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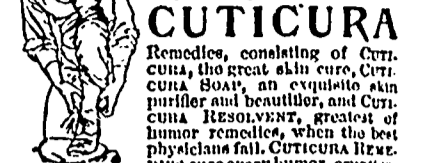
Let us break the sod in spring-time, And sow our scanty seed, Though we weep o'er vacant caskets,

And wait in patient need; Though we wait in dark, sad places, And plead one drop of rain, God is God of seed and harvest, And labour is not vain.

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THE CANADA PRESBYTERIAN.

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No. 26.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

NINE new languages have, during the past year, been added to the Bible Society's lists of editions of the Scriptures. It is significant that four of these belong to Africa; of the others one is for the West Indies, one for China, one for the New Hebrides and two for the Russian Empire.

THE *Chinese Recorder* says that the native Christians in Shanghai are proposing to organize themselves into an independent Chinese Church, and adds appropriately: "This is interesting and significant. It is but the beginning of a trend of thought and action that ere long will take on very large proportions. It may, however, be premature, and this first experiment should be carefully studied."

AT the Pan-Presbyterian Council, which meets in Toronto in September, there will be over one hundred delegates from Great Britain and sixty from America. There will be representatives from Austria, Belgium, Bohemia, Greece, France, Hungary, Italy and Spain. The subjects discussed will include "The Church in Relation to Social Problems" and "The Drift of Theological Thought and Biblical Criticism."

THE programme for Grimsby Park, the "Chautauqua of Canada," has been issued. It contains many attractions. Distinguished men from far and near are announced to preach and lecture in the course. There is to be a great gathering of the Ontario Farmers' Institute, at which the Dominion and Ontario Ministers of Agriculture and others are announced to speak. Though the larger number of preachers, lecturers and speakers are Methodists, there are several belonging to other denominations. The Rev. D. C. Hossack, M.A., Orangeville, and Rev. W. G. Wallace, B.D., of Bloor Street Church, Toronto, are the Presbyterian representatives.

AT the annual meeting of the Woman's Christian Temperance Union, held at Ottawa, encouraging reports from several portions of the country were received. Strong expression was given in speech and resolution to the desire of the Union for prohibition, the suppression of vice and immorality and warning against whatever tends to weaken the sense of moral obligation. Several members gave voice to the desire for the extension of the franchise to women. Protests were entered against Sunday labour and the publication of Sunday newspapers. It is evident that the women of Canada, as represented by the Woman's Christian Temperance Union, are on the side of moral progress. Next year's meeting is to be held in Winnipeg.

THE large, commodious and handsome High School building erected on Peel Street, Montreal, was formally opened last week. Prominent educationists took part in the opening ceremonies. Sir Daniel Wilson, being in Montreal at the time, was one of the speakers, and received a most cordial welcome. Principal Dawson, Principal MacVicar and others, clerical and lay, were among the speakers. Nearly all the Presbyterian ministers in the city were present, and all sections of the Protestant Church were well represented. Roman Catholic educationists also took part in the proceedings. It

is gratifying to see that the educational institutions of Montreal are keeping pace with the expansion which is so visible in the newer portions of this great Canadian city.

A CORRESPONDENT of the *British Weekly* writes: A pleasing and practical illustration of Psalm cxxxiii. I was given in Whitehaven on a recent Sunday, when the anniversary services in connection with High Street Presbyterian Church were held in the Congregational church. In response to the invitation of the deacons and congregation, Dr. Monro Gibson was the preacher. It was a grand sight to see the beautiful church crowded with eager, attentive listeners. Every denomination was well represented. The Congregational choir assisted with the singing. In the afternoon the schools connected with the Sabbath School Union assembled. Dr. Gibson expressed his great delight at witnessing such evidences of unity and brotherly kindness among the Churches.

ON the last evening of the Free Church Assembly the Rev. Professor Lindsay, Convener of the Foreign Mission Committee, stated that it might interest the Assembly to know that since the beginning of this Assembly he had received, either in actual money or in promises as good as money—chiefly for the volunteer student movement, partly for the movement for Indian village evangelization and partly for separate subjects named—the sum of no less than \$15,035. In this sum he was including only one sum of \$1,500, which had been promised yearly so long as the donor could give it, and only one sum of \$100, which had been promised annually for an indefinite number of years. He ventured to suggest whether they should not make this a year of self-denial, so as to lay on God's altar a great gift, say of \$5 per member for Foreign Mission work in their jubilee year. The Foreign Mission Committee was empowered to issue an appeal asking each member to give, as a thank-offering for the jubilee of the Church, the sum of \$5 to the funds of the Committee in connection with the large number of students offering themselves for Foreign Mission work.

THE ex-Moderator, the Rev. Dr. Brown, in his retiring address to the Irish General Assembly in Dublin, spoke of the fact that a venerable and once-esteemed gentleman had called them, the Protestants of Ulster, rogues and fools. He would not retort upon a fallen man with the use of such language; but he would say this, that if this gentleman would condescend to meet them at Philippi—to meet them at Belfast on the 17th of this month—they would demonstrate to him who were the rogues and who were the fools. The new Moderator, the Rev. Mr. M'Cheyne Edgar, of Dublin, in his opening address, deplored the fact that the Irish were not a thinking people, but, on the contrary, a people whose motto had been "follow the leaders," however unthinking these leaders themselves might be. Things would change, and they should welcome any sign which indicated the breaking down of clerical dictation. He ventured to affirm that clericalism will play itself out in Ireland, as it had done in other lands. It was now playing itself out; and now, therefore, was the time for the Presbyterian Church to prosecute her mission with enthusiasm. It is only fair to add that the expression attributed by Dr. Brown to Mr. Gladstone was distinctly repudiated by the venerable British statesman. To a number of Irish ministers addressed by him he said that if he had used such an expression he himself would have been the rogue and fool.

THE officers of the Toronto Fresh Air Fund have issued in neat form and with commendable brevity their Fourth Annual report. The laudable work in which they are engaged will be understood from the following extract: The Society does not wish to make a personal solicitation for funds. Hitherto that has not been necessary, and it is to be earnestly hoped that it never will be necessary. All are asked to send their offerings to either the trea-

surer or the secretary. This fund is intended only for boys under ten, girls under twelve and mothers who, having their children at the picnic, are thus relieved from home cares and can also go. The outings are not intended for others, and rigid rules will be made and enforced as far as possible to limit the trips to the classes intended to be benefited. The fund is in no sense a grown people's benefit fund, and those who kindly aid the work are requested to let the secretary know of any case in which the rules are broken or the fund imposed upon. A fair calculation shows that there were close on 9,000 excursionists last year. That, of course, includes many who had two and three trips, and we trust that no one was missed who should have gone. These went to the Island, Victoria and Lorne Parks and for afternoon sails on the lake. The hunger of this vast crowd was appeased by 15,000 lunches, and thirst by 800 gallons of milk. The excursions were not begun until school holidays commenced and ended with the holidays, thus not interfering with school attendance. All communications should be addressed to the secretary, Mr. J. Hurst Coleman, at 32 Church Street, and for greater convenience the secretary will also receive subscriptions, which will be acknowledged by individual receipts by him on behalf of the treasurer.

THE Fourth Commencement of the College for Women of Western Reserve University, Cleveland, O., occurred Wednesday, June 15. The baccalaureate was delivered by President Thwing Sunday evening, June 12. His text was 1 Samuel xvii. 40: "And he took his staff in his hand and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand." The following is a brief synopsis of his sermon: The stones represent compact force. Compactness promotes power. Crowd Lake Erie between narrow banks, and you have Niagara. The temptation of the American woman is to the dissipation of force. The American woman of 1892 does, more things well than any other member of the human family; but for this simple reason we seldom find her doing certain things best. The college is not to give us women who can do more things well, but women who can do fewer things better—best. But force is not beauty, grace; and woman is the minister to life's beauty, grace. David chose smooth stones. Force is more opposed to beauty than the swiftness of the flight of the stars is opposed to their shining, or the strength of the elms is opposed to the festoons of their branches. And yet David did not choose smooth stones because of their beauty. Rather he chose smooth stones, for smooth stones are more sure of hitting the mark. The college is not an end, but a means. David had only one giant to kill, and one stone properly used would do the killing, but David took five stones. He had force in reserve. This force is not to be great knowledge. Force lies in the man—in the woman. The college is to give staying powers. But the forth-going hero took not only his sling and his stones, but also his staff. Whatever weapons may be carried for overcoming the giants of life, the staff of God's personal help must ever be taken. Let the sling and the stone of your own power ever conquer for the right and truth. Let the staff of the divine blessing be your help all the way of your pilgrimage. The Commencement Address of Wednesday, June 15, was delivered by ex-President Haydn, to whose zeal the College for Women mainly owes its existence. In the evening a reception was given at the house of Mrs. Amasa Stone, on Euclid Avenue, to whose family Western Reserve University is indebted for gifts of nearly a million dollars. The College for Women of Western Reserve University has had a surprising growth. Established only four years ago without endowment, occupying hired quarters and dependent to a great extent upon the voluntary assistance of the Adelbert College faculty for its instruction, it now has a faculty of eighteen members, besides two non-resident lecturers, and the instructors in physical culture and music, two buildings just completed at a cost of \$90,000, and an endowment of over a quarter of a million dollars.

Our Contributors.

WORK, BUT BLOW NO HORN.

BY KNOXIAN.

The Assembly meeting closed a peaceful and prosperous Church year. Fair progress has been made on most lines and more than fair on some. Dr. Gray, the delegate from the Old Kirk, and a splendid specimen of the Scotch minister he is, told the Assembly that he was perfectly astonished at the progress made by the Church since the Union of '75. Our Home Mission field seemed to bewilder him, and well it might. A man who has spent all his days on the tight little island called Great Britain, or on the neighbouring island called Ireland, can hardly realize what is meant by a mission field four thousand miles long.

The meeting of the Pan-Presbyterian Council is near. No doubt the visitors will tell us we are a great Church, making astonishing progress, etc., etc. Knowing that colonists have a weakness for saying to European dignitaries, "What do you think of us," in a tone that means "praise us a little," some of the continental divines may be tempted to give us a little ecclesiastical taffy. If they do, some of us will be sure to blow our horn. Now, while there is much to be thankful for, there is positively nothing to blow about. It is quite true that the Church is making progress, but not as much as it ought to make. Substantial work is being done, but considering the number of workers and their opportunities, much more might be done. Progress is a relative term, and we are strongly of the opinion that the old settlers who started new congregations in the woods, and built churches with their own hands, made, in proportion to their means and opportunities, just as much progress as the Church is making now. Possibly they made more.

Home Mission work ought to be our forte. If there is just one thing this Church ought to do supremely well that one thing is Home Mission work. Why? Because we have been doing it from the beginning and have it right under our own eye all the time. Now, does the Church do any more Home Mission work in proportion to its means and opportunities or do it any better than it did years ago? Of course there is more work done, but there are more men and more money to do it, and the men can get at their work now much easier than they could in the early days. The Northern Railway was built to Barrie in '51, if we rightly remember, and the Great Western to London in '53. Prior to these dates every minister and Home Missionary in Ontario had to travel to his work by stage, or on horseback, or on foot, or any other way he could. Long after these dates no railway ran near many of our mission fields. The first missionary to Red River travelled in an ox cart from St. Paul. We don't know how Dr. Bryce travelled to Fort Garry in '71, but we know he did not get there by rail. How is it now? From Metis to the Pacific a Home Mission worker can get fairly near his field by rail or boat. Of course there are exceptional cases, but the general fact is that it is comparatively easy now to get to any of our Home fields.

Now look at the supply of workers. Twenty or thirty years ago it was almost impossible to get a sufficient number of preachers in summer, and nobody thought of getting them in winter. We well remember when the Conveners used to come to Knox College days before the session closed and hunt up men for their fields. Dr. A. D. McDonald was the representative Home Mission man for Huron and Bruce in those days, and what he did not know about the art of getting good students was not worth knowing. Now the supply is quite equal to the demand every spring.

Dr. Cochrane wound up his capital Home Mission speech in the Assembly by a fine peroration on the total sum given for Home Missions in the Western Section—\$112,000. Being a business man, a man of affairs, the eloquent Doctor was careful not to say that the total was *proportionately* larger than the total given the first or any other year that he was Convener. Dr. Cochrane is not lacking in courage, but we venture to say that he has not nerve enough to undertake to show that our giving even for Home Mission work is increasing any faster than our wealth and members. We strongly incline to the opinion that he would say the total given is certainly larger, but the number of givers is also larger and the purse from which the gifts come is larger, too.

The average graduate of our theological halls ought to be at least seventy-five per cent. better than the average graduate of twenty-five or thirty years ago. Why? Because he has better opportunities. During these years the entire educational machinery of the country has been improved. Compare the public and high schools and universities of to-day with these institutions as they existed a quarter of a century ago and one can easily see the reason why.

Years ago we gently hinted that anybody with a weakness for comparisons might have this corner of THE PRESBYTERIAN to show that our people have grown in liberality in the matter of church building. The point was that the old log or frame church built by our fathers represented proportionately more money, more self-denial, more self-sacrifice, than is represented by the best Church in any of our cities. The hint was not taken. It never will be taken by any man of sense because every man of sense knows that the early settlers had to exert themselves much more to provide places of worship than we exert ourselves now. Many of them worked with their own hands, and paid their last dollar, when

dollars were few, and they succeeded so admirably that in some cases their sons have not spent a dollar in church building for thirty years.

There is grave reason to doubt whether any considerable advance has been made in the matter of stipends. The totals are larger in many cases, but that proves nothing. There are more people to pay and more money to pay with. Instances might easily be given in which both people and money have increased, but the stipend has remained the same.

The root question is not, is the Church making progress, but is the Church making *proportionate* progress? Increased totals do not answer that question. Some of the totals are not specially encouraging. In ten years the number of Presbyterians in the Maritime Provinces decreased 6548. So the census enumerators say. The financial report shows that the total sum raised last year is not much, if anything, larger than the total raised in '89. Looking over the Church as a whole, there is little to discourage, much to encourage, and much to be thankful for.

Moral.—Do your duty, but blow no horn.

GENERAL ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH.

BY PROF. F. R. BEATTIE, OF COLUMBIA SEMINARY.

A short account of the proceedings of the General Assembly of the Presbyterian Church, South, for the current year may be of interest to some of your readers, and this article is written to give Presbyterians in Canada some information in regard to what the Southern branch of Presbyterianism is doing to advance the interests of Christ's kingdom in the earth.

The Assembly of 1892 met at Hot Springs, Arkansas, a point further west than ever before visited by the Assembly. Hot Springs is a short distance south-west of Little Rock, and is noted as a watering place and health resort. There are many mineral springs there, and splendid accommodation for visitors who wish the benefit of the waters.

The Assembly convened at 11 a. m. on Thursday, the 19th of May, and in the absence of Dr. H. C. Dubose in China, the Moderator of last year, the opening sermon was preached by Dr. T. D. Witherspoon, of Kentucky. The Court continued in session till Saturday, May 28, and considered many important matters. There was an excellent spirit prevailing in the Assembly, and almost every day a sermon was preached. The people of Hot Springs entertained the Assembly most hospitably, and the arrangements were all excellent.

