Cooke's church, Kingston, on Wednesday evening of last week, when nine young graduates of Queen's College were ordained. Rev. Mr. Mackie conducted the proceedings. After reading a portion of the twelfth chapter of Exodus, Rev. S. Houston briefly addressed those present on the qualifications necessary in order to be a successful minister, emphasizing the three things most essential to the minister, piety, prudence and learning. The Rev. Mr. Mackie followed Mr. Houston with a few very impressive and earnest words of advice to the candidates, and then proceeded with the ceremony of receiving them as ministers of the Gospel. Rev. W. W. Peck addressed the newly ordained ministers upon the responsibilities and temptations to be met with in the pulpit, and urged them to guard against allowing flattery or jest to enter the pulpit and to study the characters of their people that they might know what good was necessary for their spiritual life.

An adjourned meeting of the Lanark and Renfrew Presbytery was held in St. John's church, Almonte, for the purpose of ordaining and designating to the mission field of Temiscamingue Mr. Stephen Young, B.A., of Ramsay. There were present Rev. Hugh Taylor, M. A., of Lochwinnoch, moderator. Revs. A. A. Scott and G. Woodruff, of Carleton place; Revs. R. J. Hutcheon and A. E. Mitchell, of Almonte, and Rev. Dr. Crombie, clerk of the Presbytery, Smith's Falls. Rev. Mr. Taylor presided, and preached an appropriate sermon. At the close of the sermon he narrated the steps that led to the meeting at which they were assembled, after which the Presbytery proceeded with the ceremony of ordaining Mr. Young. Rev. Mr. Scott addressed the people on the nature and responsibility of

the work of the holy ministry and the important part that the people had to perform in building up Christ's Church on earth. Rev. Mr. Mitchell in an earnest discourse addressed the young minister, reminding him of the serious obligations he had assumed, and what he should study to avoid as well as what he should aim at doing, in order to fulfil the duties of the high calling he had chosen.

Westminster church, Winnipeg, has ordered a new pipe organ which will be placed in position shortly.

Rev. Prof. Falcover, of Pine Hill College, Halifax, preached in Westminster church, Toronto, last Sabbath morning.

The 45th anniversary of the opening of Bayfield Road church, Varna, was celebrated last Sabbath with appropriate services.

The new church at Casselman was opened for worship last Sabbath; Rev. Dr. Armstrong conducted the opening services.

Mr. W. J. Christie, for ten years treasurer of Bank St., Ottawa, was last week presented by the congregation with a purse of \$100 in gold as a token of esteem.

An adjourned meeting of the Presbytery of Miramichi will be held to-day (Thursday) for the ordination of Mr. A. F. Robb, missionary elect to the Upper Miramichi mission field.

Rev. Mr. Hastie, of Knox church, Cornwall, took for his subject last Sabbath morning "Spain," and sketched its religious history from early times till now, and pointed out the lessons to be learned from that country's crimes and follies.

On Tuesday the 17th, Rev. J. R. Elmhurst, of Montreal, was inducted into the pastorate of the Plantagenet Church. Revs. Dr. Armstrong and D. M. Ramsay, of Ottawa, J. S. Bennett, of L. Orignal, and Orr Bennett, of Hawkesbury, conducted the service.

On Wednesday the 18th, Rev. D. J. Scott, a graduate of Montreal College was inducted into the pastorate of East Templeton church. Rev. Dr. Armstrong and Rev. D. M. Ramsay, Ottawa, Rev. J. McNichol, Aylmer, Rev. R. H. Gamble, Wakefield, and Rev. A. H. Scott, Perth, conducted the service.

The congregation of Westminster church, Winnipeg, celebrated the fifth anniversary of the induction of the pastor, Rev. C. B. Pithado, last Friday evening, by a social hour in the church parlors. During the evening the pastor was presented with a bicycle and Mrs. Pithado was the recipient of a beautiful bunch of roses.

The managers and sessions of the congregations of Primrose and Horning's Mills waited on the Rev. A. E. Neilly, B. A., at the manse, Horning's Mills, on Wednesday evening, May 18th, and presented him with a new buggy and a well filled purse. Rev. Mr. Neilly feelingly thanked them for their kindness. All spoke in the highest terms of the pastor's work, and expressed the desire that he would be long spared to labor amongst them.

A meeting of the Session and Managers of St. Andrew's church, Guelph, was held on Friday evening, when the matter of pulpit

supply during the illness of Rev. Dr. Smith was discussed. It was decided to secure the services of Rev. Mr. McGillivray, who has been in charge for the last month, for a period of six months, but as Mr. McGillivray, has decided to accept the call to St. James' church, London, in the event of being received into the Canadian Church by the General Assembly, he is unable to accept the offer. Under these circumstances no definite arrangements were made.

MONTREAL NOTES.

