

the opinion that the Canadian people, as a whole, were not yet prepared for the enactment of a general prohibitory measure. In the delegation were two Senators, eight members of the House of Commons, sixty-six clergymen of various denominations and two ladies. The Provinces sending delegations were Prince Edward Island, two; New Brunswick, nine; Nova Scotia, twelve; Quebec, ninety-nine; and Ontario, 158.

The recent repeal of the Scott Act was not considered so much a matter for discouragement as an additional reason for greater and more energetic effort to work for the entire suppression of the liquor traffic by urging the adoption of prohibition. The Act received the emphatic endorsement of the Convention, and recommendations for its extension, and its adoption by the Dominion Parliament were made. Much satisfaction with the deliverances on the Temperance question by the Presbyterian General Assembly and the Methodist Conference was expressed.

The live question before the Convention was the course that ought to be pursued politically. The Third or Prohibition party movement had its zealous promoters, but they were in a hopeless minority. The general feeling is that much more effective work can be accomplished by prohibitionists retaining their present political affiliations. The Conservative and the Reformer can make their influence better felt in the respective camps to which they belong than by withdrawing and acting together in a party whose distinctive plank is prohibition. The action of the convention only brings out what many were previously convinced of, that it would be a difficult thing to detach even strong temperance men from the existing parties with which many of them have so long been associated. While the formation of a Third Party was emphatically discouraged, it does not follow that the Convention was indifferent to political action. Measures were taken to make such action more thorough and effective than ever. Until complete electoral organization is effected, which is to be pushed forward with all due diligence, an influential committee was appointed to act wherever good work can be done in supporting temperance candidates for municipal, legislative and parliamentary vacancies, and if need be of bringing out a reliable temperance man if neither of the parties place an acceptable candidate in the field. This is calculated to bring prohibition more immediately before the people than could be done by any other method. It will bring prohibition within the sphere of practical politics and have an excellent educative effect.

The Convention makes a recommendation to Christian pastors throughout the country to use every effort to organize temperance societies in their respective localities, a recommendation on which no doubt many will act. At the closing meeting which was largely attended by the ladies of Montreal, and at which eloquent addresses were delivered by several prominent leaders, the following summary of the Convention's work was read and unanimously adopted by a standing vote:

A demand for a government measure of immediate total prohibition, declaring the convention definitely opposed to compensation to the discarded liquor traffic.

Expressing appreciation of good results attained through the Scott Act, and calling on temperance people to stand by it.

Recommending the formation of law and order leagues to watch and supplement official enforcement of anti-liquor legislation.

Endorsing the principle of woman suffrage.

Approving measures of scientific temperance, instruction secured, and pleading for further extension of the same.

Providing a scheme for re-organization of the Dominion Alliance on a broader basis, so as to make it a federation of all temperance and religious organizations.

Laying out a unanimously adopted scheme of political action in a detailed report declaring for (1) united electoral action towards prohibition; (2) endorsing the Jamieson resolution of 1887, and calling for persistent Parliamentary action on the same line; (3) a definite plan to secure the nomination and election in different provinces and localities to at once organize for the carrying out of this electoral action policy.

THE meeting of the International Missionary Union of the United States and Canada is being held this year at Bridgeton, N. J. It opened on the 5th and will continue to the 15th inst. From fifty to seventy-five returned missionaries, of all the principal Protestant denominations, are expected to attend, and the meetings will have religious and practical interest enough to attract ministers and Church workers from great distances.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite is undoubtedly one of the best of the magazines specially designed for very young readers.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This magazine, which makes it appear weekly, places before its young readers in the most attractive form a great variety of instructive papers, stories and poems splendidly illustrated.

THE DOMINION ILLUSTRATED (Montreal: Desbarts) has made its appearance, and an excellent appearance it makes. The illustrations, produced by the photo-graveur process, are admirable specimens of art. If real merit can command success, then this new Canadian literary and artistic venture will have a splendid career.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The first of a series of papers by the editor on "Landmarks of History" appears in the July number of this varied and interesting Canadian monthly. Another series is begun by George J. Bond, B.A., on "Vagabond Vignettes," illustrative of life in the East. There is a third series begun in this number, "Round About England," all illustrated. Dr. Daniel Clark contributes a very interesting paper, "Half Hours in an Asylum." There are other papers of value by eminent contributors.

THE AMERICAN MAGAZINE. (New York: The American Magazine Publishing Co.)—The first paper in the July number is most attractive to all interested in fine art. It is devoted to a description of the "Walter's Collection," and is illustrated by fine engravings of several of the more noteworthy pictures in that collection. One of the features of the *American* is the variety and brevity of the contributions. There is fiction and poetry in profusion, and a number of excellent and readable papers, several of them finely illustrated. The cabinet also contains much that is valuable and useful.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The frontispiece of the July number of this attractive monthly is an excellent engraving of Sir Joshua Reynolds's portrait of Dr. Samuel Johnson, in the National Gallery. The second part of C. F. Gordon Cummings paper on "Pagodas, Aureoles and Umbrellas" is given. A short, racy paper on "William Hutton" will be read with interest. Other descriptive illustrated papers are "A Hampshire Hamlet," and "Coaching Days and Coaching Ways,"—the latter dealing trenchantly with Harrison Ainsworth's "Turpin's Ride to York." Professor Minto's serial novel, poetry and "Et Cetra," complete a capital number.