There were about one hundred and sixty members present. Compared with the Canadian Assembly, this seems a small number, but it is to be remembered that the principle of representation is different. Instead of one in four, as in Canada, it is one in twenty-four. A Presbytery, therefore, with twenty-four, or fewer, ministers on its roll sends one minister and one ruling elder. There are in all seventy-three Presbyteries, and only about one-third of these are entitled to send more than one minister and one elder. This matter of representation is a difficult one to determine wisely. A very large body, such as the Canadian Assembly, with its one-fourth representation, or such as the Assembly of the Northern Church, with the same representation as the South—one in twenty-four—is expensive, and rather unwieldy as a deliberative body. On the other hand, the stimulus received by the attendance upon the Assembly is limited to a few, when the representation is small, and some perhaps serve the Church many years and never are sent to the Assembly at all. Perhaps in a Church the size of the Canadian or Southern Churches—and they are almost the same in strength—about one in twelve would be the best representation to have for all purposes.

Dr. S. A. King, of Texas, a pioneer in mission work in that great and growing State, was made Moderator, and Dr. J. R. Wilson, the veteran stated Clerk, was at his post, and the Assembly was soon ready for business.

In general, the condition of the Church and the state of the various branches of her work were found full of encouragement. A year of peaceful, diligent work had been passed, and there were marks of advance in every department of the field. The following are some of the matters which received attention by the Assembly:—

At an early stage the work of the Seaman's Bethel at New Orleans, the interests of the American Tract Society and the work of the Bible Society received attention, and were commended by the Assembly.

The reports of Theological Seminaries, including that of Tuscaloosa Institute, a theological school for training coloured ministers, were found to be such as to show increased prosperity in this branch of the Church's work. The two regular seminaries which reported to the Assembly were Union, Va., and Columbia, S.C. Both show an increasing attendance of students, and are adding to their teaching staff and equipment. Theological work in connection with college work is done at other points: Clarksville, Tenn., Richmond, Ky., Batesville, Ark., and Austin, Texas. The Assembly directed that these schools should all report regularly to the General Assembly. This seems eminently proper, as it gives the Assembly an oversight of all the work in this field, and places all theological schools in the same relation to the Church and General Assembly.

The report on Foreign Missions was excellent. The contributions for the year were about \$130,000, an increase of \$17,000 over last, or any former, year. Several missionaries

have died during the year, but twenty-two have been sent out, and others are under appointment to go very soon. Over one hundred missionaries, besides native helpers, are employed, and the work is constantly enlarging. The headquarters of the Foreign-Mission Committee are at Nashville, Tenn., and Dr. Houston is the secretary in charge there.

The Home Mission report indicated progress. Nearly \$100,000 was raised for this purpose, as reported to the Assembly. This does not fully represent what is done by the Church, because many Presbyteries do not send all their contributions to the Assembly's Committee, but keep the larger part to be expended on work within their own bounds. On this account there are two plans pursued—one by the Assembly and the other by Presbyteries—and entire co-operation with the Assembly's Committee does not obtain. The entire amount expended on Home Mission work in both ways must be at least \$150,000. The headquarters of this work are at Atlanta, Ga., and it is in charge of Dr. Craig as secretary. The field is wide and needy, and men are urgently required to enter on the work. The advance of the South, and its increase in population everywhere, lays a great responsibility on the Church to overtake the destitution.

Earnest attention was given to the interests of the coloured people, of whom there are over 7,000,000 in the Southern States. Rev. A. L. Phillips is in charge of this work, and is pushing it with energy in various ways. The Assembly calls for \$20,000 for this work, and a plan to establish a separate Synod of the Presbyteries of coloured people, under the care and aid of the Assembly, is under consideration, with good prospects of solving the serious difficulties connected with this subject. The committee having this work in hand is located at Birmingham, Alabama.

The question of the education of candidates for the ministry, and of the requirements of licensure, was debated at great length. The main points discussed were the plan of giving financial aid to students and the time and conditions of licensure. These questions were fully discussed, but no substantial change was made. For education the Assembly calls for \$30,000, which gives each candidate about \$100 a year to aid him in preparation. Licensure, if desired, may be obtained after two years in seminary. Memphis, Tenn., is the location of the committee in charge of this subject, and Dr. Richardson is secretary.

The work of the Committee on Publication was considered. Dr. Hazen has charge of this work, and the Publishing House is situated at Richmond, Va. During recent years this branch of the Church's work has been very prosperous. A Book Room, a Publishing House and Colportage work are conducted by this committee, and the whole undertaking is a real service to the Church. Books, Sunday School Helps and Papers are published, a large stock of books are kept on sale, and the assets are now nearly \$100,000 and increasing.

Various other matters were considered, but they can only be named. The directory of worship was remitted to a committee to report to next Assembly. Strong resolutions were passed regarding the Sabbath; the matter of communion wine was discussed; only one judicial case came up, and was soon settled; a committee was appointed to consider the Church Hymn-Book; commissioners were appointed to attend the meeting of the Alliance in Toronto in September, and the next meeting was appointed to be held in Macon, Ga., at the usual time in May, 1893.

From the reports which had come to hand, indicating the condition of the Church and her work, there are many reasons for gratitude to the Head of the Church, who alone can give real prosperity, and for encouragement to increased zeal and liberality in seeking to advance the Master's work. May the Lord give peace and prosperity to our Zion for the years to come.

Columbia, S.C.

DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

XII.—COUVA: TRINIDAD: ST. JOSEPH.

Leaving Princes Town by train we proceeded westward, through the hilly country of Victoria, till we connect with the main line from Port-of-Spain to San Fernando, when we travel northward to visit our mission stations in division called St. George, and inland from Port-of-Spain. To do this, we must needs go through Caroni. Towards the south of this central division is the straggling town of Couva, an Indian settlement, on a stream of that name. We see, as we pass, the church where our new missionary, Mr. Coffin, officiates, with the school as usual adjoining. Beautiful high hills rise behind the village, on the summit of the highest of which is a Roman church, whose principal ornament within is a life-sized negress virgin with a negro child in her arms. The priest is not particularly proud of it, though like his clan not very careful about facts in such matters; but it was a gift and he must not show his dislike of it. Besides the idea is by no means novel, for answering the description in Canticles, "I am black but comely." There were many black images of the Virgin in the churches of Spain and Italy more than a thousand years ago. Mr. Coffin's diocese is large, and he has made an excellent beginning, and a good impression on his fellow-ministers. We regretted to be so near him and yet not see him. He has a communion roll of nearly sixty, and eight schools in different localities where nearly 400 children are receiving a Christian education, and

where also divine worship is steadily conducted on the Lord's Day.

There is considerable bustle at the station and an interesting crowd of people. There are three Chinese with hats like umbrellas, long, platted ones, wide-sleeved jackets, and trousers as wide, and thick-soled boots turned up at the points. There is a comely mulatto in deepest mourning, even the rings in her ears and on her fingers being covered with crape. There is a negress with a bright yellow handkerchief tied around her head, on the top of which is poised a wooden tray with ginger-bread cakes and comfits. There are coolies in different garbs, more or less dressed according to their caste, and coolie women in their different coloured costumes, adding greatly to the picturesqueness of the scene. There are four nuns in black apparel, and two priests with broad-brimmed beaver hats, long flowing cassocks and silver crucifixes on their breast—as a shadow on the picture. And over there, a little way from the platform, and out of the crowd, is an old negress gathering up the remnants of a tree that has been cut down, and breaking the branches, thick as a man's wrist, not across the knee as is done elsewhere, but across her skull. The guard whistles, not the bell on the engine rings as in Canada; there is a rush from the platform, and in a moment we are off.

We are now out of Caroni and into the division of St. George, having landed far into the afternoon at the junction of St. Joseph. All along the line, wherever a hamlet appeared, we observed that the principal feature was the unmistakable Presbyterian Church-school. Every point had been seized. We possessed the land of Caroni as we possessed the lands of Victoria and Oropuche. This little town of St. Joseph was the earliest settlement in Trinidad, being founded by the Spanish in 1577, and was for a long time the chief town of the island. It is a quaint little place, standing on an eminence at the mouth of St. Joseph's River, and the entrance of Maraccas valley. It has a population of nearly 900, mostly Spanish. The street is winding and steep and leads to a wide open space, one-half of which is the market and the other is a graveyard, with a handsome and ancient Roman Church in the centre. Magnificent trees, of enormous girth and wide-spreading boughs, evidently centuries old, are everywhere. It is sweetly pretty and very inviting, but we are not going to tarry, as we have a drive of seven miles into the country and up-hill all the way, and night will be down upon us before we arrive at our destination. But what a lovely drive! winding through shady woods and sunny glades, fording the river continually crossing our path, now as a wide brawling stream, and then as a quiet lake, half buried with fern and palm, and again as a rushing tide. At every turn there are sudden peeps of beautiful sylvan scenes, while the sombre-clad hills are ever before us, rising peak upon peak to the height of 3,000 feet above the level of the sea. But before the eye is satisfied with seeing, darkness comes down, almost at once, deeper, deeper, totally dense and black, until a perfect midnight envelops the land. By faith we travel, faith in the driver and horses at least, now rushing down the hills and plunging through the river, now slowly climbing the invisible steps, then quickly dashing along the levels and sharply turning the constant corners, till at last, almost before we are aware, we are landed at an open door, bright lights within and cheery voices without bidding us in unsophisticated Scotch a hearty welcome.

ORTINOLA.

At five in the morning we are up and out to see whither blindfolded we have come, but who can describe the scene of beauty and grandeur that surrounds! We are down in the centre of a lovely valley, green as the Emerald Isle, and dotted with beautiful trees, like an ancient park, with a complete amphitheatre of hills upon hills rising into mountains, and clad almost to their rocky summits with sable forest, lit up with large tracts of brilliant colouring that no power of artist could possibly pourtray. The place is Ortinola, a cocoa grove, belonging to Sir Charles Tennant of Scotland. The river is a few yards from the house, roaring as it rushes through the torn rocks, and receiving from all directions mountain runnels clear as crystal and fresh from the clouds. We plunge into the woods; through the valleys and up the hillsides, there are beaten paths everywhere; there are undergrowths nowhere. All the trees are planted at regular intervals, and every tree is a picture, and all the trees make a fairy scene. Right out of the bark of the trunks and boughs springs the fruit, like fungi at first, then developing into pods that swell to the size of thick, short cucumbers, ribbed and of every colour, on some trees orange, on others pink, on others ruby, cream and crimson, and strawberry, and purple, each containing in a pulpy substance like that of a water-melon, compact rows of beans to the number of thirty or forty. All the year round the trees are in leaf, blossoming and bearing, and high over all the green foliage and bright-coloured fruit is the sheltering Bois Immortelles, "the mother of the cocoa," in a flame of scarlet. Hundreds of coolies are busy at work, ripping open the husks, freeing the beans from the pulp and placing them in baskets. Out under the sun they are spread for days on wooden or copper trays, frequently turned, covered from the dews at nights until, when perfectly dried, they are ready for the mill. They are then ground between hot rollers and sweetened, when cocoa is the result; or the beans being freed from their husks are beaten into pieces, when they are called cocoa-nibs; or the beans may be crushed into a paste, mixed with sugar and seasoned, when it is called chocolate, derived from *chocollatt*, the name given to the cocoa by the Mexicans. Linnæus, the famous botanist, called it

Theobroma Cacao—the food of the gods. It certainly is a most valuable article of diet from its nutritious properties, and if there are any who do not care for it as a beverage, who turns away from it as a comfit?

TUNAPUNA.

Gladly would we take you on our charming excursion to Maraccas Falls, or through the romantic ravines that run everywhere, in and out among the wooded hills, or up St. Tucutche, the loftiest mountain in the island, 3,012 feet above the level of the sea, but we must yield no longer to the temptation of lingering, but hurry to a close. The next railway station eastward from St. Joseph is Tunapuna, where Dr. Morton, the pioneer missionary to the coolies in Trinidad, has his headquarters. Comparatively new, the place has grown into quite a town and is still rapidly growing. In a very central and beautifully-wooded portion, like a large orchard, stand the church and manse and school on a site which is the gift of the devoted and generous missionary. The whole space is surrounded with a hedge five or six feet high of scarlet hibiscus all in a blaze of blossom and presenting to a stranger's eye a most gorgeous appearance. The church is a small and simple structure, scrupulously clean; the manse is an airy, comfortable house, with magnificent views from the verandah and windows; the school is of the usual style, an oblong, with shutters on both sides that, opening upward, are a protection from the heat. The grounds are beautifully kept; the garden is well stocked with fruit trees and all kinds of tropical vegetables; and the aspect of the whole is that of a gentleman's residence, the aspect that every manse ought to have. To the north is a charming range of hills, over which we would have given much to roam at leisure, while to the south is a wide prospect of park-like scenery. From this as a centre go forth the unwearied efforts of missionary and catechists for the conversion of the surrounding heathen. Nor have these efforts been fruitless. The little Church has a membership of fifty or so; the school is attended by about fifty boys and girls; and in countless ways the elevating influence of the Gospel is perceived. Besides these in the town, there are thirteen schools up and down the neighbourhood, in which nearly 800 children are receiving a Christian education. The largest of these schools is at Tacarigua, the average attendance at which is 120. Miss Blackadder, a lady of acknowledged managing powers, is in charge, and the inspector's reports bear witness to the excellence and thoroughness of her work.

We have run through our mission field in Trinidad—run, but with open eyes and ears, and we are more than satisfied, we are proud of it, and thankful to God. We venture to say that so long as Dr. Morton and Mr. Grant are where they are, the work will keep pace with the growth of the coolie population, and the Presbyterian Church in the island will be powerful and respected. What folly, we would say, were it the action of a few individuals, and not the action of the General Assembly, to endeavour to remove from his post a man like Dr. Morton, eminently adapted for, and successful beyond the knowledge of many in the work that the Head of the Church has manifestly given him to do, to a sphere of duty as unlike that in which he has proved an adept as the snow of Canada is to the sun of Trinidad. His prompt declination of the proffered office was evidence, if any were needed, of his clear and quick perception of duty. May no change come till the last, and may that, for the sake of many, be still far off.

ARONCA.