On Sunday morning last the Rev. Principal MacVicar preached in Melville church, Westmount, and assisted in the ordination of three elders, Mr. J. A. Nicholson, Mr. D. McCormick and Mr. C. H. Cayford. The service was a striking one and the result greatly strengthens the Session. On Monday another step was taken which indicates the rapid progress of this congregation. The contractors broke ground for the erection of their new church building. The intention is to put up the future school-room only at the present time leaving the church proper to be constructed at some future date. The building is to be of pressed brick and the portion now under way is estimated to cost about \$13,000.

At a meeting of Presbytery held on Monday evening last in Knox church arrangements were made for the induction of the Rev. W. D. Reid, B.D., as pastor of Taylor church, on the 31st May. Dr. Ross will preside, the Rev. D. Hutcheson, B.D., of St. Theresa will preach, Dr. MacKay is to address the minister and Mr. Fleck the people.

On Wednesday evening last after the usual devotional meeting the Rev. T. J. McWilliams gave his people a short account of his recent trip to Egypt and the Holy Land illustrating it with lantern slide views. He is to give an address on the same interesting theme to the Ministerial Association on Monday morning.

The Rev. C. A. Doudiet has begun his work in the St. Charles Street Mission when the experiment is to be made of combining French and English work under one missionary. This has frequently been tried in the country and generally with good results. This is the first experiment of the kind in a large city. It could not be attempted under better auspices than under Mr. Doudiet who has had wide experience in both kinds of work.

The opening meeting of the plebiscite campaign which was held in Knox church last week, is being followed up by others throughout the province. A crowded and enthusiastic meeting was held in Lennoxville on Wednesday evening, the 18th inst. Among other speakers, an address was given by the Rev. W. Shearer, of Sherbrooke.

The Rev. Henry Varley, the well known evangelist, is to be in Montreal for a few days. On Sunday morning he preached in Knox church.

QUELPH PRESBYTERY.

This Presbytery met in Chalmers' church, Guelph, on the 17th. A letter was read from Henry Walter, Elora, with reference to paying the expenses of the committee sent by the Presbytery to enquire into the trouble in Knox church, Elora, over the new Book of Praise. It was agreed not to insist upon their doing so. The report of statistics showed a falling off from the previous year. The following resolution was passed:—"That in view of the failure in the advancement of the Lord's work within the bounds of this Presbytery, as indicated in the statistical reports received, this Presbytery records its deep sorrow at this condition of things, directs that Sabbath, June 19th, be observed as a day of humiliation and prayer in every congregation within the bounds and call upon our people to cry earnestly to God for the outpouring of His Spirit upon both pastors and people, that His work may be revived in our midst.

Session records were laid upon the table, and committees were appointed to examine the same. Attention was called by some of them to certain irregularities in the records challenged, and directions were given to correct the same.

Notice was received from the Presbytery of Paris that it had granted the translation of J. A. Cranston, B.A., of Verechoyle and Collioden to Rockwood and Eden Mills,

Guelph Presbytery. The induction was fixed for the 31st., in the church at Rockwood, at 2 p.m., and arrangements were made for the induction services.

The case of Mr. Atcheson, student, was referred to the committee on superintendence of students, who will report at the adjourned meeting in Rockwood.

On application by the Session and managers of St. Andrew's church, Guelph, a small committee was appointed to meet with them and consult as to the course they should adopt in view of their pastor's continued illness.

Mr. Atkinson was appointed as Commissioner to the General Assembly in place of Mr. McLane, resigned.

Mr. McKinnon gave notice that he would move at next meeting for the appointment of a committee to consider the advisability of this Presbytery entering the Synod of Hamilton and London.

Attention having been called to the protracted sickness of Dr. Smith, sympathy was expressed with him in his affliction and prayer offered for his speedy recovery.

Notices were read from the Presbyteries of Toronto and Winnipeg that they intended to apply to the General Assembly for leave to receive certain persons named, and from that of Peterboro for the restoration of Mr. McKnight to the full status of a minister of this church.

Next stated meeting was fixed to be held in Chalmers' church, Guelph, on Tuesday, the 19th July, at 10.30 o'clock, forenoon, and intimation of this having been given, and of the adjourned meeting in Rockwood, the sederunt was closed with the benediction.

HAMILTON PRESBYTERY.

This Presbytery met in Knox church, Hamilton, on Tuesday, May 17th. Rev. T. G. Thomson, Moderator. It was resolved that the church at the Beach be supplied during the summer months by the presbyterian pastors of Hamilton and Burlington. A resolution was submitted by Mr. Geddes, in the absence of Mr. Cook, proposing to divide the Presbytery by a line running from Smithville southward. A committee was appointed to prepare a circular letter to be sent down to the Sessions of Presbytery, to ascertain their opinions and reports at a future meeting. The resignation of Mr. Merrin, of Port Colborne, was then taken up and accepted. Mr. Roxburgh was appointed to declare the vacancy on the 29th inst. Mr. McCraig, of Welland, was appointed Moderator of Session during the vacancy. A call from Fern avenue church, Toronto, to Rev. S. C. Graeb, of Port Dalhousie, was reported by the clerk. After hearing representatives, the call was placed in the hands of Mr. Graeb, who accepted it, and it was agreed to grant the translation.

