

their distinctive organizations. Since 1820, however, the current has been flowing in the direction of visible and if possible of organic union of all who are attached to the same forms of doctrine and discipline. Feelings of a still larger and more comprehensive union are in the air, and though hardly yet within the range of practicable negotiation will no doubt grow in favour during the coming years.

Last Thursday the Irish Presbyterian Church began its jubilee celebration of the union that took place in 1840. The details of what cannot fail to be a most important occasion will be speedily received, and will be placed before our readers, many of whom are deeply interested in an event connected with a church to which they look back with a tender and sacred regard, and with which many of their most cherished associations are entwined. Meanwhile a few facts bearing on the subject may be given. On the 7th July, 1818, the two branches of the Secession Church in Ireland, the Burgher and Antiburgher were united. The third article in the basis of this union reads as follows: We do hereby cancel the names of Burgher and Antiburgher forever, and unite in one Synod, to be hereafter known by the name of The Presbyterian Synod, distinguished by the name of Seceders. The Synod of Ulster, connected with the Church of Scotland, and the Secession Synod united on the 10th July, 1840. The united body as now constituted assumed the name it still retains, The General Assembly of the Presbyterian Church in Ireland. At the time of this union there were in the Secession Synod 141 congregations, in the Synod of Ulster 292, making a total of 433. Both bodies before, and the united body afterwards, enjoyed a limited State aid, known as the *regium donum*, which was continued to them till the passing in 1869 of Mr. Gladstone's Disestablishment and Disendowment, Ireland, Bill. The change thus affected has, to say the least, in no degree weakened the energies, impaired the efficiency, or chilled the generous liberality of the Irish Church. As one result of the Union in 1840 Home, Colonial, Jewish, and Foreign Missions were prosecuted with great vigour and with most encouraging success. The Church in Ireland at present numbers about 560 congregations; 640 ministers; 105,000 communicants, and 80,000 families. The annual income from all sources amounts to about \$1,100,000.

It is a coincidence worth noting that within a few days in the same year in which the union of Presbyterianism in Ireland was effected, a similar union took place in Canada. On the 3rd of July, 1840, the United Synod of Upper Canada and the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland were united. The latter designation was retained as the title of the United Body. The united Synod had originally been organized as the Presbytery of the Canadas in 1818. It was composed chiefly of ministers from branches of the Secession Churches in Scotland and Ireland. At the Union in 1840 it had sixteen ministers on its roll, while the ministers of the other uniting branch numbered sixty. The ministers of both bodies received small allowances from the Government. The ministers of the Missionary Secession Presbytery, organized in 1834, among them Rev. Messrs. Proudfoot, Christie, Fraser, Roy, Skinner and others, acted on the voluntary principle, declining to receive Government aid.

In 1840 the population of British North America was about 1,500,000; it is now about 5,000,000. The number of Presbyterians in the country fifty years ago was about 200,000; at present they number about 800,000. In 1840 there were 171 Presbyterian ministers; now, including all branches of the Church in the Dominion, active and retired, there are about 1,000 ordained Presbyterian ministers. The ministers and professors in Manitoba, British Columbia and the North-West number 155, not much under that in the whole of British America in 1840. At that date, with the exception of a modest theological school that had been transferred from Pictou to Halifax, N. S., there was no theological college in the country. Now there are colleges in Halifax, Quebec, Montreal, Kingston, Toronto, Winnipeg, and also under the care of our missionaries, colleges in Formosa and in India.

THE STAY-AT-HOMES.

MANY have availed themselves of the opportunity and many more will find it convenient to enjoy the advantages a summer vacation offers. There are very many others who will have to content themselves without a vacation at all. There are daily opportunities for the exercise of

self-denial and the summer vacation in ordinary circumstances is one of the things that one can readily if not cheerfully forego. Not every one can leave everything behind and take an indefinite run into the country, or saunter for a season idly by the sea shore. Many a man is so situated that he cannot leave business affairs requiring close personal attention and on which issues of great importance depend. Cares and interests of many kinds may render a brief relaxation for the time impossible. In these circumstances a sensible man will make up his mind to devote his time and his energies to the duties that detain him, without worry and fret, hoping for the good time coming when he, too, like his neighbours, can enjoy without distraction the innocent pleasures of a well-earned holiday. Those who perforce have to stay at home need have no reason for envying their friends and acquaintances who are wandering over the face of the earth while they have to follow the ordinary course of daily life. The spirit that cannot sympathise with others in their enjoyments is wanting in generosity and magnanimity.