A few miles further on from Tacarigua, a struggling collection of coolie clay-huts, is a little hamlet prettily situated in a shady grove, and called Aronca. For just fifty years, for the jubilee was celebrated last month with much enthusiasm, a congregation has been maintained by the United Presbyterian Church of Scotland. A pretty church, with grave-yard adjoining, a comfortable manse literally covered with flowers, a large garden beautifully kept, and a plantation of orange and mango and all kinds of tropical fruit trees, situated on the crest of a gentle slope, give the appearance of a complete ecclesiastical organization. For many years, and with much success, the present incumbent, the Rev. Mr. Dickson, has been giving the best of his life. It was a joy to meet with him, to feel the warm beat of his heart and perceive the intense sincerity of his spirit. Time has not dampened his ardour, nor difficulties and manifold discouragements dimmed his hopes. It was through the efforts and generosity of Grey Friars congregation in Port-of-Spain in connection with the United Presbyterian Church, that Aronca had the means of grace provided for it. According to principles, at that time sacredly adhered to, the land which the Government offered as a gift was accepted only as a purchase, and all these years till now an annual Government grant of money for religious purposes has been persistently declined. No less a sum than \$3,000 per annum is rejected by the Presbyterian Church in Trinidad simply because it is a grant from Government. The Roman Catholics and Anglicans thankfully receive their larger shares, and with a chuckle divide the Presbyterian portion between them. Seeing neither heavenly nor earthly wisdom in such a policy we denounced it, and were pleased to discover that no one wished to defend it. Fancy the Presbyterian Church giving every year for all these years back \$3,000 for the endowment of popery and High Anglicanism in Trinidad, and this on principle—for conscience sake! Poor dear Mr. Dickson will have no difficulty in using the portion that falleth to him, and we hope that he will quickly have the chance of enjoying it, assured as we are

that while so doing he will suffer nothing from qualms of conscience.

Most gladly would we go further in our wanderings, but we have reached our goal, and have now only to retrace our steps. A few more delightful days in Port-of-Spain, and regretfully we take farewell of our warm-hearted host and charming Cicerone throughout, the Rev. Alexander Ramsay, of Free St. Anns, and of enchanting Trinidad, with memories that can never be effaced.

GRENADA.

A night on the deep and we are at Grenada, the aroma of whose spices, though it abounds in spices, we are not so quick to perceive on entering the harbour as was imaginative Mr. Froude. St. George, the chief town, is a city set on a hill that cannot be hid, while at the same time it runs down to the shingly beach. The streets speed straight as an arrow from the shore to the hills, with narrow winding alleys intersecting everywhere. Next to the grim fortress on a rocky promontory, commanding on the left the excellent harbour and on the right the town, the principal feature is the Scottish church. Built on a precipitous cliff, it throws its massive tower, with pinnacles and parapets, high up against the richly-wooded background, and from the sea looks strength and beauty combined. The clock on every side gives time to all the movements of the busy citizens, and its deep-toned bells call up the leading members of the community to public worship after the manner of Scottish worthies. The interior is simple and neat, whitewashed walls and clouded windows and tiled isles. The pews and pulpit are of cedar, a sounding board hanging over the laithe surmounted by a dove with outspread wings and the olive leaf in its mouth, the symbol of the Gospel of hope, so often familiar where no other symbols are tolerated. On each side of the pulpit is a marble tablet, one to the memory of a good physician, and the other to a promising student who died at Edinburgh. What a hold that simple holy shrine takes of one's heart! No wonder! It is the only representative of the Scottish church in the whole West Indies, barring Jamaica. Yea, more! it is the only Presbyterian church in the West Indies outside Jamaica and Trinidad. One could not but feel, as island after island was visited from St. Croix downward through Leewards and Windwards, and Scotchmen were found in them all, occupying prominent positions, yet without the protecting arms and guiding voice of the Scottish Church that that Church, always dear to a true Scotchman and dearer when he is furth the country, has been very sadly lacking in the discharge of duty, and has suffered incalculable loss. Everywhere one may worship as a papist, almost everywhere as an Anglican, a Methodist or Moravian, but not as a Presbyterian. Once there was a church in Antigua on a valuable site, and once there was a prosperous church on the island of St. Vincent. To-day they are silent as the Seven Churches of Asia. Yea! even in this Church of St. Andrew in Grenada the voice of praise and prayer was hushed for fifteen years. With what results? Like the descendants of Scottish soldiers utterly neglected on the banks of the St. Lawrence, now speaking a foreign tongue and embracing the alien faith, the sons of Scotland throughout these islands are in large numbers united in marriage with Roman Catholic women, and their children, both boys and girls, are, according to priestly contract, brought up in the popish communion, and no man careth. Greeting the leader of a squad of workmen, we discovered his country by his accent, and learnt that he hailed from the sweet parish of Torthorwald, in southern Scotland, was married to a Spaniard, was the father of seven children, and that all were Roman Catholics. "What," we said, "a boy from Torthorwald, baptized and brought up by the highly-cultured and truly godly Mr. Duncan, become the head of a popish household!" The man blushed, and there was manifestly sadness in his face, as there was truly sadness in our hearts. This was in Trinidad, but similar cases and sadder still were found everywhere. It is not enough to send missionaries to preach in Hindi. The Church, as a fully-equipped organization, should be visible everywhere, and the day has long since come when the Presbyterian Church in the West Indies should have stood forth as the independent daughter of her mother, with her finger on every island and her influence over every home. The Rev. Mr. Rae in Grenada is not only faithfully ministering to his countrymen on the island, his proper work, but he has voluntarily commenced operations among the coolies, and deserves well of the Church. Our stay with him was far too brief to see anything beyond the church and manse, but to meet with him was a real pleasure. A passing glimpse of St. Kitts, St. Eustatius, rocky Saba, St. Martins and the light of lonely Sambrero, then the vast solitary main, at first without a ripple, without a shadow, then gently moved by favouring breeze and we are home.

THE END.

THE PITTSBURGH UNITED PRESBYTERIAN SAYS: Dr. Ashbel Green has said: "Probably a hundred, perhaps a thousand, converts have, in every age, been made by the ear, for one that has been made by the eye. In the matter of edification, after conversion, the proportion may have been less, but I believe it has always been great, in favour of hearing beyond that of reading." We are quite safe in saying that a very large proportion of converts from the world, at least, is made by the hearing rather than the reading of the Word. Unconverted men, who would not think of reading the Bible or a religious book, will attend public worship and hear the Word read and preached. But it is the public service in which the Bible is read and Bible truth preached that makes converts.

Pastor and People.

THY WILL, NOT MINE.

If it were mine to choose in life a place,
Dear Lord, 'twould be
A quiet corner where, like dew, Thy grace
Might fall on me;
Not in the ranks of those who glory win
In battle's front;
The tumult and the strife, the deafening din
Of war's fierce brunt;
Not in the crowded mart of pomp and show,
'Midst life's unrest—
But in the valley where cool waters flow
Serenely blest.
Where day by day my life might, like the flowers,
Thy love unfold—
Which turn to Thee in sunshine or in showers
Their hearts of gold,
Decked as the spotless lilies of the field
In beauty fair;
Like them my joyful worship to Thee yield
With naught of care.
But, Lord, Thou knowest best Thy children's need,
And Thou alone
Their steps can guide, and onward safely lead
O'er paths unknown.
The place Thou givest me, then help me fill,
I dare not choose—
Content from day to day in Thy blest will
Mine own to lose.

—Margaret Dooris.

RECOLLECTIONS OF THE LATE REV. DR. DONALD FRASER'S LIFE IN CANADA.

BY A CANADIAN CO-PRESBYTER.

The following admirable and appreciative paper on the late Dr. Donald Fraser, from the pen of Rev. Dr. R. F. Burns, late of Fort Massey Church, Halifax, N. S., appeared in a recent number of the *British Weekly*:

Arriving in England from Canada on the eve of another annual session of the English Presbyterian Synod, it is natural that I should miss much one who was wont to be its most prominent personality. The retiring Moderator (Dr. Monro Gibson, himself, like the lamented deceased, one of my most cherished Canadian co-presbyters) voiced the universal sentiment in terms so tender and true.

The erect, elegant form, with its coronal of snow, the mobile, manly face, the "touch of the vanished hand," the tones "of the voice that is still," come vividly up. With me memory is busy.

The first occasion of our meeting was in May, 1845, when we greeted him in Montreal on our arrival there in the good ship *Erromango* from Greenock, both of us lads, for we were born in the same year, he in January, I in December, 1826. The Free Church had been cradled at Kingston, Ontario, in July, 1844, fourteen months after the Disruption in Scotland. Donald Fraser (as we used then, and long after, to call him), with his elder brother Alexander, were the most active members of the Lay Committee at Montreal that did so much to advance the interests of the infant Church, Donald serving as the energetic and enthusiastic secretary, and displaying not a few of those qualities which made him subsequently a "master in Israel." He was then deacon and choir leader in the primitive wooden tabernacle which preceded "the Free Church, Cote Street," of which he was afterwards pastor over seven years (1851-8), as the writer was for five years (1870-5). When I first knew him he was in business, a member of the firm of Douglas, Fraser & Co. It was soon manifest that that was not to be his life work, though his mercantile experience served him good purpose in many ways. Within three years we met him at Kingston, some time after our pastoral settlement there, on his way to Knox College, Toronto, to enter on his theological studies, and resolutely bent on the pursuit of that "the merchandise of which was better than the merchandise of silver, and the gain thereof than pure gold."

During the interval I had formed a most pleasant and profitable intimacy with his most worthy father, formerly Provost of Inverness, who had removed to Canada as overseer of a leading land company, but who was then manager of the Bank of Montreal in London, C. W.

During May and Sept., 1846, when labouring in what was then our western mission field, I was privileged to sojourn for a season under the hospital roof of John Fraser. He was one of several elect elders with whom our Church was then blessed. Of noble physique, of sunny countenance, of benignant manners, the very soul of courtesy and hospitality, it was truly a joy to meet him, and more than worth coming all the weary way to that "city of the wood" to hear him lead and "line" the Gaelic Psalms, and give one of his rich and racy expositions. In his stately, courteous bearing, Gaelic brilliancy, refined manners and suggestive sayings, Donald had reproduced in him not a little of his honoured father—a "worthy son of a worthy sire."

He spent two sessions in our College at Toronto and one at the New College, Edinburgh, labouring most acceptably in our mission field during summer, and 1851 settled under the brightest auspices over the congregation to which he had previously ministered in subordinate capacities. It is due to Knox College, Toronto, to say that she has whereof to glory, in ranking (partially, at least) among her alumni Donald Fraser, Monro Gibson, and the present occupier of the presidential chair at Princeton, Francis Patton. Some two years after his ordination at Montreal, occurred his marriage at

Kingston, which, too, comes up amongst our pleasant memories.

Dr. Fraser took an intelligent and interested lead in all our Church work. He was the first Convener of our Foreign Mission Committee, which has since branched out most fruitfully in six different directions, among the North American Indians, in Central India, in China, in Formosa, in the West Indies and the New Hebrides. He edited during 1857 and 1858 our first literary and religious magazine, THE CANADA PRESBYTERIAN, supplying much of the mental pabulum, monthly, himself. He was delegated along with my father one of the professors to visit Scotland during the summer of 1857, in the interest of his theological alma mater at Toronto. Both of them spoke in the Free Church General Assembly of that year. He was a skilled diplomatist, an indefatigable worker, an eloquent orator. He took a foremost part in initiating and carrying forward the measures which issued in our union in 1861 with the U. P. Church, and which fourteen years thereafter (in 1875) led on to the wider union which we had hoped to have seen realized, by this time, in the motherland. He was a first-class debater in our Church courts, a powerful and persuasive advocate of whatever good cause he befriended, and on all public occasions our favourite representative. His removal to Inverness was a heavy blow and great discouragement to us in Canada, and when he had fulfilled a successful ministry of eleven years in his native town, his first love ecclesiastical did all in her power to woo him back again, but the colossal magnet of the world's metropolis prevailed.

Though a power on our platforms and in our Church courts, still the pulpit was his throne. Some of his sermons yet come up, fragrant with sweetest memories. For example, when associated with him at a church opening in Niagara, his evening discourse on "Jerusalem which is above is free, and the mother of us all," and when, on returning home from his father's funeral, he preached for me in Chalmers Church, Kingston, on "Man goeth forth unto his work and to his labour till the evening," illustrating with so much wealth of imagery and witchery of rhetoric the two points that man has a great work to do, and but a brief day to do it in.

In October, 1874, he revisited Montreal to attend the Dominion Evangelical Alliance, as he intended, if spared, to be out again in September next, to attend the Pan-Presbyterian Council in Toronto. He then preached for me twice in his old pulpit with all his wonted eloquence and power. His sermon on "The Woman of Samaria" can never be forgotten. It brought out the very best features of his preaching, especially his singular dramatic power and dovetailing of Scripture references. Then his rendition at the close, with his voice so exquisitely modulated, of the beautiful and befitting hymn in the English Presbyterian collection, which we always used, was simply perfect. His paper at our Alliance Conference was a gem. So, too, his discourse before leaving us on Paul's address to the Ephesian elders, so replete with knacky sayings, and picturesque and pathetic word painting. During that memorable visit there was repeatedly reproduced in his old pulpit, as well as in the socio-religious circle, a singular quotation—Dr. Fraser and his three successors—Dr. Black, who succeeded him in Inverness, sharing with him the honours of that great Alliance gathering, with Principal MacVicar and the present writer, his two successors in Cote Street.

My last memory of Dr. Fraser is connected with the last General Presbyterian Council, held in Exeter Hall, London, in July, 1888. It was the last eve of that holy convocation. He stood erect, with modest dignity, a central figure on that historic platform, with the venerable Signor Gavazzi and Dr. Somerville on each side—an illustrious triumvirate. They have all joined the General Assembly and Church of the First-born, and, though last, not least, our Presbyterian "grand old man," Dr. Cairns, who loomed up so large that night, such a stately, stalwart champion, a very Saul among his brethren. Nor can we forget the two social gatherings with which the Council opened and closed—the one at Argyle Lodge, when we spoke together in the mammoth tent on the lawn; the other at the Earl of Aberdeen's (Dollis Hill), when the inevitable photographer took us off in such life like style.

In the memorable necrology of 1892, during the four months of it that have transpired, there is no name that wakes up within us such memories as that of Donald Fraser.

R. F. B.

THE THINGS THAT ARE LOVELY AND LOVABLE.

If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer.*

HOW YOU CAN TELL.

"When I hear the warning to make my calling and election sure," said a young Christian sadly, "I feel helpless and despairing. What can I do to accomplish such an end?"

She had mistaken the apostle's meaning: take up your Bible and look at the 10th verse of 2 Peter, chapter 1: "Give diligence to make your calling and election sure," says Peter; does he mean that you can add anything to that perfect salvation wrought out for us? Does it need any help from you? Oh, no, but be sure you have part in it. It is great, it is wonderful, it is perfect, but it does not save the whole race: "Many are called, but few are chosen." Now, how can you be sure that you are really called and chosen? Run your finger up this chapter, and the 5th, 6th and 7th verses will show you: Jesus is not only a Saviour from wrath, but from sin; He is saving you from sin. Are you adding to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness—then brotherly kindness and charity?

If these things are abounding in you, it is only from one cause; nothing can make those graces abound except the Holy Spirit, who works sanctification in those whom Jesus has saved.

But perhaps they are not abounding; perhaps they are only feebly struggling to live; very well: nothing can make them live at all except that same Spirit. If they are living at all, your calling and election are sure.