THE ATLANTIC MONTHLY. Boston: Houghton, Mifflin & Co.)—The high literary quality of the *Atlantic Monthly* is well maintained in the July number. The public has taken kindly to J. P. Quincy's rather weird story, "Miser Farrel's Bequest," which now reaches its closing chapter. Miss Harriet Waters Preston's article on "A Changing Order" goes far to prove that a woman can write upon a large historical topic in a manner thoroughly to be admired. One of the bright, short articles is entitled "A Browning Courtship." A practical theme is treated very intelligently by H. C. Marwin in his timely review of "The Telephone Cases." William H. Downes begins a series of papers on "Boston Painters and Paintings"; Bradford Torrey describes "A Green Mountain Corn Field"; and Lillie B. Chance Wyman contributes some thoughtful "Studies of Factory Life," which are most excellent readings. The charming story "Yone Santo," retains all the charm with which this unique narrative began. It was a happy thought of Mr. Aldrich's to run this novel of Japanese scenes along with "The Despot of Bromsedge Cove," by Charles Egbert Craddock. Dr. Holmes's new volume, Lea's "Medieval Inquisition," and Kinglake's "Crimea" are noticed at length in the book reviews; and the books of the month are epitomized in the brilliant manner which raises this regular department of the *Atlantic* into an invaluable feature. "Mr. Stevenson and Mr. James," "The Average Man's Verdict," and "The Science of Names" are among the bright skits given a lodgment in the "Contributors' Club."

THE MISSIONARY WORLD.

AT THE MISSIONARY CONFERENCE.

Miss Butler, of the Medical Missionary Association, felt she must say a word for the children, who had no representative there. If the children did not hear of that work in a way they could understand it was hopeless to try to excite their sympathy. She advocated simple plans of bringing this distant work to their notice, and especially the plan of providing suitable missionary literature, that would appeal to them, and not to them only, but also to older people.

Mrs. Mary Nind spoke from "a mother's standpoint." Her enthusiasm had been imbibed from her mother in England. Early led to Christ, and taught to give herself wholly to Him, she had never read a novel save "Uncle Tom;" but had read Baxter, Doddridge and Angell James. So she soon became a Christian. She was taught as a child not to spend money on candy or other "superfluities of naughtiness." In her home they were brought up plainly, and taught to save that they might give. She wanted them to teach their children that the great end of life was to glorify God and enjoy Him for ever, and not to bring up their daughters with the miserable idea that the great thing to do was to marry a man with lots of money. She wanted the children to be "living collections." She thanked God she had been brought up on the "Shorter Catechism"—"though, mind you," she added, to some ardent Presbyterian who cheered this, "I don't believe in predestination."

Dr. Schreiber said it was better to interest people in missions than to plague them for money, for when interested they would give. Nor should they refrain from taking up a work for want of funds, because God would see to it that the money came. In Germany they had not many rich men who were masters of their money. Rather the men were too often possessed by the money. In Germany they got most of their money from the poor people.

Dr. W. B. Derrick, of New York, a coloured speaker, said they needed missionaries who were adapted to the work. A large number of pastors in London and New York were not fitted to be missionaries. Christ should be the leader of all their efforts, and missionaries should go forth in His spirit. Missionaries sometimes went into the foreign field not remembering that all are equal before Christ, whether coloured or not. By their thus preaching one thing and practising another the kingdom of God failed to be advanced. Dr. Warden, of Montreal, described their method of collecting money in envelopes weekly, by which means more money was got than by any other plan. He said that missionary societies should publish the names of subscribers and amounts given, although some objected to that course. Good methods needed to be well worked.

Rev. F. T. Hamilton, of the British Syrian School, said their societies were put to unnecessary expense in having to send missionaries and deputations to churches. Ministers should make more missionary speeches and sermons themselves. There should be also missionary working-classes, at which the workers should have missionary information read to them while at work.

Principal Cairns spoke on missions and commerce. The divine idea of commerce, he said, was that it should minister to human wants, and it was theirs to see that it accomplished the divine end. Was it enough even to say that what they produced and sold, although it might minister to caprice and fashion, was at least innocent? Certainly there was no good or profitable end in the slave trade, or the opium trade, or the liquor traffic. The general principle which should regulate all commerce was, that our buying and selling should be done unto the glory of God. Commerce did not work in fields of charity, but in righteous dealing. There should be no unfair compact, no lying advertisements, no cheating. If they had been governed by this high morality, would heathen nations have been robbed and spoiled? Would they not in everything have remembered that the earth is the Lord's and the fulness thereof?

A missionary from Africa said it was the duty of missionary societies to spare the lives of their missionaries as much as possible, and that was why the Church of Scotland had determined to keep to the hills. But they were training native missionaries for the plains. These would be the true missionaries of the future. They were the men who would regenerate Africa. The Arab slavers were beginning to be afraid of the missionaries; and the speaker told a very moving story of rescue, and charged the Portuguese on the coast with being the real sources of the mischief, adding, in a low tone, that some British subjects were concerned in the evil?