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Mr. Ratcliffe, St. Catharines, was appointed Moderator of Session during the vacancy. The following were appointed Commissioners to the General Assembly in place of those resigned, Rev. John Young and Dr. Abraham, ministers, and Messrs. Adam Laidlaw, H. Donaldson and R. Garroch, elders. It was resolved that as the congregation of Locke St. cannot be maintained as a separate charge, the relations existing between that congregation and Barton be left undisturbed. Leave was given to Rev. Mr. Cruikshank to moderate in a call at Pelham and Louth. Messrs. A. A. Laing, B.A., and J. A. Moir, LL.B., graduates of Knox College passed their trials and were licensed to preach the Gospel.—John Laing, Clerk.

ADVICE TO MOTHERS.

The Health of Their Daughters Should Be Carefully Watched.

Young Girls Susceptible to Troubles That May Result in Decline Pale Faces Headaches and Fickle Appetite the Symptoms of Early Decay

From the Sun, Orangeville, Ont.

Some months ago Maggie, the fifteen-year-old daughter of Mr. and Mrs. J. Sweeney, of John street, of this town, began to fail both in health and spirits. Her face was almost as white as chalk, her appetite very fickle, and her limbs began to swell. Notwithstanding her growing weakness she persisted in attending school until one day her teacher advised her to go home, and not to return until she felt better. At the same time the teacher, who knew the value of Dr. Williams' Pink Pills in such cases, advised her to take them. The advice was followed and Mrs. Sweeney told our reporter that almost from the outset there was an improvement in her daughter's condition. Her appetite became better, the color returned to her face, and the severe head aches that had made her so miserable vanished, and she is now feeling better than she has done for many months.

It is quite evident that this young maiden was suffering from a lack of blood, as do so many young girls who are just at a critical point in life, and it is quite as apparent that there is no other remedy the equal of Dr. Williams' Pink Pills in such cases. They enrich the blood, stimulate the nerves and build up the entire system, and mothers will act prudently if they insist upon their daughters taking an occasional box. We know from experience that Dr. Williams' Pink Pills have done great good in Orangeville and vicinity, and there is scarcely a day that our reporter does not come in contact with some one who has a good word to say for this wonderful medicine.

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CORRESPONDENCE.

Editor Presbyterian Review :

DEAR SIR,—I notice with much interest and sympathy your editorial this week on "Religious Instruction in the Public Schools;" also the "Report of the Synod of Montreal and Ottawa" on the subject which is the base of the editorial. One sentence in that report expresses what has been my serious conviction for many years. Here is the sentence, "The best solution would be that adopted by the Protestant Committee of Quebec, that of having the Old and New Testament history taught by the teachers as part of the regular curriculum of every school." Let me add, and practical teachers interested in the subject will feel the importance of this, let that part of Scripture History apportioned to each class be bound in at the back of the lesson book belonging to that class, and a *paper on that Scriptural History* be a part of the regular promotion

examination of that class. This one latter provision would ensure thorough study of the right sort, and almost necessarily exclude any denominational nonsense, though, of course, Scripture History scarcely affords foundation for that sort of teaching. That part of the History given to the first and second class should be written in such simple language and thought as found in those valuable little books, "Line upon Line." But the main parts, to be taken up by the third, fourth and fifth classes, should be Scripture History in Scripture words. Verse, passages, and whole chapters not involved in the narrative, or for any reason deemed unnecessary, could be freely omitted, but in my opinion the chapters and verses of the old Bibles should be retained, so that the page of the book so studied should present the very appearance of the Word of God. This, of course, though an important matter in my eyes, might seem immaterial to many. Thank God that His people are beginning to wake up to the tremendous responsibility of committing the whole school life of a generation of children to a school system which excludes from its regular curriculum those precious God-given histories of a living God dealing with men and nations. In those Scripture narratives as given in Scripture words God Himself "lives and moves and has a being" and does make Himself known as a reality to the young heart. May He through the prayerful activity of His people plant His Word in the very heart of our great school system.

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" 16	LAKE SUPERIOR	Aug. 3
" 23	GALLIA	" 10
" 30	LAKE ONTARIO	" 17
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" 13	LAKE HURON	" 31
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" 27	GALLIA	" 14
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" 10	LAKE TONGARIRO	" 28
" 17	LAKE HURON	Oct. 5
" 24	LAKE SUPERIOR	" 12
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" 8	LAKE ONTARIO	" 26
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" 22	LAKE HURON	" 9
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