Does this seem to you a poor way of settling such an important matter? Why the Apost'e John himself said he knew that he had passed from death to life—why? Not because he had belonged to the chosen band, not because he had received a divine commission to preach the Gospel, not because he had seen heaven opened, but "because he loved the brethren!"

But if none of these blessed fruits of the Spirit are found in you—none—if you have no faith, no virtue, no knowledge, no temperance, no patience, godliness, brotherly kindness or charity, you may well be alarmed, and give agonized diligence till you have accepted Christ and His calling, His salvation.—*Forward.*

THE INWARD BATTLE.

Happy for every man that the battle between the spirit and the flesh should begin in him again and again, as long as his flesh is not subdued to his spirit. If he be wrong, the greatest blessing which can happen to him is that he should find himself in the wrong. If he has been deceiving himself, the greatest blessing is that God should anoint his eyes that he may see—see himself as he is; see his own inbred corruption; see the sin that doth so easily beset him, whatever it may be. Whatever anguish of mind it may cost him, it is a light price to pay for the inestimable treasure which true repentance and amendment brings; the fine gold of solid self-knowledge, tried in the fire of bitter experience; the white raiment of a pure and simple heart; the eye-salve of honest self-condemnation and noble shame. It is to have but these—and these God will give him in answer to prayer, the prayer of a broken and contrite heart—then he will be able to carry on the battle against the corrupt flesh and its affections and lusts, in hope, in the assured hoped-for final victory: "For greater is He that is with us than he that is against us." He that is against us is ourself, our selfish self, our animal nature; and He that is with us is God—God and none other; and who can pluck us out of His hand?—*The Rev. Charles Kingsley, in Living Truths.*

NATIONAL FOLLIES.

Rev. Dr. Morgan Dix, the eminent rector of Trinity Church, New York City, in his sermon to the Sons of the Revolution on Washington's birthday, brought a serious indictment against the present life of the nation:—

Popular admiration for everything that is radical and subversive of existing faiths and traditions, the pleasure taken by people in having their names, their acts and all they do made public through a sensational press . . . the voluntary repatriation of Americans, their incessant flights abroad, ending in protracted residence in foreign capitals, the apish imitation of the manners, dress and habits of other races, the deterioration of the womanly ideal, the palliation of laxity of morals, the growth of divorce. . . .

See that ye spend your time not in chambering and wantonness, not in dawdling and ease, but in the active service of God and nation . . . as men who will not be satisfied with idling in the club, or wasting force on speculative theories, but will have a hand in delivering the nation from the foes who grow fat on public plunder, and suck the life-blood from the veins of the industrious.

NEED OF COURAGE.

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they could have been induced to begin, would in all probability, have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through it as well as we can.—*Sidney Smith.*

Our Young Folks.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it ;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby covered and wept ;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart ;
The words may be soft as the summer air,
And the tones may break the heart.

For words come from the mind,
And grow by study and art ;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

A SNEAKING FOX.

What is a sneak? Well, when a boy hides away behind a log or a tree or behind himself and does some underhanded thing that he is not willing for others to know, he is a sneak. The spirit that prompts a boy or girl to go off and do something they don't want anybody to see them doing, is a sneaking spirit.

Sometimes a boy or girl steals away in the afternoon, often on Sunday, up into the attic or somewhere out of sight and reads a book he wouldn't want his Sunday school teacher or his father and mother to see. When a boy asks you off at one side to see some picture or book which he is ashamed for the others to see, never look: don't even let the "just this once" fox into your hearts. There is a verse in the Bible that says: "Their poison is like the poison of a serpent." And I might better compare this poisonous reading to a snake instead of a fox, only that at first it seems like such a small matter.

There are different kinds of poison. Sometimes a miner starting to go into a dark passage, lights his candle, and puts it into a little socket in his cap, and then creeps slowly along; but suddenly his light goes out. It is because he has gotten away from the good air into a place where there is poisonous gas. Just so, there is a kind of atmosphere that kills the soul, a kind of reading that makes the air bad round us, and good behaviour and good words and good thoughts are smothered. Let us look out for the kind that puts out the good in our hearts.

What kind of stories shall we read? Read the kind that are true to true life. By saying "true to true life," I mean that if you find a book that tells of a boy who ran away from home and had a good time and got rich, and grew up to be a happy, prosperous man, that book is not true to real life, for that is not the way real life turns out; don't read it. But if you find a book telling about a boy who ran away from home and had a very hard time and was glad to get back home, even if his father did punish him for doing wrong things, that book is true to true life, because that is the way it happens in real life. Home is the best place. And if you find a book that has talk in it which you would be ashamed to talk at home, that book may be true to a low, false kind of life, but not to true life, nor to the kind of life that is real living.

I know of a boy on the same street where I once lived in another city, who lived in a good home, but the policemen were after him. He had been reading stories about firing pistols and killing Indians and robbing railway trains, until he thought that was the way to have the best time, and he with other boys broke into stores to steal.

If some night when you went up to bed and pulled down the covers you should find a toad there between the sheets, what would you do? I don't mean what would the girls do, for they would probably scream; but what would you boys do? Most likely you would take it by the hind legs and toss it out the window. Now, the papers that are thrown at our doors and given away because they are not worth enough to be sold, should be picked up and thrown away just like that toad. There is only one thing they are good for, and for that one reason I am always glad to see them at my door; they are extra good to kindle a fire with.

You have often heard the saying that a child is known by the company he keeps; but even more, it is true, he is shaped by the company he keeps; and he finds the company that shapes him in the stories that he reads, as well as among the live boys and girls that he stays with.

Have you ever heard of the chameleon? If it should crawl along on that leaf it would look green; but if it should crawl upon this flower it would be bright red, because the flower is of that colour. It takes on whatever colour it is near. Just like that, boys and girls, your lives tend to grow like the lives of those you read about; so read only the best. Boys and girls can keep company with books just as surely as with

people, and they are shaped by them, perhaps more than most parents realize.

Fathers and mothers, your children will read. Be sure to know what they read. You can scarcely take too much pains in providing good reading for your children, and especially for the Sabbath Day.—Rev. F. L. Hayes.

WANTED—A STRONG BOY.

So read a sign in a store window, as we passed by the other morning. At noon it was gone, presumably because the boy had come. The placard, however, had done more than accomplish its direct object. It set us thinking. "Wanted—a strong boy;"—in how many places that legend might be truthfully displayed! The world wants boys that are strong, first of all, in body. A stomach fed chiefly on cake and peanuts, and a nervous system undermined by the deadly cigarette, make a poor basis for stout, fleet limbs and sturdy arms. Other things being equal, a merchant or lawyer wants a boy who can pull a strong oar, make his home run on the ball field, and keep his wind in a half-mile run. Other things being equal—what other things? Certain ones that are the real measures of strength, whether in boys or men. Has he grit? Can he stick to a thing? Is he quick to take in a situation, ready in an emergency, bright-witted where others blunder? Is he equal to responsibility? Can he be left with a given task with a certainty that he can be literally left with it, and his employer find it fully done in due season, without a second of intervening anxiety or over-sight? These are some of the elements of strength that make up the model "strong boy" who is so universally wanted to day.

But is this all? We think not. If we were gauging the real power of a boy for such a position as has been described, we should wish to know something more than the size of his biceps and the tenacity of his grip on a given bit of work. We should want to know about the strength of his love for that father and mother who have sacrificed so much for his advancement. We should look for some indication of a tie binding him to the house of God as a regular, thoughtful attendant. We should enquire as to the connecting links in his life between his daily conduct and the Word of God. Has he come into an earnest, loyal relation to Jesus Christ, as his Saviour and Master? Is he "strong in the Lord and in the power of His might?"

Yes, there is a great demand for strong boys. Satan wants them, that he may rob them of their present and prospective vigour. Christ wants them, that through their youthful robustness the weak places in his army may be reinforced. The Church of to-day, as well as commercial corporations, may well hang out the sign in unmistakable characters, and keep it displayed—"Wanted - strong boys!"

ARTHUR; THE BLAMELESS KING.

The heart of every boy who reads of the daring acts of bravery and the prowess of those famous "Knights of the Round Table," must be stirred with a desire to emulate their deeds, and a feeling of regret that the days of "knight-errantry" have passed away.

Let our boys of to-day remember, however, that to them are offered, for the accomplishment of noble deeds, grander opportunities than were ever given to the knights of olden times. Yet there can be no nobler ideal for a boy to keep before his mind's eye (always excepting that one Perfect Man, who was a reality, as well as an ideal) than this same King Arthur of legendary fame.

At fifteen years of age the boy Arthur (as the story runs) was crowned king of the Britons, not without great opposition from the princes of the land; and, by the aid of his knights,

Drew in the petty kingdoms under him,
Fought, and in twelve great battles overcame
The heathen hordes, and made a realm, and reigned.

Of his personal appearance, we read that he was "fair, beyond the race of Britons, and of men;" of his bravery, "How meek so'er he seem, no keener hunter after glory breathes. He loves it in his knights more than himself." And of his temper his sister and playmate tells King Leodgrance: "And sad at times he seemed; stern, too, at times, and then I loved him not; but sweet at times, and then I loved him well."

Tennyson touchingly portrays the death scene of the king.

As the latter stands looking over the field where lie so many of his once valiant band, we see him "looking wistfully with wide blue eyes as in a picture."

And later on, lying faint and dying from the wound inflicted by the traitor Mordred, his "light and lustrous curls clotted with blood,"

So like a shattered column lay the king.

The scene closes with the cry of the faithful Bedivere:—

He passes to be king among the dead.

A life so noble in its purpose cannot be a failure; its great aims live on in the hearts of those who follow after, and who read to learn.

THE merit of Hood's Sarsaparilla is not accidental, but is the result of careful study and experiment by educated pharmacists.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 10, 1892. } THE DESCENT OF THE SPIRIT. { Acts ii. 1-12.
GOLDEN TEXT.—When He, the Spirit of Truth, is come,
He will guide you into all truth.—John xvi. 30.

INTRODUCTORY.

When Christ ascended into heaven the disciples were comforted by the assurance that He would come again. They were also told that they were to await the fulfilment of the promise that the Holy Spirit would be given them before entering on the great work for which they were commissioned. They assembled daily in an upper room in Jerusalem along with the professed disciples of Christ, His brethren and the ministering women, in all about one hundred and twenty persons. It has been suggested that the upper room in which they met was the one in which Christ had instituted the Lord's Supper. They spent the waiting days in earnest, fervent prayer. They pled with God for the fulfilment of the promise of the outpouring of the Holy Spirit. That fulfilment was necessary for the strengthening of their faith, to inspire them to work for Jesus and to guide them unerringly in that work. There are times when service consists mainly in waiting. It was not to gratify their own inclinations, but in obedience to the divine command that they waited on God in prayer. At length the time for waiting came to a close.

I. The Holy Spirit Given.—The three great Jewish festivals brought great crowds from all points to Jerusalem. It was at the time of the Passover celebration that Jesus was crucified. Now the second of these, Pentecost, the Feast of Weeks, the Day of First Fruits, or the Feast of Harvest had come. It was called Pentecost, because its celebration began on the fiftieth day after the Passover Sabbath. There was a special fitness in the manifestation of God's grace in the miraculous gift of the Holy Spirit on that day. Immense crowds from many lands were present, and when they returned to their homes they would carry with them the remembrance of what they had seen and heard, thus diffusing a knowledge of what they had learned. It was a Jewish tradition that on the same day many centuries previously God had revealed His law on Sinai, and now the truths of the Gospel were in a special manner revealed. The company of believers were assembled "with one accord in one place." They were united in their love to the risen Saviour, in their love to one another, and one common hope and purpose filled their hearts. While thus praying and waiting in the early hours of the Sabbath morning, a strange, mysterious sound filled the upper room. It was as of "a rushing, mighty wind." Like the wind, it was voiceless, its presence being known only by its effects. Like the wind, it was powerful, fit emblem of the Holy Spirit's felt but unseen power, filling the whole place. Immediately following the sound there appeared "cloven tongues, like as of fire, and it sat upon each of them." The flame that was visible parted into as many parts as there were persons in the upper room, one resting on each one present. There was no discrimination between apostles and the others. On men and women alike the visible symbol of the Holy Spirit's presence rested, indicating that the great gift of God was bestowed without distinction on all believers.

II. Immediate Effects of the Holy Spirit's Descent.—The effect was both inward and outward. "They were all filled with the Holy Ghost." The Holy Spirit took up His abode in the hearts of the company of believers, to sanctify them and to inspire them with devotion, courage and wisdom. The outward effect was observable in that they "began to speak with other tongues as the Spirit gave them utterance." This special manifestation had a two-fold object: first, an evidence to the disciples themselves that the promise of the Father was fulfilled, and second, a sign to others that the Gospel of Christ was a real, a living power. In reference to the miraculous gift of tongues at Pentecost, Dean Alford says: "Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouthpieces of the Holy Spirit?" The latter seems certainly to have been the case, for Peter makes no allusion to the things said; there is no trace whatever of such a power (speaking in various languages) being possessed or exercised by the apostles; there is no need for such a power, for the Greek, or at most the Greek and Latin, was the medium of communication throughout the known world; Paul, who spoke with tongues more than all (1 Cor. xiv. 18), could not understand the dialect of Lycaonia (Acts xv. 11). I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouthpieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time, unknown to them. How is this related to the speaking with tongues afterwards spoken of by St. Paul (1 Cor. xiv.)? I answer that they were one and the same thing. The Jews, devout men, those waiting for and expecting the Messiah, resident in Jerusalem, and large numbers from every nation under heaven heard of the strange things that had happened in the upper room, and crowded to hear what the disciples were saying. Their wonder increased when they heard the different languages with which they were most familiar spoken by the company of believers. In amazement they turned to one another and asked, "Are not all these which speak Galileans?" The apostles were from the province of Galilee, and most of the first Christian converts. The people of Galilee were not noted for scholarship and culture; they were generally regarded as rude and comparatively ignorant. The marvel, then, was the greater when they heard men and women of little education speaking foreign languages. The languages spoken were intelligible, for each hearer recognized his own. "How hear we every man in our own tongue, wherein we were born?" Then follows the list of some of the foreign Jews who were then present in Jerusalem. "Parthians, Medes, Elamites," dwellers in Persia. Among these peoples the king of Assyria had settled the captive ten tribes. "Mesopotamia," the country lying between the Tigris and Euphrates. "Judea" is also mentioned because it is designed to show that all the languages spoken were included in the account. The various provinces of Asia-Minor are next enumerated. From Egypt also large numbers had come, and they understood what was said by the apostles. From Africa also came people, from "the parts of Libya about Cyrene." From distant Rome strangers had come. Crete, now known by the name of Candia, and Arabians, from the shores of the Red Sea and Persian Gulf. The great multitude had either been born of the Jewish race and trained in the Jewish faith, or were proselytes to the Jewish religion. Their amazement was great when they heard the praises of God spoken in their respective languages. "What meaneth this?" was their astonished query. They doubted. Afterwards a large number believed, but many also yielded to their doubts.

PRACTICAL SUGGESTIONS.