It has to be remembered that the people who go off on a vacation have by no means a monopoly of enjoyment. It is a great benefit no doubt to break away occasionally from the irksome monotony of regular and ordinary life. Bohemianism has its charms, but it also has its discomforts. The benefits and conveniences of civilization cannot everywhere be enjoyed, and their absence is not always accepted with that degree of equanimity that a wise man desires to possess. The free and easy mode of life that can be passed for a short period in a remote and romantic district out of the beaten track of tourist travel may be delightful to anticipate; after it is ended it may leave sunny memories and pleasant reflections, yet while it lasts there are sufficient deprivations and drawbacks that bring hard facts to the surface and considerably modify the anticipated pleasure. After all there are no conditions in which all the advantages are on one side and the discomforts on the other.

The stay-at-homes have not only the advantage of the undisturbed comforts of ordinary home life; their privileges also remain. Their own ministers may be off on their well-earned vacation, but their places are temporarily filled by others from whom profit and instruction can be derived. They can engage in the services of the sanctuary amid accustomed associations and the holy quiet of the Sabbath and find the rest and inspiration that blessed institution periodically brings. The opportunities for good-doing have not diminished because of the summer migration. Though the public schools are closed, all the pupils of the Sunday school have not gone away. The faithful teacher who cannot take a holiday finds his or her class sufficiently numerous and as full of interest as at other seasons, and the work is just as important as ever. There is no excuse for relaxation of effort, no adequate motive for the neglect of preparation because the attendance has suffered a considerable temporary diminution. The sick, the suffering and the sorrowing may possibly need more attention at this season than at any other. Several of their friends whose gentle ministry was so helpful are away, and it is well that the weary couch should be tended, the drooping spirits cheered and the fit words spoken by those who remain. At all seasons there are parched lips, to whom the cup of cold water can gratefully come, when lovingly offered in the name of a disciple. Life is not bereft of its joys nor beneficent Christian service of its blessed opportunities for those who have to forego the much-coveted summer vacation.

A new arrangement for tiding over the holidays, in the interest of those who remain, is coming into vogue. It is for sister churches to unite their services for a few weeks. Where this has been tried it has been found to work admirably. Erskine and Knox Churches, Montreal, have made such an arrangement for the present season, and Knox Church, Ottawa, and the Congregational Church of the same city have agreed to interchange services for a few weeks during the heated term. This arrangement, in addition to an economy of effort, brings the members of the respective churches into closer and more intimate relations, and can scarcely fail to promote a fuller degree of mutual affection and respect, which in turn will develop a large measure of co-operation in every good word and work. Those who, in the wise ordering of Providence, have to stay at home have no adequate reason for indulgence in envy and discontent because they have to relinquish European travel, or lounge by the shore of the many-sounding sea. The finest holiday trip possible cannot give contentment to a mind from which the elements of contentment are wanting.

Books and Magazines.

CHRISSE'S ENDEAVOUR. By Pansy. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—After what was said in THE CANADA PRESBYTERIAN the other week concerning Pansy and the character of her works by the Rev. J. A. R. Dickson, it is unnecessary to say more than that this is a very neat reproduction in English dress of that popular and delightful story, "Chrissy's Endeavour."

OLIVER LANGTON'S WARD. By Evelyn Everett Green. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—Out of the ordinary and common place incidents of human life story tellers gather the material from which they construct their fine ideals. In this instance the story-teller is a woman, and her work is well done. Her heroine is a charming young girl, who is early left an orphan. She passes through love's young dream, is disillusioned, and ends by marrying the guardian to whose care she was entrusted, though at first she had for him only aversion, distrust and fear. The book is well written, and there are good and graphic delineations of character. Its tone is healthy, and the book is nicely bound and well illustrated.

