

one hand, and to undo this same work with the other. This is not liberality in any right sense of the word. It is more like the conduct of a sentinel introducing an enemy within the lines. In actual warfare that is not liberality, and the warfare of our church with Rome we understand to be actual and not a sham; it is called betrayal.

THE REV. DR. COCHRANE ON CHURCH UNITY.

THE half yearly meeting of the executive of Reformed churches holding the Presbyterian system, was held a short time ago in Philadelphia. The Canadian church was represented by Revs. Dr. MacVicar and Warden, of Montreal, and Dr. Cochrane, of Brantford.

In the evening the executive were entertained at dinner in the Metropole, where the representative men of all the churches in the city met to give a greeting to the members of the Alliance. Dr. Cochrane spoke for the Canadian churches, and according to the accounts given by *The Public Ledger*, *The Press* and other papers, ably represented what he called "the little sister church," across the lakes. "In an address, eloquent, full of striking points and full of humor, he advocated closer relations between the Presbyterian churches of the United States and Canada. After making a touching reference to his first visit to Philadelphia on his way to Princeton Seminary, some thirty-seven years ago, and paying a well-deserved eulogy to the Hodges and Alexanders of that day, he proceeded to give an outline of the strength of the Canadian church and the mission work in which it is engaged. It embraced 1,000 congregations and settled pastorates, with nearly 1,300 mission stations, and 450 missionaries, students and catechists in addition to the work done in connection with French evangelization, and among the Indians of the North-west. In the foreign field they had missionaries and training schools in India, China, Trinidad, the New Hebrides, and had recently begun a new mission in Palestine. While the alliance of Presbyterian churches all over the world had done much to unite them for general Christian work, he felt that it should be the precursor of closer practical union between the churches on the continent of America, while statesmen in Canada and the United States might be debating such questions as Imperial federation, reciprocity and reduction of tariff, the churches had the work before them of evangelizing this great continent, a far more important matter than political alliances. They lived in an age of federation and unions. Canada within the last twenty years, in the union of the different Methodist and Presbyterian churches, had set a noble example to both the Scottish and American churches. Why might there not be a federal union of the Presbyterian churches in the United States and Canada? With slight differences they were one in doctrine, in church polity, in their high standard of theological training, and to show still further how closely the Canadian church followed their brethren across the line, they had an occasional heresy trial to vary the monotony of their religious life. Federation would afford greater opportunity for united action regarding matters of common interest, such as the reception of ministers into their respective communions, the transfer of students to colleges and presbyteries, mission work along the boundary line that separates the two countries, and all other important questions affecting their church. A federated church would also, if occasion demanded, be able through its church courts to exercise a greater power in practical politics, and frown down the occasional attempts of demagogues who sought for selfish purposes to stir up strife between two countries that ought to be one in brotherhood, as they were one in common faith. After rapidly sketching the immense mission fields entrusted to the two churches, he expressed the hope that by God's blessing they might be found faithful to their high commission and hand down to those who should survive them, a noble heritage of sacred memoirs and solid work accomplished for the glory of God and the good of man."

"SUNDAYS IN YOHO."

MR. EDITOR,—Every member of the Synod of Montreal and Ottawa, and every member of the General Assembly will, I hope, make a point of reading "Sundays in Yoho" with a view to forming a true conception of the attitude of Professor Campbell to the great spiritual truths that lie at the foundation of Christian life. The book contains some of the addresses given by the professor on Sunday afternoons at his island home in Muskoka. It is well worth reading, having much of the fascination of the "Pilgrim's Progress." The

point, however, that I wish to emphasize is that those who are to sit in judgment on Prof. Campbell for the address which has occasioned so much alarm ought to make themselves acquainted with his deliberately published teaching in order that they may deal fairly with him. Before determining whether Prof. Campbell shall be excluded from the ministry of the church or not, it is surely only just and right to know what his teaching is on the great verities and not simply to look with a magnifying glass at one isolated and unfortunate utterance.

Yours, etc.,

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, 30th April, 1894.

FOREIGN Mission Committee of the church meets for business on May 22nd, at 11 a.m.