Without the Holy Spirit the Church is powerless. There is no personal spiritual life without the Holy Spirit.

The gift of the Holy Spirit was bestowed on the infant Church in answer to united fervent prayer. Every true spiritual awakening results from the Holy Spirit's power.

The Holy Spirit is freely promised to all who sincerely seek its bestowment.

The Gospel of Jesus Christ is designed for all kindreds and peoples and tongues.

NOW READY.
THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS: Frontispiece—Photogravure Portrait of Rev. Theo. Ward, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Mission of the Church—by Rev. W. S. M. Lash, B.D.—Foreign Missions—Presbyterianism in the North West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, Jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministers' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 29th, 1892.

HAD Edward Blake been in the Imperial Parliament last year, London would have had three distinguished Canadians in prominent places—Dr. Donald Fraser and Dr. Munro Gibson in the pulpit, and Mr. Blake in the House of Commons. Canada seems to be a good country for men of brains and eloquence to emigrate from. What can the reason be? Are our ideas on Church matters so narrow and contracted and our congregations so exacting that men like Dr. Gibson and Dr. Donald Fraser escape when they get a chance? Is our political life so nasty that men like Edward Blake cannot endure it? A prolonged diet of self-examination on these points would not do us any harm.

OUR neighbours over the way have a decided weakness for Presbyterian candidates. President Harrison is a Presbyterian elder or deacon, and formerly belonged to the New School. His theology is probably broader than his ideas about trade and commerce. Cleveland is also a Presbyterian, but of the Old School. He is a minister's son, and has a sister in Syria the wife of a Presbyterian Foreign missionary. When a mere lad Grover Cleveland lost his father, and he left his law studies to earn money for the support of his widowed mother. Whitelaw Reid, the Republican candidate for the Vice-Presidency, is a Presbyterian of Covenanter stock. We have not learned what denomination Stevenson, the Democratic candidate for the Vice-Presidency, belongs to, but would not be surprised if he also is connected with the Presbyterian fold. Dr. Douglas would find part of the text of his annual sermon gone if he lived over there.

THE proposed removal of St. Andrews West to a different site is a matter that concerns chiefly the congregation and the Presbytery to which it belongs, but it is also a matter in which many Presbyterians far beyond the limits of the city and Presbytery of Toronto take considerable interest. For about twenty years St. Andrews has been a representative Church. Money has flowed from its treasury in a steady, copious stream towards every good cause. Its pastor has been a central figure in more than one sphere of religious activity. Presbyterian strangers from any part of the continent staying over Sabbath in Toronto are very likely to go for one service at least to St. Andrews. Move or not move, we hope nothing will be done that will in the least degree impair the efficiency or disturb the harmony or lessen the liberality of the congregation. Had it not been for St. Andrews and a few other large-hearted congregations, the Augmentation Fund, one of the most deserving in the Church, would have gone to pieces long ago. The congregation have stood nobly by their pastor in his

efforts to brighten the homes of our poorly-paid ministers. Move or no move, may St. Andrews prosper.

THE American Presbyterian Church is conspicuously able to take care of itself and take care of the truth as well. A year ago Patton and Princeton influence were blamed for the deliverance given in the Briggs case in Detroit. Neither Patton nor any other professor in Princeton was in the last Assembly, but the Assembly was quite as conservative as its predecessor of a year ago. Ecclesiastical leaders, called "wheel-horses" over there, were also censured severely for the Detroit verdict, but the "wheel-horses" were conspicuous by their absence in Portland. The Assembly of this year was composed almost exclusively of new men, but Dr. Briggs had no more defenders than he had a year ago. The fact is, the American Presbyterian Church is the most conservative member of the Presbyterian family. There are so many varieties of the ecclesiastical mollusk over there that the orthodox people find it highly necessary to keep their vertebral column stiff. The fence is so high that nobody can sit on it with any reasonable amount of comfort and consistency. Our neighbours know their own business and attend to it promptly.

THE offer of a seat in the Imperial Parliament to the Hon. Edward Blake has attracted great attention. The hon. gentleman has regained his health, and it is said by those who ought to know that he is not unwilling to devote his time and his splendid ability to legislative work. Is there no room and no work for him in Canada? Have we such a superfluity of parliamentary talent in this country that Canada's greatest man must waste his time and strength on Chancery briefs or enter the political arena in the Old Country? A large number of fairly-well informed citizens are of the opinion that this young country needs all the statesmanship we have and would be none the worse for a little more. It may be quite true that the electorate of Canada, and especially the electorate of the party with which Mr. Blake was formerly connected, are not easy to serve, but we think they will compare favourably with the Home Rulers of Ireland. Mr. Blake has good reason to believe that his countrymen are not conspicuously grateful for his eminent services, not to speak of the sacrifices he made during the years he served in Parliament, but what public man in Canada was ever loaded down with tokens of gratitude?

THE General Assembly has appointed the Rev. R. P. Mackay, of Parkdale, to the office of Foreign Mission Secretary. We bow loyally to the decision of the Supreme Court and will do all in our power to assist the new official in the discharge of his responsible duties. The majority should rule, and though the names of other good men were mentioned in connection with the office, the new Secretary will no doubt be given a fair opportunity to justify the good things said of him by his friends in the Assembly. We are willing to believe that he will act faithfully and impartially in the discharge of his official duties, and will continue so to believe unless the contrary is shown. The office will be no sinecure, and the new Secretary will require, and has a right to expect, all the assistance that can be given to him by the friends of Foreign Missions. Foreign Mission work is not the easiest kind of Church work to manage successfully. The brethren who were not appointed may well congratulate themselves on the fact that they have escaped from responsibilities that bring no small amount of worry. We hope the new departure may be the beginning of a new and highly prosperous era in our Foreign Mission work.

THE dismissal of Elgin Myers, Q.C.—if he is dismissed—from the position of County Attorney and Clerk of the Peace in Dufferin County for an alleged political offence, is a matter on which there is ample room for difference of opinion. Mr. Myers distinctly declares that he favours continental union by and with the consent of Her Majesty the Queen and the Imperial Parliament, and on no other terms. When Her Majesty says, go, my children, Mr. Myers would go. He would marry politically, but not until his Sovereign blessed the banns. Just why a man holding these views cannot be trusted to prosecute offenders for breaches of the Crook's Act or of the Orangeville Cow by-law, the average Ontario elector may not be able to see clearly. The list of "Sirs" in Canada who were avowed annexationists when about the

age of Myers is truly formidable, and includes such dignitaries as Sir Leonard Tilley, Sir John Rose, Sir Alexander Galt, Sir John Caldwell Abbott, the present Premier, and a number of other men more or less distinguished for loyalty. One thing is clear. Should Mr. Myers be dismissed, his dismissal will secure to him and his cause an amount of attention that never has been given under ordinary circumstances. For one man who would go to hear Mr. Myers as County Attorney, ten will go to hear him as a County Attorney dismissed.

THE fact that the General Assembly by working at high pressure speed for eight days and putting on a lively spurt on the last day was able to clear off the docket is no reason in the world why the Supreme Court should not unload itself and send a lot of business to the Synods. If all the time is needed and is barely enough for old business there is no time for new measures of any kind. In a young country like ours new conditions are constantly emerging and the Church machinery ought to be adjusted occasionally to meet these conditions. Any attempt to introduce fresh legislation on any subject is at once met with the cry—no time. Well, the Church must just make time or suffer. Some of the most important business often comes up at the last minute and is rushed through at railroad speed. A sederunt might well be given to the question of supplying vacancies, another to Dr. Torrance's statistical report and a third to questions that are forcing themselves on the Church in regard to outside organizations of one kind and another. We hope the committee on division of work among the courts will soon get to work and do something effective.

THE *British Weekly* is somewhat of a pessimist in regard to ecclesiastical meetings. They sometimes lead, our contemporary thinks, "to rancour, and resentment, and the repelling of multitudes from religion." These are strong words, but one contemporary suggests a "palliative," and that is the giving of an entire day to devotional exercises:—

If the great day of every gathering—Congregational, Baptist, Methodist and Presbyterian—were the day of Christian testimony—the day on which morning and night the whole business should be witnessing for Christ—who can doubt that the whole tone of these meetings would instantly be raised, that ministers and people would receive a powerful Christian impulse, that spectators who, with all their not unmerited contempt for ecclesiastical matters, do nevertheless cherish a deep, dumb reverence for Christ, would cease to scoff, even if they did not pray? Who can doubt that this would calm the vehemence of feeling, and help men to look at blind fury as they have to look at it when the tempest of passion roars itself by, and a tide of self-reproach rises and overflows the soul?

Undoubtedly there is much force in all that the *Weekly* says on this most important subject. Church courts are rarely, if ever, a spiritual tonic. How is it that the worst side of a minister's character is always seen in the ecclesiastical courts? The *Weekly* commends the Scotch elder who prayed that the "General Assembly might be guided to do as little harm as possible." Probably this elder was a friend of the man who said he had attended Church courts for a quarter of a century and he thanked God he was still a Christian. It is more than time that these assemblages had begun to consider the effect their deliberations produce on outsiders.

MR. BLAKE, some of his friends say, goes to the Imperial Parliament to explain the working of the federal system of government in Canada. What will the honourable and learned gentleman say about it? Will he tell the British legislators that in working out the federal system every province save Ontario has got into debt, and that Quebec is making frantic efforts to keep from bankruptcy by the most drastic kind of direct taxation? Will he tell them that when the federal system was in operation about twenty years, prominent Canadian politicians and grave divines felt compelled to form themselves into an Equal Rights Association to protect their civil and religious liberty against Jesuit aggression, Parliament having failed, as they thought, to protect them? Will he tell the British House of Commons that instead of becoming more British, we are adopting some of the worst features of the American system, notably the practice of bleeding contractors, high protective tariffs and the gerrymander? Will he say anything about the "death-like apathy" in public opinion which he told the electors of Durham had come over our people under the federal system? Even Ontario, the only province in the Dominion paying its way,

cannot be used as an illustration of the benefits derived from the federal system, for one of the parties here will declare that Ontario has been badly governed for twenty years. If Mr. Blake tells all he knows about the working of the federal system in Canada, he may persuade the Irishmen to remain as they are. In that case his mission, though a nominal failure, may prove a great blessing to Ireland.

SUMMER SESSION AND ITS COST.

DR. ROBERTSON informs us that some apprehension is felt regarding the summer session for theological students in Manitoba College, to which the General Assembly has given its sanction. The success of the experiment and the result prompting it, the more complete supply of the Home Mission field, largely depend on the heartiness with which it is supported by the members of the Church. Whatever therefore is calculated to remove misgivings is both timely and valuable. In order to promote a better understanding of the matter we cannot do better than present the reader with Dr. Robertson's own statement of the case. He writes:—

From letters addressed to me since the Assembly rose, it would seem that some persons have received wrong impressions, no doubt through incomplete reports, about many points involved in the summer session.

It is feared, e.g., that the summer session may rob mission fields in Ontario and Quebec, in some cases, of their usual supply during the summer. This fear is groundless. There have applied, for several years past, to the Home Mission Committee in spring for appointment far more students than could be accommodated with work. The Home Mission Committee had last spring 150 missions to supply, but 200 students applied for employment. The fifty that could not be employed went to teach school, took appointments in Dakota or remained idle. No harm surely could come to the missions in Ontario or Quebec if the fifty students that could not be employed or an equal number were to study all summer and undertake to supply fifty of the most important missions left vacant in the autumn by the return of 150 students to college.

What about the additional expense of \$1,500? This is to cover the extra cost to the Board of Manitoba College in maintaining classes during the summer. At present the College is open for eight months—students in Arts and Theology studying at the same time; in the future the College will be open for twelve months, and servants' wages, fuel, etc., for the additional time must be provided for. Professors in eastern colleges have generously offered assistance to the staff of Manitoba College without remuneration, but travelling expenses to and from the west must be met, and also expenses in board and lodging while these gentlemen are attending to their duties. The professors in Theology in Manitoba College give, at present, lectures in several departments of the Art course. The services of a competent lecturer must be secured for this work in future. All this additional expense is proposed to be met out of the \$1,500 named. A cent each from the communicants of the Church would make up this sum. Last year congregations gave \$3,500, or 2 cents per communicant, it would be easy to make it 4 cents. But many congregations give nothing, and hence the low average. Let all begin to help with this new departure.

What is the additional \$15,000 required for the Home Mission Fund? As is well known, the Home Mission Committee carries on its work by making grants out of its funds to assist missions in supporting ordinances. These grants are at a certain rate for every Sabbath supplied. The figures may vary from \$2 to \$10 per Sabbath, according to the expense of maintaining missionaries or the ability of the people to help themselves. If a mission is supplied only half the year, the expense to the committee will be only one-half that of a full year's supply. Let the rate per Sabbath be \$4, e.g., then the mission will cost the committee four times fifty-two for a full year's supply, or four times twenty-six for six months. The additional cost of winter service to the committee will hence depend on the number of fields supplied. Suppose that supply is given twenty-five Sabbaths out of the twenty-six in the winter half-year, then, dividing \$15,000 by twenty-five, we have \$600 for each Sabbath. If the grant for each of these additional fields supplied was \$8, the \$600 would provide for seventy-five missions. One would like to see seventy-five, or one-half of the missions supplied by students in summer, manned during winter, but there is no prospect of this. We cannot look for more than half that number, at the outset at least, and hence a lower figure than \$15,000 will meet the extra expense. But if \$15,000 additional, or even \$25,000, were required, where could the Church invest the money to better advantage than in planting missions in the newer districts of her native land? The longer this question is looked at, especially in the light of the history of the Church, the more evident it becomes that something must be done, and the measure proposed is well within the ability of the Church.

THE PRESBYTERIAN CHURCH IN HOLLAND.

DURING the time when Presbyterians were deprived of their liberties in Scotland, many of them found an asylum in the Netherlands. That heroic people who conquered their civil freedom from the Spanish yoke and their religious liberty from the spiritual despotism of the Roman Church accorded a hearty welcome to the Scottish exiles for conscience sake. Ever since those early days the relations between the two countries have been more or less cordial. It is with no little interest, there-

fore, that we notice in the London *Presbyterian* an account of a visit by Rev. G. D. Mathews, D.D., formerly of Chalmers Church, Quebec, now secretary of the Alliance of the Reformed Churches, to Amsterdam. Dr. Mathews went there to attend the meetings of the Dutch Synod as a representative from the English Presbyterian Church. The Church in Holland, like some of its sisters in other lands, has suffered from the diffusion of erroneous doctrine. At the present moment the National Church, that under State control, Dr. Mathews informs us, is "honey-combed, alas! with rationalism of every type and form, yet with an evangelical party that is fighting on bravely, hoping against hope, dreaming that sound doctrine and holy living can be protected in a Church that has been deprived by the State of its spiritual independence, and which holds it in a strangling embrace." Then there is "the Christian Reformed Church, owing its existence to active evangelistic effort by men ordained and not ordained, to protest against socinianism, which ultimately compelled those that made it to withdraw from the State Church, and now one of the most influential factors of Christian life and work in Holland." The third Presbyterian organization in that country is the Dolerende, or Suffering Church, which represents another secession from the National Church. Since its commencement it has made rapid progress. The two branches of the secession Church number about 400,000, one-tenth of the population of the whole country.