SCOTTISH SKETCHES. By Mrs. Amelia L. Barr. (Edinburgh and London: Oliphant, Anderson and Ferrier.) The sketches are: "Crawford's Sair Strait," "James Blackie's Revenge," "Facing His Enemy," "Andrew Cargill's Confession," "One Wrong Step," and "Lile Davie." Mrs. Amelia L. Barr's writings need no commendation to readers on this continent. They are widely known and highly appreciated. The publishers' preface says: These Scottish Sketches, by a popular American author, are printed exactly as they were written. Scottish readers will find ships in some of the terms used, but will have no difficulty in understanding them. The publishers have thought it better to let these remain, rather than attempt to alter the author's work in any particular.

PROTESTANT EPISCOPAL LAYMAN'S HANDBOOK. Being chiefly an explanation of the innovations of the last half century, together with a short account of the English Inquisition of the Seventeenth Century. (Toronto: Hart & Co.)—While we hear so much of High Churchism in these days and come across instances of narrow-minded bigotry where it holds sway, it is refreshing to find that in the Episcopal Church there are many who highly value evangelical truth and are prepared to render a reason for the faith that is in them. Though not a large work, this handy volume is nevertheless admirably fitted to serve the purpose for which it has been prepared. Purposely it has been condensed and made as compact as possible, since the compiler wisely recognizes that laymen are generally busy men, and have not time to plod through an elaborate treatise when the same result can be better attained by a brief, clear and well-arranged presentation of the chief points on which High and Evangelical Churchmen so widely differ. The extensive circulation of his most useful handbook among our Episcopal neighbours would be productive of great good in that communion.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co.; Toronto: Presbyterian News Co.)

This re-constructed quarterly, from its great merit, ought to take a first place in the ranks of periodic theological literature. Most of the contributors to its pages can readily be described in Dr. Chalmers' terse phrase, "Men of Weight." The number opens with a most interesting paper by Professor J. Mark Baldwin, of Toronto University, on "Recent Discussions in Materialism." This is followed by a paper on "Christ, the High Priest of the World," by Professor Samuel M. Woodbridge. Henry C. McCook writes on "Jonathan Edwards as a Naturalist," and Dean Murray, of Princeton, gives an admirable account of "The Author of Robinson Crusoe." President McCosh discourses on "Recent Works on Kant." "What is Animal Life?" is learnedly discussed by Sir William Dawson, Professors Shedd, W. B. Scott, John Dewey and John DeWitt. The Historical and Critical Notes are supplied by Drs. S. H. Kellogg, David G. Wylie, Professors Marquis and John DeWitt. Dr. Kellogg's paper is on "Presbyterian Union in India." By no means the least valuable pages of the Review are those devoted to "Recent Theological Literature."

THE GOSPEL AND MODERN SUBSTITUTES. By Rev. A. Scott Matheson, Dumbarton. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—For many minds, for all thoughtful people, the great problems of the time have an irresistible fascination. No intelligent person can think of the questions that occupy men's minds without including their relation to the Gospel of Jesus Christ. Those who believe it and those who reject it equally feel that it has been the great moral and spiritual force that has moulded modern civilization. The agnostic and the pessimist may have an idea that the great cosmic force of the Gospel is spent, but of this all reliable signs are wanting. Never before has there been greater activity in the beneficent work the spirit of the Gospel prompts. The science and culture of the time is not, as some assert and others dread, almost exclusively anti-Christian. The able work of the Rev. A. Scott Matheson, of Dumbarton, is one of many indications that men of well-disciplined minds are devoting earnest attention to the questions that force themselves into prominence because of their practical bearings. The spirit and purpose of this valuable contribution to the religio-economic literature of the time may be gathered from the following sentences in the author's preface: It seems to the present writer that the best method of treating modern systems is not to take up strong negative ground on the one hand or strong aggressive ground on the other, but to show how Christianity contains the best of all systems. He claims for Christ the best of everything in science, positivism and socialism, because he believes the fulness of Christ and His Gospel to be infinite. The object aimed at is not a polemic or an apologetic, but an eirenicon one. In dealing with such systems the design is expository and sympathetic rather than critical and depreciatory, so that the Son of God incarnate, sacrificed for us and risen again, may be revered as all in all. If we take a sufficiently wide view we need no other answer to doubt than what Christ gave to the messengers of John the Baptist, and history so well affirms. "Art Thou He that should come?" men are asking; "or shall we find in Comte, or the teachers of science, or the leaders of social reform, or the students of art, some better guide to truth and freedom, beauty and worship?"