

getting them to attend church on Sunday, but so small are the result, that one feels as if he were dropping pebbles in an ocean in a vain attempt to fill it up. However, nothing is to be gained by being discouraged.

In Rossland Church, we have now an excellent choir, trained by a lady graduate of Boston Conservatory of Music, who gives her services free. Besides this, we usually have two violins and an ungodly bass fiddle to accompany the organ. Music is our strong point; indeed it is the only means by which we can tempt the young men away from the bars on a Sunday night. I have an active band of male workers, a Ladies' Aid Society, and a growing Sabbath school and Bible Class. So far things look promising, but if we are going to follow up our success, we must build a new and much larger church, and on the town site, too. To do this, we must begin to gather money at once. There is no money in Rossland. The crowds who have settled here, have come because they were "dead broke" elsewhere; and every cent they have made since they came, after paying their meagre household expenses, has been invested in "lots," "shares" or "claims."

Every man hopes to make his fortune, and doubtless many will, in a few years, find their bread, now cast upon the waters, returned to them, some thirty, some sixty, and some an hundred fold in a very material sense. But that is a problem of the distant future. In the meantime my church and its work and influence must be extended. We dare not rest for one moment on our oars in such a rapidly growing town.

I must build, within the present year, a new and large church, on the flat upon which the town now stands, in order to be ready for even more extended work next winter, when the next "depression" will set in, and the rush and fever have abated, on account of the heavy snows and bad roads. The wealthy mine owners are Roman Catholics, and little help is to be looked for from them. My own people are all struggling for a mere living in the meantime, though many are giving to the church almost a tithe of what they earn, even though the cost of living here is almost double what it is anywhere else in the whole Dominion.

Rossland seems to me the most important mission station in the whole of Canada to-day; for this reason, that there is every probability that, in five years time, it will be one of the wealthiest, if not the wealthiest city in the whole country. The town is being "boomed" too much to-day, considering the great want of capital, but not half enough, when one knows what it will be worth five years hence, after capital and the railways have come in. If the strong and wealthy churches would only help our weak one now, the day is not far distant, when Rossland Church will be a source of great strength to the struggling missions of British Columbia and the North West Territories. Such a fact and such a hope for the future should not be overlooked. I have men of all creeds and faiths in my church; men from all countries, provinces and nations; from the Christian to the Spiritualist and Atheist; from the Jew to the half-breed. But the majority are the sons of Ontario and eastern Canada. Surely, I shall not be called unjust when, from this civilized West, I call, like the Mohammedan, to the East for help. British Columbia and the North West Territories cannot help me; the United States will not. To Ontario and the East,—the cradle, the nursery, the strong hold of Scottish Presbyterianism in this vast and noble Dominion of Canada,—I appeal, and shall I appeal in vain?

Rossland, B. C.

In the new creation, the first thing wrought in the soul is light, and the Holy Spirit, coming into the heart, by the door of light, leads captive the affections and the will.

AMERICAN NOTES.

BY OLIG HARLAND.

PROFESSOR GREEN'S SEMI-CENTENNIAL.

A wonderful gathering of the Presbyterian clans has just been held at Princeton. They met to do special honour to the life and work of one man—the Rev. William Henry Green, D.D., LL.D.—who has been connected with Princeton Seminary for the long period of half a century, and who had done noble work, not only in the Professor's chair, but also by means of the press in many articles and reviews, and by his published works in defence of the truth.

Large numbers of visitors were present from Philadelphia and New York, Newark and New Brunswick, and many other places of more or less note. It is safe to say that such a gathering of notable people has been seldom brought together to do honour to one man. After the procession had been formed at the Seminary grounds it marched to Alexander Hall, which was completely filled—the body of the Hall with ministers and students; the spacious platform with Presidents and professors of many colleges as well as those of Princeton College and Seminary, together with a delegation from the Alliance of the Reformed churches. The speaking was of a high order of excellence, but if we might be permitted to single out any of these distinguished men for special mention they would be President Francis L. Patton, D.D., LL.D., who spoke on Dr. Green's "Services to the Church at large," and Professor McCurdy, of University College, Toronto, whose theme was Dr. Green's "Contribution to Semitic Scholarship," and among the after-dinner speakers, Dr. Cattell, whose subject was the "Father of the Man;" this he treated in an exceedingly felicitous manner. Dr. Cuyler spoke with great energy on Dr. Green as "Our Fellow Student."