What gives special interest to the visit of Dr. Mathews is the expectation that these two branches of the Dutch Church would see their way to a satisfactory and lasting union. Previous negotiations had been so harmonious and so strong was the desire for its accomplishment that Dr. Mathews was of opinion that in a few days after he wrote the union would be effected, and that too without leaving any dissidents behind. The effect of such a union would without doubt be of great advantage to the religious life of the Dutch people, who, notwithstanding rationalistic tendencies in the universities and among ministers in the National Church, are in strong sympathy with Evangelical Christianity.

In his letter Dr. Mathews makes reference to some of the customs that still prevail in the Churches of the Netherlands. He says the Dutch "have dealt with the problem of how to prevent sleeping in church. So soon as a man feels drowsy he springs to his feet and remains standing till the sleepy spell passes away. On a hot day one often sees a score or so of men on their feet during the sermon—and the remedy seems effectual." Another custom of far greater importance is mentioned in the following paragraph: "Throughout all Holland the afternoon service is devoted in the Evangelical Churches to an exposition of a portion of the Heidelberg Catechism, where 130 questions are grouped into fifty-two sections, so that it may be gone over every year by the pastor. This he does year by year during all his pastorate, 'making full proof of his ministry.' If he loses interest in his work, and neglects to make special preparation for each repetition, the audience also lose interest, and cease to attend. If, on the other hand, the pastor keeps his own interest in Gospel truth alive, and so respects his audience as to make new preparation each year, the congregation soon recognize the fact, and attend the services in great numbers."

In these days, while ministers and office-bearers in our Churches are considering what would be alike profitable and interesting to the people, and some are feeling after sensational subjects and methods, might it not at least be worth while considering whether some such plan might be tried as an experiment even in Canada? Its advantages would be great if the experiment were wisely and judiciously conducted. Dr. Mathews' comment is worth considering and is here reproduced: "As I looked at the large audience, and noticed their evident interest in the exposition with its practical personal application of what they had heard every year since childhood, I could not help wishing that a similar custom existed elsewhere, and that our own unequalled Shorter Catechism were as carefully taught to young and old in all our congregations. The diligent indoctrinating of these Holland evangelicals with Bible truth led to that sturdy piety which resulted in the two secessions, and since then has led them both to abound in a Christian activity and in liberality for Christ's cause, both at home and abroad, that may take its place beside that of any Church in Christendom." The educational power of the Shorter Catechism is not yet exhausted.

Books and Magazines.

IN ROSBY VILLAGE. By Mary Hampden. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This story is a worthy addition to the excellent series of tales published by the enterprising British firm above named. The scene is laid in a quiet village on a rock-bound sea-coast. The story is told simply and naturally, and the reader soon gets interested in the persons who figure most prominently in the narrative. Its tone is healthy, and the impression its perusal produces is excellent. Stories of this class have a refining and elevating effect. It may be added that the gifted authoress has a fine clear literary style that enhances the charm of the book.

THE BOOK OF THE PROPHET EZEKIEL. With Notes and Introduction. By the Rev. A. B. Davidson, D.D., LL.D. (Cambridge: The University Press, Toronto: The Willard Depository.)—The Bishop of Worcester, the Rev. J. J. S. Perowne, D.D. is the general editor of the useful and valuable series of volumes comprising the Cambridge Bible for Schools and Colleges. For the accomplishment of his part of the work, Professor Davidson has eminent qualifications. He was one of the company of Old Testament revisers, and has already published several scholarly volumes on portions of the Old Testament and works germane thereto. He prepared the Book of Job for the same series, of which this, his latest work, forms one. The introduction is over fifty pages and takes up "The Book of Ezekiel," "Ezekiel's History and Prophetic Work," "Jehovah, God of Israel," and "Israel, the People of the Lord." The text given follows the Authorized Version, and the notes appended on each page, critical and explanatory, are models of brevity and clearness. A carefully-prepared index makes ready reference easy. The student of sacred Scripture will find this volume on Ezekiel very helpful.

CHARLES SUMNER, THE SCHOLAR IN POLITICS. Vol. VIII. "American Reformers" Series. By Archibald Grimké. With Portrait and Index. (New York: Funk & Wagnalls Company; Toronto: 11 Richmond Street West.)—America has been fortunate in producing great men at every crisis of her short but eventful history, and in the foremost rank of her great names—aye, of the great men of the nineteenth century—we must place that of Charles Sumner. This name stands for inflexible principle—the kind of principle that does not tolerate any compromise with wrong-doing, that will ever assert itself for the right, though the heavens fall. Webster, the great New Englander, dared to compromise with the South; and many people deemed the matter settled and the Union saved, until Sumner, in a voice that rang through the nation, pronounced the ever famous dictum: "Nothing, sir, can be settled which is not right!" Here we have the key to the character of the man; the clue to his most significant position in the Abolition movement; the determining factor of his place in history. Archibald Grimké has treated his subject worthily; his control of language, his familiarity with the history of the time, his passionate sympathy with the Abolition movement, and his warm appreciation of his subject rendered him exceptionally qualified for the task. The author is an able writer; he excels in biographical work, and the present volume sustains his high reputation. The book is well calculated to rouse the aspirations of the youth of our time by holding up for their study one who, recognizing the evil of his day, became, through the exercise of his lofty principles, by his self-abnegation and inflexible purpose, largely instrumental in its overthrow.

DE CIVITATE DEI: THE DIVINE ORDER OF HUMAN SOCIETY. By Prof Robert Ellis Thompson, S.T.D., University of Pennsylvania. (Philadelphia: John D. Wattles.) Professor Robert Ellis Thompson, of the University of Pennsylvania, is widely known as a writer on social and economic problems. By appointment of the Faculty of Princeton Theological Seminary, he lectured last winter on Christian Sociology on the L. P. Stone Foundation. Dr. Thompson's successor in this lectureship was the Rev. Dr. Kellogg, Toronto. Dr. Thompson's lecture commanded the attention and awakened the enthusiasm of the students. They now are published under the title, "The Divine Order of Human Society." They discuss the family, the nation, the school and the Church, in the light both of the Scriptures and of modern experience. His is the only book that covers the subject. As might be expected, Professor Thompson opposes strongly the agnostic theory of society, which treats social forms as the outcome of an evolution controlled only by material needs. He asserts that God is the author of social life, and the controlling intelligence which has directed the evolution of each of the larger social units out of the lesser. As a sociologist, he is a theistic evolutionist. He handles in this light many of the practical problems of the day, such as woman's social sphere, family discipline, socialism and communism, the single tax, the right of property, the conflict of capital and labour, open or secret voting, the Bible in the schools, Christian union, the organization of charity, prison discipline, and the like. He is never commonplace, and while his opinions will frequently evoke dissent, they are stated with a force of earnestness which commands respect. This book contains over 270 pages, is tastefully bound in cloth, gilt top, uncut edges, and published at a moderate price.

ETHICAL TEACHINGS IN OLD ENGLISH LITERATURE. By Theodore W. Hurst, Ph.D., Litt.D., Professor of English in the College of New Jersey. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—In his brief and appropriate preface the author says that he "can desire nothing more, as to these papers, than that the pleasure and profit of their reading may be even approximately equal to that of their preparation." It may be said that every true lover of good literature who reads this admirable work cannot fail to derive great pleasure and profit from its careful and, it may be added, loving perusal. It is just the book that a thoughtful reader would delight to take up in a quiet leisure hour with the certain conviction that his time will be agreeably and profitably spent. Let the author tell in his own words his object in writing the book: The special object of this treatise on Old English books and authors is an ethical one rather than linguistic or critical. Technical and minute discussion is purposely made subordinate to as brief and popular a presentation of the theme as the subject matter will allow. The more thoroughly these earlier writers are studied, the more apparent it will be that a truly devout and religious temper pervades them. It is hoped that the interpretation of this spirit, as it is revealed in these pre-Elizabethan and pre-Reformation English poets and prose writers, may prove of essential service to all English literary students, and more especially to those engaged in clerical and homiletic studies. The introduction to the work treats of "The Ethical Element in Our Earlier Literature." The first part takes up the English writers from Caedmon to Chaucer, and the second from that of the author of the Canterbury Tales to Roger Ascham. The conclusion is devoted to a chapter on "The English Bible and the English Language," and in the appendix will be found the Old English version of the Lord's Prayer and the Apostles' Creed.

Choice Literature.

A STORY AND A SEQUEL.

It was midsummer in a Virginian town. They were walking in an orchard behind her father's house. His black eyes glowed with passionate fire, for he loved her. His love was written on every feature of his handsome, intellectual countenance. She had a dainty, graceful figure, a perfect complexion, hazel eyes, light brown hair, and a merry, winsome face. She was eighteen, he twenty-seven.

"I could never have loved any one else, Ruth," he said, as he drew the low hanging boughs out of her path. "I have seen thousands of beautiful women in this country and in Europe; but until I came to this town a year ago and saw you I had never dreamed of loving any one."

"Well, I love you," she said, with almost childish simplicity; and her shy, upward glance verified her words.

They paused at an old peach tree which had been bent down in a storm. He aided her to spring upon its trunk, where she sat swinging her feet back and forth in girlish enjoyment, her hands lingering for a moment in his.

"Now let me go," she said, catching a bough and steadying herself. "Mamma might be at the back window upstairs. She would tease me to death." He had never seen her so animated, so bewitchingly lovely. The day was warm and cloudy, and she wore no hat; and her luxuriant hair lay in a beautiful mass about her neck.

"And yet we are not alike in a good many things," he said, thoughtfully.

"No, of course not. How could I be like you?" she asked, coquettishly. "Perhaps we should not have liked each other if we had not been different."

"You are right," he said, gravely. "And yet I am sometimes troubled about our differences in tastes—in some things."

She looked at him in surprise. "What do you mean, Arthur?"

For a moment he was silent: an embarrassed flush struggled into his face. "Why," he said, his embarrassment deepening, "some things I love next to you—things which fill me with an interest that is—beyond expression, do not touch you."

"Books!" and she laughed merrily. "I thought you were going to tell me something blood-curdling. Oh, I hate the sight of them. For your sake I tried to read the volume of Shakespeare you gave me—and because you sent it to me; but I could not. Then 'The Wandering Jew' and 'Les Misérables'—oh, they were simply horrid! I did like 'Ivanhoe,' though a little. I am really afraid I can never care for books not even for your sake. Indeed, I've tried."

"I don't care so much for that," he said, a tinge of reproach in his kindly tone; "but you never seem to realize how much I love them, and how necessary they are to me."

"No, I suppose not; but I am proud of you because you are so intellectual. The other day Mrs. Marsh called to see mamma. She has no idea you come to see me so often. I overheard her talking about the young men in town, and she said you had the face of a genius; that she had rather talk with you than any young man in D—, and that she always left you with new ideas."

"Pshaw!" he said, pulling a twig from the tree and biting it in slight confusion; "she is fond of books, and has often flattered me in a pleasant way. I simply love literature, poetry, music and art as others do, I suppose."

"Tell me how you love them," she said, her face growing slightly pensive. "I do wish I could be like you."

"I love them very much," he said. "I have often been afraid that it might keep me from making a success in the practice of law. Law books are so dry, the others are—fascinating. The other day Colonel Richardson gave me some important briefs to copy. I took them home to do, but got to writing a story that had come into my head, and was so much carried away with my own creation that I completely forgot my briefs. The Colonel was very angry, and said I would never make a lawyer, and that I was only throwing away my time."

Her face had grown very grave; there was a look of disappointment about her mouth. "I am very sorry," she said. "The last time I saw you you were so much encouraged. You ought never to have written the story."

"But you don't understand," he replied, anxiously. "The story I wrote was really very original. I never read anything like it. I have only written it well enough it may get into one of the great magazines, and then—"

"Well, what if it did," she interrupted. "Colonel Richardson would not like it, would he?"

His face clouded with keenest disappointment; he looked past her to a mountain whose rocky heights lay against the dun sky, and a blur came before him. "Can't you see," he said without looking at her—"can't you understand what joy that would give me? Why, Ruth, I would give my right arm. I would be willing to go through life in rags to be known to the lovers of literature over the world."

A blended expression of incredulity and amusement crossed her face. "You are joking, Arthur," she said; "why do you want to tease me this way?"

His face grew very grave and his voice was husky. "Sometimes I am afraid that you would be unhappy as my wife. I can't change my nature. Why, you have no idea how peculiar I am. I was the strangest child that was ever born in my native town. When I was only eight years of age I used to love to read stories better than to play with other children. I was fond of solitude, and used to spend hours alone on the hilltops dreaming of beautiful, impossible things. But when I left college my father persuaded me to study law, and I did so, and came here to get away from old associations, thinking I could apply myself more closely. I am trying to stick to my profession so that I may make you my wife. I could never live without you."

She got down from the trunk, her features struggling under the efforts to understand him.

"You said you would live in rags to be an author," she said, hesitatingly; "really I cannot understand; I—"

"To be a truly great writer, Ruth," he replied. "To know that within me lay the power to touch the hearts of the poor, the rich, the unhappy, the evil, the good, the world over, why, child, it would be better than to be an emperor."

"I could not love you any better than I do now," she said,

her lips beginning to quiver. "If you feel that way perhaps you had better give me up. I would only be in the way. It might—"

A sob rose in her throat and stopped her utterance. He turned deathly pale. "Don't say that, Ruth, for God's sake; don't you see that I love you with all my soul? I could not care more for you if you were like I am. I love you for yourself, just as you are. When you sing for me I am moved as nothing else can move me. You seem to have a grand soul. I could never succeed in literature anyway. I will throw it aside and stick to my calling. It is the only way I can be worthy of you."

Her face brightened; and they both laughed like two merry children as they walked homeward.

"You are very good to me, and I love you with all my heart," she said, as she turned to leave him at the gate.

When he went to his room that night he saw the story he had told Ruth about lying on his table. He took it up and started to destroy it, when something in the first paragraph caught his attention. He sat down and began to read it, and in a moment his whole being was aglow with the delight of creative genius. He read it through. "It is far better than I thought," he said, enthusiastically; "perhaps I ought not to destroy it. I will send it to a magazine, just to see what the editor will say." Sealing himself he wrote a letter to the "Editor of *The Monthly*," and put it and his story in an envelope ready for mailing.

The next morning, as he went to his work, he dropped it in the postoffice.

"Let it go," he said, "I shall think no more about it, and stick to business and make myself worthy of Ruth."