WE regret that pressure on our space this week compels us to omit any account of the closing exercises of Queen's University, which we shall make room for in our next issue.

REV. DR. COCHRANE, on behalf of the Home Mission Committee, announces that the payment of Augmentation claims for the past six months has been deferred until the end of April, in the hope that congregations or individual members of the Church would still make up the \$6,000 deficit, so that the claims may be paid in full. The Home Mission Funds have also a deficit of nearly \$12,000.

ON behalf of the Rev E. D. Millar, of Yarmouth, N. S., joint convener with Principal Caven, of the General Assembly's Committee on Systematic Beneficence, we would ask the attention of all concerned to the subjoined notice.

Will conveners in the several Presbyteries use diligence in making their reports as complete as possible, and forward on copy to my address as soon as possible. Reports transmitted through Synods will not reach me in time to be of any service. Use blanks provided for Presbyteries, and add any date available.

IN late news from Britain we notice that in the House of Commons, Mr. Roby, member for Lancashire, presented a bill providing for an eight hour working day for miners, and that the bill passed its second reading by 281 to 194. Not long ago it was agreed that in certain departments of Government work eight hours were to constitute a day's work and the same wage to be paid as when the time was from one to two hours longer. Although there are many kinds of work to which it would be impossible to apply the eight hour system, there appears to be no doubt but that this movement will extend. If this is found good for miners there are several other kinds of severe manual labor or unhealthy labor in which the workmen will demand the application of the eight hour a day law, and so it will spread. The immensely increased power of production in our day certainly suggests that, unless there is a correspondingly increased power of consumption, fewer hours of labor now should be fully equivalent to a greater number formerly. If the spare hours are wisely used by these hard toilers they should add very materially to their comfort and enjoyment in life of themselves and their families.

A MEETING was held in Philadelphia, on April 12th, at the rooms of the Presbyterian Historical Society, which it is believed will prove historic. At 10 a.m. the representative committees of eight of the Presbyterian and Reformed denominations of the United States, met to consider a plan of Federal Union which has been reported to their respective Supreme Judicatories at their Assemblies last year. The churches represented officially, were, the Presbyterian church in the United States of America, the Reformed Church in America, the Reformed Church in United States, the United Presbyterian Church, the Reformed Presbyterian Church (General Synod), the Reformed Presbyterian Church (Synod), the Cumberland Presbyterian Church, and the Associate Reformed Synod of the South. The deliberations were kindly and thorough, and after hours of careful consideration, the Plan, having been amended in minor matters, was unanimously approved, and ordered to be forwarded to the General Synods and Assemblies of the churches represented. The step thus taken is a momentous one, and if the Supreme Judicatories of the churches also approve the Plan, the churches in the United States holding to the Reformed faith and the Presbyterian polity will enter upon a new period in their history, a period, it is hoped, to be marked by great prosperity.

Ministers have you paid your rates? If not, pay up promptly and save interest.

Books and Magazines.

CAPE BRETON ILLUSTRATED: Historic, Picturesque and Descriptive. [By John M. Gow. Illustrated by James A. Stubbart. Toronto: William Briggs.

Cape Breton, one of the very oldest footholds of the European on this continent, has in recent years, after a long period of unmerited neglect, begun to receive that attention from historians, artists, and antiquarians that its position, its people, its picturesque scenery and its still more picturesque history justly entitle it to. The gravest fault we find in the book before us is its outward form, which would have done quite well for a slim, pictorial guide book, with a few sentences of descriptive letter-press; but this is a bulky volume of more than four hundred pages, the matter of which deserved a better and more attractive outer appearance. A page that is as broad as it is long is bad enough, but a page that is broader than it is long is intolerable except in certain special kinds of books. Externally, "Cape Breton Illustrated" looks like a somewhat unwieldy guide book, but it is really a bright, readable and extremely interesting history, down to the present time, of the little island on our Atlantic Coast, for the possession of which French and English so strenuously contended through many successive wars. Here and there, and indeed, too frequently, throughout the work, are evidences of hasty writing and careless revision; but on the whole the author may be congratulated on the easy, popular and attractive style in which he has told his story. The illustrations are numerous and fairly represent the scenic features of the island—features so strikingly beautiful that at all seasons of the year the artist may there find alluring subjects for brush and pencil. Cape Breton, after its cession to Britain, was largely settled by Scotch Highlanders, and we quote the following sketch of Highland hospitality, as a sample of the author's style:

"It is pleasant, as well as interesting, to note the survival of national characteristics which make for the good of the race. In Cape Breton, for example, you will find traces of primitive hospitality: people will treat you with that old-fashioned courtesy and hospitality for which we have to seek in patriarchal times. Because you are a stranger, they will take you in; and in some instances the Celtic matron will stand by your elbow while at table to see that you want for nothing, with an air of proud and disinterested kindness that is a special thing to see; and which produces in you, if you have any sympathy at all, a feeling of dignified gratitude. You may smile perhaps inwardly at this primitive behaviour of your hostess, but you come away from her house with an improved opinion of your kind. You begin to think what a man would be like were he not tormented with the thousand and one imps of modern civilization. The kindly and noble impulses of the human heart are fine things to see, no matter where we meet them. A real manly or womanly act is a precious performance. The Master said, 'A cup of cold water, given in the name of a disciple.' Kindness bestowed in the name of, and for the sake of, our common humanity partakes of the same spirit, and a genuine survival of this spirit you will find among the Highlanders of Cape Breton. Almost the first time we heard the Gaelic language was from the lips of a tall and commanding Highland woman, who stood thus at her table intent upon our wants. She was speaking in tones of command to her children, and they seemed to realize the fitness of the language as a medium of expressed authority, for they stepped around like soldiers in obedience to her imperative tone and gestures. And then she would address herself again to her tea-pot and her bread and butter, with all the kindness and dignity of the genuine *loaf-giver*, as they say that 'lady' originally meant. Dignity! Your modern society woman is merely a sibilating and minuetting lay figure beside one of these Gaelic matrons."

A COMPLETE DICTIONARY OF SYNONYMS AND AUTONYMS. By the Rt. Rev. Samuel Fallows A.M., D.D. New York, Chicago and Toronto: Fleming H. Revell Company.

This is a new, compact and handy edition of an exceedingly useful book, and one that will be especially serviceable to students, editors, and literary men generally. The appendix, which is a good half of the work, embraces Britishisms, Americanisms, colloquial phrases, a list of Homonyms and Homophonous words, a collection of classical and foreign phrases, abbreviations and contractions used in writing and printing and a great deal of other very useful matter.

The April number of the *Sanitarian* contains, as it usually does, articles on important subjects, coming within its range of topics. The first is entitled "Observations on the Diagnoses of Diphtheria, and Remarks Relative to State Sanitation." "Artificial Immunity" is a paper on an important subject by Henry Reed Hopkins, M.D., of Buffalo. Other articles are "Dangerous Occupations," "The Modern Rain-Bath" by William Paul Gerhurd, "Permauganate of Potassium as an Antidote for Morphine." Other important matter will be found by the professional in this magazine, besides many reviews of new books. The American News Company, New York.

Christian Endeavor in Cleveland is a manual containing a history of the Christian Endeavour movement in Cleveland, from its inception in 1886. It gives the fullest information possible about the Great International Convention to be held in Cleveland next July. It is illustrated with a large number of beautifully executed photographs of prominent Endeavourers, and public buildings of the city, and should be in the hands of at least those who expect to attend the convention. The proceeds of its sale are to be applied to the convention fund of \$15,000. F. M. Lewis, 237 St. Clair St., Cleveland, Ohio.

The "Strike at Shane," is No. 2 of the *Gold Mine* series, and a sequel to "Black Beauty," now so well known. It is published by the American Humane Society, and for the laudable object of promoting kindness in the treatment of dumb animals. A Boston gentleman, highly educated and influential, says of it: "It is the strangest and best written book of the kind I have ever read, and I wish it could be read by every boy and girl as well as man and woman in the land." Geo. T. Angell, 16 Milk St., Boston.