The Alumni Dinner, to which all the guests were invited, was held at University Hall. After dinner the company re-assembled at Alexander Hall, where several speeches of a reminiscent nature were delivered by some notable men.

GEORGE MUNRO.

A few days ago we were startled by the sudden death of George Munro the New York publisher. He had gone up to his Catskill summer home to look after some necessary repairs and see about getting the place in order for the summer season. After giving some directions to his workmen he took a short walk, and without any warning fell to the ground, and when found, was quite dead.

Mr. Munro was a native of Pictou County, N.S., and was along with Professor Fowler of Queen's University, Kingston, one of the teachers in the Free Church Academy, Halifax. That position he gave up, and coming to New York he began, after a short interval, the publishing business. He issued the *Fireside Companion*, and cheap editions of standard works which expanded into the *Seaside Library*. He became the pioneer publisher of cheap literature of a high class. His business increasing and prospering, he became a wealthy man, and used his wealth in a right noble fashion. Dalhousie University, Halifax, owes no less than the endowment of five of its chairs to his liberality. Other institutions benefited through his generosity. For some years he resided in Brooklyn, and was an elder in the Reformed Church on the Heights, under the pastorate of the late Dr. Inglis. Shortly after Dr. Inglis' death, he removed to New York and became a member of the Rev. Dr. John Hall's Church on Fifth Avenue.

Mr. Munro was a consistent, humble-minded, kind-hearted Christian man; a man who was greatly esteemed by those who were brought into close personal relations with him. He leaves a widow and two sons, who are carrying on the publishing business; and two daughters, one of whom is married to Dr. Schurman, the President of Cornell

University. He is one of those men of whom Canada has no reason to feel ashamed. One who has done honour to the land both of his birth and adoption.

PRESBYTERIAN ALLIANCE.

The Executive Commission of the Western Section of the Alliance of the Reformed Churches holding the Presbyterian System throughout the world, held its semi-annual meeting at Philadelphia, lately. There was a large attendance of members, the Canadian delegation being represented by Principals Caven and MacVicar and Dr. Cochrane. Much business of an interesting nature was transacted, of which the following are some of the principal items: The Rev. Wm. H. Roberts, D.D., LL.D., was appointed to fill the office of chairman of the Western Section of the Commission. This appointment carries with it the presidency of the Alliance until Dr. Chambers' successor shall be appointed. A feeling and appreciative minute in reference to the late Dr. Chambers, the President of the Alliance, was cordially adopted. Reports from the various standing committees were received, and Drs. Ellinwood, Cattell, Cochrane, and Baird were instructed to prepare reports of the committees of which they are Conveners, and forward the same to the Alliance.

THE VENEZUELA BOUNDARY

Pending the report of the Commission appointed by the President on the Venezuela boundary dispute, the feeling is growing that the true ideal for Britain and America is a closely knit alliance. I remember that a distinguished man, who held high office in the national administration, said to the writer when such a suggestion was made, "Then if that were to happen they would rule the world." Is it pride of race to say, as was said then, "they are the only people fit to rule it."

THE SALVATION ARMY.

We have had not a little controversy regarding the trouble in the Salvation Army. After many statements *pro* and *con*, it turns out that Ballington Booth and his wife had come to the conclusion, some time ago, that they could not carry on their work under the old rules, and the somewhat despotic administration of the General at the head of the organization. It must have been rather trying for them to feel that they were compelled to give up their work in connection with the Army in this country. They have unquestionably been instrumental in bringing the Army to its present condition of prosperous efficiency. Before Ballington Booth and his wife took charge of the work, the Army was not looked upon with much favor. It did not seem to accomplish very much, save beating a big drum, and singing some jangling hymns. Under their wise management the Army prospered, much really good work was done, and some of the more extravagant features softened, or eliminated, and the approval of the Church-going community was gained. Auxiliary societies were formed, and not a little financial support was obtained through their instrumentality. The Booths themselves made their home at Montclair, one of the most charming of New York's New Jersey suburbs. Here they became general favorites; especially Mrs. Booth, who, I believe, is a very accomplished and delightful woman. They became American citizens and were rapidly Americanizing the Army. This the old General did not like, nor did their methods of work meet with his cordial approbation. So far as the Army is concerned he is Imperator and his methods are as despotic as that of any Roman Emperor. When he was in the United States he plainly enough let his dissatisfaction be seen. The result we now see in the withdrawal of the Booths and the foundation of a new organization under the name of the "Volunteers." Time will tell whether there is room for both the Army and the Volunteers.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

June 27th 1896. {WARNING TO THE DISCIPLES.} Luke xxii. 24-37.