One night, about ten days later, as he entered his room after having spent a delightful evening with Ruth, he saw a letter lying on his table. It was postmarked Boston, and bore in the corner of the envelope the printed words, "*The Monthly*." His heart beat in his mouth as he opened it—

"My dear sir," it ran, "I regard it as a piece of good fortune that you did not destroy the manuscript you sent me. I seldom read a contribution till it has received the approval of at least one or more of our readers; but your unconventional letter roused such an interest in you personally that I read your story at once. It is simply a remarkable work of genius. It is artistic, original and wonderfully strong, and full of charming vitality. We are delighted to retain it for publication, and herewith enclose our cheque in payment for it. I am much interested in your statement that you are just entering the practice of law and that your whole heart is not in it. I can readily understand this, for your whole heart is undoubtedly in such works as you have sent us. If you will allow me to advise you, I would urge you to apply all your time and thought to writing, for I am sure it is your proper field. There is no doubt that even the publication of this striking short story will bring you immediate recognition. We would be glad, if convenient, for you to come on to see us. Perhaps if you should wish it—we may be able to find an opening of some sort for you. At any rate, we want to have the opportunity to examine your future work."

"Sincerely yours, THE EDITOR"

Arthur sat staring at the pink cheque and the letter as if in a dream. He went cold and hot all over by turns. He read the letter and looked at the cheque twenty times before he realized fully what they meant. His heart and brain were throbbing with a joy he had never dreamed of before. He felt like shouting, like running to the rooms of the other inmates of the house and awaking them to tell them his good fortune. It was one o'clock, but he could not sleep. He put on his light overcoat and hat and went out on to the quiet street. Not a soul was stirring. A full moon was shining and a shimmering haze hung over the earth. He walked on and on till he had passed the town suburbs, and further till he reached the little river that flowed through the fields. Never was there a happier man. No newly-made king ever felt so elated as he. Every now and then he would take the letter and cheque from his pocket and read and re-read them to the moonlight. "Money," he cried exultantly—"money for the delight of writing a story which I would gladly have given even to one appreciative friend."

When he went back to his room the sky was tinged with grey, and the horizon was bordered with a fringe of pink and gold. He threw himself on his bed, tired out with his long walk, but he did not sleep. He lay there planning his future. He would tell no one of his success. They should find it out when *The Monthly* published his story. Then he thought of Ruth and his heart sank. He would confide in her, of course; she would never betray his secret, but she could not understand what it meant to him. When she learned that he had decided to give up his profession she might reproach him.

That morning he told Mr. Richardson that he had decided to give up trying to succeed at law; that he had an opportunity to get a situation in Boston, which he thought would be better suited to him.

Mr. Richardson was surprised, but admitted that he had never seen any law student so indifferent to his studies, and that it might be well for him to try something else. That evening Arthur went to see Ruth. She turned very pale when he told her that he had given up his profession and was going to Boston. She did not hear half the letter he read to her from the editor. Tears came into her eyes.

"So many people have predicted that you would not succeed in law that I was anxious to have you do it," she said, calmly. "I can't bear to have them say they were right. Besides, you are going away."

"I am unworthy of you, Ruth," he said, in great emotion. "I cannot earn my living nor take care of you as it is. In this new field I have only the assurance of one man as to my ultimate success, it is true, and yet I could not conquer my desire to take his advice and try."

"I would love you and be true to you if you had not a cent in the world," she said; and she fell sobbing into his arms.

On his way home that night he made up his mind that it would be better for him and Ruth to separate. She could never sympathize with his highest and noblest aims, and she would never encourage him to better efforts as a wife ought. Early the next morning he packed his trunks, and sent them to the station. He was hardly his true self when he wrote to Ruth:—

When you get this, dear little girl, I shall be on my way to Boston. I have thought it all over calmly, and have concluded that we must part. I love the work I am going into with all the heart that is not left with you; but our tastes are too contrary for our happiness,

and I cannot ask you to share the hardships I shall have to endure in my new calling. Good-bye. I would have come over to tell you good-bye, but knew I could never stick to my resolution if I saw you. Forgive me if you can.

ARTHUR.

A month later the literary world had discovered a new idol in Arthur Manly Denton. *The Monthly* had announced a new novel to come upon the heels of the short story which had attracted such unprecedented attention, and the famous author was already engaged upon it. Two months later, when the first chapters of the novel appeared, the doors of cultured Boston opened even wider to the young genius. He became a social as well as a literary lion. One night a great dinner was given in his honour by a leader of society. Some of the greatest men and the most beautiful women of New England were present. Speeches were made in his praise; wine was drunk to his health and continued success.

"I don't think I ever saw a sadder face," said Mrs. M—, a popular poetess, to a noted novelist, as she looked across the table at Arthur. "I wonder what has happened to him to make him so. It looks as if all this adulation would turn so young a head as his; but he takes it all as a matter of course."

"Must have been in love," smiled the novelist.

"Perhaps," said the lady. "I would like to know. Every body has prophesied that he will marry Miss Worthington, the heiress; she absolutely worships him. His study never lacks fresh flowers from her conservatory; but he is not in love with her, that is plain."

The next morning in his mail Arthur found a little package addressed to him in Ruth's handwriting. His heart almost stopped beating as he opened it. They were his letters to her. On a small slip he read—

I have just discovered your address, otherwise I would have sent them earlier.

RUTH ANDERSON.

He stepped up to the grate and threw them into the flames, then he went to his desk and took up his pen, but he was pale, and his hand trembled violently, and he could not get his thoughts on his work. He could think of nothing but Ruth. He must forget her. Now that he had seen what would be expected of an author's wife by the set he moved in, he saw more plainly than ever that Ruth, dear as she was to him, could not be happy with him, and he would be mortified by her continually. No, he must drive her from his mind. He took her photograph from a shelf and added it to the flames made by his letters. He determined that he would never allow himself to think of her again, and yet at that moment he felt as if his soul were dying within him.

Years went by. Arthur was more famous than ever. He had become the editor of *The Monthly*, and held the highest literary position of any one of his age in America. It was still whispered that he and Miss Worthington would be married. He had himself begun to think of it. He had persuaded himself that his feeling for Ruth had been only a youthful fancy; but he looked for the little weekly published in D—, with more interest than the most important paper that came to his desk. He read every issue carefully, always looking for her name and yet believing that he no longer cared for her. Now and then he would see her mentioned as being at some social gathering, and it gave him a strange pleasure to picture her among the others, ever with a sad expression on her face, but the same beautiful creature that she used to be in the days when he was really happy, before position and fame had weighed him down. At such moments he was fond of imagining that he was an attorney in that delightful little town with her for his wife. But he considered these thoughts only pleasing fancies like those he loved to put in his books, and really believed that if he should marry the charming and intellectual Miss Worthington that he would learn to love her with all his heart.

One day he saw in a society paper that his friend Miss Sanborn had returned from a visit to Virginia, and he went that evening to call on her, hoping to hear news of his native State. As he sat in the drawing-room waiting for her to come down stairs, he was astounded to see a photograph of Ruth on a little easel on a table near him. He trembled so that he could hardly lift it from its place. How could it have come there? How pretty she was! She was more beautiful than ever. Where could there be a more perfect face? It was even classical. Could Miss Sanborn have met her? Had she been to D—?

(To be continued.)

THE MISSIONARY WORLD.

THE CRITICS OF MISSIONS.

Dr. Munger thus disposes of those critics who declare that Christian missions are making no progress: "The most persistent critics are the tourists and the statisticians. The former make the journey of the world, and, finding in every part a handful of missionaries, and behind them the great black mass of untouched heathenism, not unnaturally infer that this speck of whiteness can never overcome this mass of blackness. What reason has the tourist for believing that a thing which is so near nothing can bring to naught a thing so vast and real as Asiatic Buddhism? He forgets that one rope-girded priest converted England, another Germany, another Ireland. He finds that the missionary is a common and uninteresting man, that often his converts are chiefly retainers, that relapses are frequent, and that his methods have apparently little relation to the ends most to be desired. And so he eats the missionary's bread as a god from Olympus might sup with mortals, accepts his suggestions as to routes, and fills his note-book with borrowed information which appears in his printed pages as original observation, and goes away damning the cause with faint praise of the worthy man's zeal. It would be interesting to compare the opinion of book-making tourists with those of the British Governors of India, the Ministers to Turkey, and the admirals of Pacific squadrons; that is, the opinions of casual observers with those of men who thoroughly understand the subject. But the most confident critic of missions is the sit-

tistician, who demolishes them by a sum in arithmetic; the heathen population increases at such a ratio, converts at such a ratio, and the latter can never overtake the former. He deems himself under no obligation to explain why the basilicas of Rome became churches, or why England does not still worship at Stonehenge instead of Westminster. It would seem to be a difficult thing to learn that human progress is not determined by a law of numerical ratio."

DAVID BRAINERD.

John Eliot, the apostle to the Indians, died with these words on his lips: "Lord, let the work among the Indians live after my decease." The prayer was answered. Peabody, Mayhew and Shepard zealously carried on the work to which he had devoted his life. But the name, after Eliot's, always associated with missions to the North American Indians is Brainerd's.

David Brainerd was born at Haddam, in Connecticut, 20th April, 1718. Little is known of his early life, except what is contained in his diary, from which we gather that he was more or less seriously inclined from childhood. He began to study for the ministry in his twentieth year, although, as he afterwards confessed, he had not then experienced a saving change of heart. His twenty-first year was regarded by himself as the crisis of his life, when he made a complete surrender of himself to the Saviour, and dedicated himself to His service. Of a constitutionally morbid temperament, he was subject to fits of deep depression, in spite of which his religious joy was ever breaking forth and irradiating his life.

In 1741 a wave of revival passed over the colonies. The whole land was shaken with the movement, so vividly described by Jonathan Edwards. Its influence was felt at Yale College, in Newhaven, where young Brainerd was studying. Carried away by the excitement, Brainerd allowed himself to be betrayed into certain imprudent and unguarded expressions, which he afterwards bitterly regretted to his dying day. The consequence was serious to himself. He was expelled from college, and felt for a time as if his career were closed.

If college was shut against him, friends opened their homes, and he continued his studies under Mr. Mills, of Rippon, and Mr. Fiske, of Haddam. Entries in his diary begun at this time, show the spirit in which he was looking forward to the ministry, and the direction his mind was taking. "I begin to find it sweet to pray, and could think of undergoing the greatest sufferings in the cause of Christ with pleasure, and find myself willing, if He should so order it, to suffer banishment from my native land among the heathen, that I might do something for their salvation in distresses and deaths of any kind." The secret of his fruitful ministry is revealed in his diary, recording days spent in fasting and prayer for the advancement of the Saviour's kingdom among the heathen, and wrestling with God till he was drenched with sweat. And it scarcely surprises us to find that in one of his first sermons, after receiving license from the association at Danbury, some Indians cried out in distress, and appeared greatly concerned prophetic as the incident was of the effect produced by his later ministry. Calls came to him from several Churches, but his heart was set on the conversion of the heathen, and he waited quietly till God in His providence should open up his way.

The call came from a most unlooked-for quarter. A Society had been founded in Scotland in 1707, and incorporated under Royal letters patent in 1709, called "The Scottish Society for the Propagation of Christian Knowledge," the object of which was to provide religious education in the Highlands and Islands, and thus to check the inroads of Popery. Ministers in America, many of whom were from Scotland, having represented to this Society the deplorable condition of the Indian tribes, the Society resolved to support two missionaries to the Indians, and empowered one or two ministers in America to act as their commissioners in appointing suitable men for this important work. Mr. Azariah Horton was appointed to labour in Long Island, and some time after their attention was directed to young Brainerd, who was invited to meet them in New York. The interview was satisfactory, and he accepted the appointment in November, 1742, with a deep sense of his own unworthiness. Before entering on what was to be his life-work, sensible to the dangers to which he might be exposed, he devoted the small means he inherited from his father to the education of young men for the ministry.

He was directed to visit Mr. Horton, in Long Island, to get some insight into his work, and set out for his station in February, 1743. His diary, during the two months spent on Long Island, reveals the most extraordinary alternations of despondency and rapture—at times bewailing his own unworthiness; at others, exulting in the glory of the Redeemer. Acting according to instructions, he proceeded, in April, 1743, to Kanaumek, in the province of New York, eighteen miles east of the city of Albany, to some scattered families of Indians living in that neighbourhood. His experience of the work was sufficient to try his spirit, and to test his devotion to the heathen. Brainerd was no grumbler; he was not easily daunted, either by danger or difficulty, as is shown by his continuing to labour under the most trying conditions. "My circumstances are such," he writes in his diary, "that I have no comfort of any kind but what I have in God; I live in the most lonely wilderness, and have but one single person to converse with me that can speak English. I have no fellow-Christians to whom to unbosom myself, or lay open my spiritual sorrows. . . . I live poorly with regard to the comforts of life: most of my diet consists of boiled corn, hasty

pudding, etc. I lodge on a bundle of straw, and my labour is hard and difficult, and I have little appearance of success to comfort me. But that which makes all my difficulties grievous to be borne is, that God hides his face from me." The distance between the various Indian settlements added greatly to Brainerd's labours. He had to travel, sometimes by day and night, in cold and wintry weather, through a wild and inhospitable country, in which he suffered severe hardships, but there was no cooling of his zeal. Every spare moment was spent in his efforts to instruct the Indians in the great truths of the misery of their natural state, the guilt of their condition, their inability to save themselves, and the freeness and fulness of God's salvation; while many were the hours he spent in the woods crying to God for their conversion. His reward was not yet, though he was able to report that the truths of God seemed at times to be attended with some power upon the hearts and consciences of the Indians, and that there was a marked reformation in their lives and conduct.

Handing over the mission at Kanaumek to Mr. Serjeant, of Stockbridge, about twenty miles distant, Brainerd was sent next to the Indians residing at the Delaware Forks, and visited on the road a settlement at a place called Minnisinks. Here no impression could be made on the Indians, who were ready to reply to all the missionary could say in favour of Christianity, that "The Christians were worse than the Indians, for they would lie and steal and drink, and had taught them to do the same." A journey of two more days, through a difficult country, brought him to Sakhawotung, which was to be the centre of his operations among the Delaware Indians. He found them scattered in villages from ten to forty miles apart, thus greatly increasing the difficulty of his work, to which he applied himself with characteristic earnestness and diligence, day and night praying that God would open a door of entrance into the hearts of the poor savages to whom he had now been ordained as a missionary. Two visits were paid to the Indians on the banks of the Susquehanna River, involving on each occasion a journey of upwards of four hundred miles, in which he was more than once completely overcome with illness and fatigue. All he can say of the result of these missionary travels is: "I could not but hope the God of all grace was preparing their minds to receive 'the truth as it is in Jesus.' It is the happy consequence, I shall not only rejoice in my past labours and fatigues, but shall, I trust, also 'be willing to spend and be spent,' if I may thereby be instrumental 'to turn them from darkness to light, and from the power of Satan to God.'"

No greater success attended his mission to the Delaware Indians than that to those living at Kanaumek. Many of them expressed serious concern about the way of salvation, and renounced their heathen practices; but as yet he knew not of a single one truly converted to God.