GOLDEN TEXT.—Phil. ii. 5.

MEMORY VERSES.—24-26.

CATECHISM.—Q. 62.

HOME READINGS.—M. Luke xxii. 1-23. T. Luke xxii. 24-38. W. John xiii. 1-20. Th. Luke xxii. 39-53. F. Luke xxii. 54-71. S. Mark xiv. 53-72. Sab. Mat. xxvi. 57-75.

Our lesson for this week covers all the events of the most eventful day in the earthly life of our Lord. The record of the sayings and doings of this one day makes up about one ninth of each of the first three gospels, and one-fourth of the Gospel according to John. It was in connection with the last passover feast, and when Jesus saw the spirit of self-seeking manifested by His disciples, that He uttered these warnings, which fall naturally under the heads—warnings against self and warning against others.

I. Warnings Against Self.—Two forms on which self is apt to assert its influence are touched upon, and warned against: self-seeking and self-confidence. It was painfully apparent to our Lord from the moment He entered the upper room that night that the disciples were actuated by the self-seeking spirit. In that hot Eastern land travellers wore sandals on their journeyings, so that the feet became dusty and hot. In most houses a servant was kept to "loose the latchet" of a visitors sandals, and pour cool water over the hot dusty feet, both for their cleansing, and for the refreshing of the traveller. Of course this office was most menial and was performed by the meanest slaves. Hence the force of John the Baptist's comparison of himself with the "One greater than he." Now in the upper room there was no servant to do this work, and each disciple was so intent on being counted greatest, that he would not condescend to wash the others feet. Jesus Himself, when they were seated, performed this service, and so both by example and precept warned them against this spirit of self-seeking. He pointed out to them that they must not be worldly, but "other-worldly" in their attitude one towards another; and that the way to honor and preferment in God's kingdom is the way of humility and service. Thus He warns them that if they would not be rejected, they must seek preferment by loving service one of another. Then for Peter's sake, as well as for ours He warned that apostle that Satan had desired to put him to the test as he did Job of old. He warned Peter that his only hope lay in the intercession and support of his Master. Had Peter only heeded the warning, instead of boasting of his strength of purpose, and ability to stand firm even if by so doing he should incur imprisonment or death, he could not have denied his Master, and caused his heart such bitterness. We may rest assured that Satan is always desirous of having every Christian who is worth anything in Christ's service, just as he desired to "have" Peter. We should therefore be always on our guard, and always looking for grace for help in time of need.

II. Warning Against Others.—While undoubtedly the most subtle and dangerous foes to the Christian welfare are those which reside within his own heart, yet there are circumstances whose tendency is to dishearten the child of God, and lead to abandoning the fight. Such circumstances were about to overtake the disciples of our Lord. While Jesus was with them in the world, He "kept them in God's name." Therefore they had lacked nothing, but had been received everywhere for their Master's sake; and besides they always had the Master to fall back upon for comfort and for cheer. Now however they were to be left alone—literally alone for a little time until the "other comforter" should come, henceforth without the objective presence of their Master. Hence the conditions under which they must work were to be wholly different from anything they had been accustomed to. They must therefore exercise every legitimate precaution, take every lawful means for their own protection and support. There is no warrant for foolhardiness in Christ's service. It is not faith, but presumption, to expect Christ to do for us what He has given us the judgment and ability to do for ourselves. Jesus resisted the tempter when urged to leap from the temple pinnacle and expect the Lord to take care of Him; so ought we to resist the same tempter when he would persuade us that there is no need to exercise common sense. Jesus would have His workers carefully estimate the dangers and difficulties with which they must cope—and make every preparation against them, at the same time resting upon Him to make these preparations effective.