Brainerd had now entered on the third year of his mission, 1745. Hitherto he had been sowing in tears, and amid much discouragement, he was now to experience the joy of harvest. The Divine promise is: "Ask of Me, and I shall give thee the heathen for thine inheritance;" and if ever a man made this the burden of unwearied and agonizing prayer to God, it was David Brainerd. And the answer came in such fulness as to leave him amazed at the goodness and faithfulness of God.

It was in June, 1745, that he found his way to Crossweckung, about eighty miles east of the Delaware Forks. Writing of this new move, he says: "As my body was very feeble, so my mind was scarce ever so much damped and discouraged about the conversion of the Indians as at this time. And in this state of body and of mind I made my first visit to the Indians in New Jersey, where God was pleased to reveal His power and grace." The first sign of the coming blessing was the eagerness with which his hearers sought to acquaint their friends and neighbours with the good tidings; thus his audiences grew from week to week. They listened most attentively to the preaching, and requested Mr. Brainerd to address them twice a day. This was followed by deep emotion and intense personal concern about salvation. His interpreter and his wife were the first fruits of his Indian converts, and were baptized by him when on a temporary visit to the Delaware Forks, 21st July, 1745. It was on his return to Crossweckung that the Spirit was poured out upon the people. He had given himself to pray for them during his absence: "My soul, my soul, my very soul longed for the ingathering of the heathen, and I cried to God for them most willingly and heartily." In another place, he writes: "I was much engaged in praying for their saving conversion, and scarce ever found my desires of anything of this nature so sensibly and clearly disinterested, free from selfish views."

A profound impression was produced by his first sermon after his return; numbers cried out in anxiety for their souls' salvation; and from that day till he was compelled by failing health to leave them, the Divine blessing fell in copious showers on the Indian community. No wonder Brainerd's own soul was revived and gladdened by these indications of God's presence and blessing. The movement was not confined to the little community at Crossweckung; it spread to the Indians at the Delaware Forks, and Brainerd was kept busy between the two places preaching, conversing with enquirers, baptizing those who received the Saviour carefully instructing his converts in the doctrines and precepts of the Gospel.

In this work, so congenial to his spirit, Brainerd tells us he travelled upwards of four thousand miles, upheld amid fatigues of body and of mind by the intense joy he experienced in the testimony God was bearing to the world of His grace. Forty-seven persons were baptized after a careful examination and probation, all of whom gave the most decided evidence of a change of heart, in chastened and humble spirits, reformed lives and a yearning desire for the salvation of their countrymen. Some of these converts had been notorious for the wickedness of their lives, one was a pow-wow or diviner who presided at the idolatrous feasts and dances; another was a murderer: but these men were found sitting, clothed in their right mind, at the feet of Jesus. The genuineness of this work of grace was seen in

its fruits. Pagan notions and idolatrous practices were entirely abandoned in these parts. Drunkenness, the prevailing vice of the Indians, almost disappeared; a principle of honour and justice distinguished the converts; and they seemed filled with a spirit of love and humility, "there being no disposition," Brainerd says, "to esteem themselves better than others who had not received the like mercy."

This remarkable movement was not the result of exciting preaching or of any attempts to work on the superstitious Indians by the terrors of the law; but of a full and free setting forth of the willingness and ability of Christ to save sinners, and their need of Him. "The more I discoursed of the love and compassion of God in sending His Son to suffer for the sins of men, the more I invited them to come and partake of His love, the more their distress was aggravated because they felt themselves unable to come. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitation of the Gospel when there was not a word of terror spoken to them."

Reading the diary in which Brainerd has recorded the incidents of this year of blessing, no one would suppose that he was suffering from great physical prostration and weakness. His unwearied labours, the hardships he had endured and the intense strain of the revival time, had made serious inroads on a frame never very robust. He grudged the hours spent in sleep, and sometimes passed the whole night in prayer for the extension of Christ's kingdom. The following extract from his diary speaks for itself: "I could scarce have half an hour's rest from speaking, from an hour before twelve o'clock (at which time I began public worship) till past seven at night."

It is evident, however, from his private diary that the disease which ultimately cut him off was making rapid progress, as he refers repeatedly to his exhausted and sleepless condition, accompanied at times with great spiritual depression. But there was no word of giving up his work. He continued preaching in growing pains and weakness, but with ever-increasing blessing and success, until November, 1746, when he was compelled to seek rest in New England. A serious illness detained him four months at Elizabeth Town. Recovering a little strength he returned to his beloved Indians at Crossweckung; only to say farewell, and parted from them for the last time, 20th March, 1747, leaving in his place his brother John, who had given himself to the work among the Indians. It was the end of his labours; the remainder of his life was spent chiefly in the house of President Edwards at Northampton, and with some friends at Boston. The fatal nature of his trouble gave him no anxiety. "Oh!" he said to a friend, "the glorious time is now coming; I have longed to serve God perfectly, now God will gratify the desire." His thoughts to the last were on the advancement of the Saviour's kingdom; and he often expressed his grief "that there was so little disposition on the part of ministers and people to pray for the flourishing of religion throughout the world." In his last night on earth he expressed his deep concern for his flock at Crossweckung, and quietly fell asleep, October 9, 1747, in the thirtieth year of his age. He was buried in the historic cemetery at Northampton. Between the altar-like tomb and the lichened tombstone of Jonathan Edwards, with its striking reference to Chalmers, lies the grave of Jonathan Edwards' daughter Jerusha, who ministered to Brainerd in his last illness, and died a few months after him a maiden of eighteen, whose memory will always be linked with that of Brainerd, as distinguished by the same saintly fervour, closely attached in life, and not divided in death.

Like the apostle of the Gentiles, Brainerd had been "in journeyings often, in perils of waters, in perils of robbers, in perils of his own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" but "none of these things moved him, that he might finish his course with joy and the ministry he had received of the Lord Jesus, to testify the Gospel of the grace of God." The record of his brief life and unwearied labours is an encouragement and inspiration to every servant of Jesus Christ. "They that turn many to righteousness shall shine as the stars for ever and ever."—*By the Rev. James Jeffrey, M.A., Pollokshields, in U.P. Missionary Record.*

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Ministers and Churches.

THE Rev. James Wilson, Presbyterian minister at Lanark for forty years, has resigned.

THE Rev. Dr. Sexton will go to Washington in July to occupy the pulpit of the New York Avenue Presbyterian Church.

THE Rev. Dr. Waters, of Newark, N.J., was elected vice-president of the General Synod of the Reformed Church, which met at Asbury Park, N.J.

THE Rev. J. C. Stinson, graduate of Knox College, has accepted a call from Horning's Mills and Primrose, Presbytery of Orangeville, and will be ordained and inducted at Primrose on the 14th prox.

MR. ANDERSON, brother of Rev. Mr. Anderson, of Goderich, supplies the pulpit of Leeburn Presbyterian Church during the summer months. He is well liked, being an earnest and enthusiastic worker for the good of his fellow men.

THE Rev. J. R. Bell, graduate of Knox College, was ordained and inducted to the pastoral charge of Laurel and Black's Corners, Presbytery of Orangeville, on the 21st inst., and received a very hearty reception from the people. A new manse for Mr. Bell will soon be completed.

THE Guelph Mercury states that the Rev. James Munroe, who was well known in Guelph some twelve years ago, and highly respected among his young companions, is in that city visiting his relatives and numerous old friends. He is now in charge of a mission of Strathclair, Mianedosa Presbytery, Manitoba.

A HEARTY and unanimous call from the congregations of Enniskillen and First and Second Cartwright has been accepted by Mr. R. M. Phalen. His ordination and induction is appointed to take place at Enniskillen on Tuesday, July 5, at half past two p.m., Rev. R. D. Fraser to preside and induct, Mr. Whiteman to preach, Mr. Smith to address the minister and Mr. McKeen the congregation.

FATHER CHINDROY, who had a serious operation performed in Chicago by prominent physicians last March, has quite recovered, and is now engaged on a lecturing tour again in the Western States. He had delivered thirty six lectures since the operation, and, although eighty-three years of age, is enjoying comparatively good health. Great demands upon his time are being made for lectures on his favourite subjects.

A MEETING of St. Enoch's congregation, Toronto, was held on Monday evening week, when it was unanimously decided to extend a call to Rev. John Young, M.A., of Niagara Falls. Mr. Young, who is a Queen's College man, has officiated as a supply and given general satisfaction. He is a young minister of ability and much promise, and if he accepts the call so heartily extended to him he will no doubt make his mark for good in Toronto.

A DELEGATION from the congregation of Melville Church, Levis, waited upon their pastor, Rev. R. M. Craig, on Wednesday evening, June 22, and presented him with a purse containing nearly \$120 as a token of their high appreciation of his labours among them and of their kindly sympathy. Mr. Craig left next morning for Ocean Grove, New Jersey coast, where he intends to stay for some weeks. Mr. Drummond, of Newcastle, is supplying his pulpit in the meantime.

THE Rev. D. M. Gordon, of Halifax, lectured in Ottawa on "What I know of fighting," founded on his experiences of the North-West rebellion. The lecture drew a large and fashionable audience to St. Andrews Church Sunday School hall. Mr. Gordon spoke in glowing language of the bravery, discipline and patient endurance of the volunteers. His descriptions of scenes witnessed at the charge of Batoche were most pathetic. Rev. Mr. Knowles moved and Sir James Grant seconded a vote of thanks.

THE lawn social given by the ladies of Knox Church, "Portage-la-Prairie, at the residence of Mr. H. M. Campbell proved a much greater success in every way than the most sanguine expected. Everything had been done by the ladies to provide amusement for their patrons, of whom a very large crowd put in an appearance. Tennis and croquet were the popular sports, and the ice cream stands were well patronized. The band was present and added to the life of the occasion greatly. The proceeds amounted to \$35, a sum larger than the usual receipts of an entertainment of that kind.

THE Brockville Recorder says: Rev. D. McGillivray, of Lunenburg, N.S., formerly pastor of St. Johns Church, Brockville, is in town on a visit to old friends. Mr. McGillivray, who has spent most of the last year in travel on the continent, is in charge of one of the largest congregations, outside of Halifax, in the Province, and is, we are glad to say, succeeding well. Though he is a Nova Scotian, he says a large portion of his affections cling to Brockville, which he thinks is one of the favoured spots of the earth. The reverend gentleman ran up from the General Assembly in Montreal, and occupied his old pulpit in St. Johns Presbyterian Church on Sunday last, morning and evening.

THE Rev. D. M. Gordon, B.A., of Halifax, N.S., conducted the usual service in the Stewarston Presbyterian church on Sabbath evening week. The church was so filled that many of the adherents were obliged to stand, the seating of the church being fully occupied. A very impressive sermon was preached from the text "There is another King, one Jesus." After referring to the supremacy of Christ's kingdom the reverend gentleman then proceeded to explain Christ as the ruler of the hearts and consciences of men, concluding with a loyal appeal that all subjects of this Supreme Ruler should willingly submit themselves to Him in humble obedience to His commands. During the offertory the choir sang the hymn, "God be with you till we meet again," after which Rev. Mr. Gordon expressed his happiness at being present, hoping that the thoughts suggested in the hymn should be fully realized.

THE Victoria, B.C., Colonist says: One of the most enthusiastic travellers of the season is Rev. Dr. Bliss, of New York City, Moderator of the Presbytery of the State of New York. He was at Portland with Mrs. Bliss, attending the General Assembly there, and afterwards took in the special C. P. N. Co.'s excursion by the Islander to the "scenic wonderland of the North." To a reporter the Rev. Doctor said: "No language is powerful enough to describe what we saw, and the marvellous wonders of nature almost surpass realization, save to those who are able to take such a trip as we have just concluded. I have travelled all over the East, have seen Palestine and the Holy Land, and all the beauty of the Scriptural scenes, have climbed the Alps and journeyed in Switzerland and Italy, but there is no comparison between the scenery there and that in Northern British Columbia and Alaska. I want to advise every one of my friends not to miss such an excursion."

THE opening services of the Presbyterian Church at Lumsden, N.W.T., were held on Sabbath, June 12, the Rev. J. A. Carmichael, of Regina, conducting the services both morning and evening, and preaching excellent sermons to appreciative audiences. The rain of the previous night no doubt prevented many from being present, nevertheless the seating capacity of the church was fully tested, there being but a few unoccupied seats. On the following Monday a picnic was held in F. Cars' grove, which was also largely attended. After all had partaken of the abundance of good things provided by the ladies, short addresses were delivered by the Rev. J. A. Carmichael, Mr. Bennie and Mr. J. G. McKenzie, B.A., of Longlaketon. The remaining part of the day was spent in sports. During the afternoon selections of instrumental music were given by Messrs Burrows and Smart. After tea the company dispersed, feeling that a most enjoyable day had been spent. The united collections at the Sabbath services and the picnic on Monday evening amounted to \$76.50. This, added to the subscriptions of the congregation and the proceeds of a social, leaves them in possession of their new church, free of debt.

ON Tuesday evening week the Presbytery of Halifax met in the Presbyterian church, Annapolis, for the purpose of inducting the Rev. R. S. Whidden into the pastoral charge of Annapolis and Bridgetown. There were present Messrs. Simpson, Begg, Miller and Colton, ministers, and W. Chesley and P. McIntosh, elders. Mr. Begg preached an eloquent sermon on the parable of the leaven, after which the induction services were proceeded with. Mr. Colton narrated the steps leading to call and settlement. The usual formula questions were put by Mr. Miller, Moderator pro tem., and satisfactorily answered by Mr. Whidden. A very impressive induction charge was delivered by Mr. Simpson, who took, as the basis of his remarks, Paul's words to Timothy: "Give thyself wholly to them." The Moderator gave an enthusiastic address to the congregation, reminding them that though small, they were a branch of a great Church, whose sympathy and substantial help they could always rely upon. The Presbytery were pleased to notice evident signs of prosperity, some \$200 having been expended on repairing and painting the Annapolis church, whose interior now presents a very artistic appearance.

THE Young People's Society of Christian Endeavour of Stanley Street Presbyterian Church, Montreal, held a social on Friday evening week, the working of which was a novelty. It was termed a "Conundrum Social." About 250 persons were present, representing nearly every Christian Endeavour Society in the city. After a very enjoyable programme, the president, Mr. James Wilson, explained the way the menu was got up. Various edible articles were represented by conundrums and numbers. The guests were to try to guess the conundrums and give the numbers to the waiter. Mr. Wilson then brought forward the vice-president, Miss McMartin, who is also convener of the Social Committee, and the President, Mr. Koss, presented her with a very handsome bouquet. The waiters then made their appearance, twelve ladies and twelve gentlemen. The ladies had dainty white caps; the gentlemen wore little bows of ribbon corresponding in colour with those of their partners. The ladies had tablets on which they took the orders, while the gentlemen carried the trays. In this way everyone present was well served. An hour was thus spent after which the people dispersed, being of the opinion that they had spent a most enjoyable evening.

THE Huron Expositor says: Rev. Mr. Graham, of Egmondville, has been interesting himself in behalf of the famine-stricken peasants of Russia, and having shown his sympathy in a practical form by a personal contribution, he has received a grateful acknowledgment from Mrs. Hesba Stretton, secretary of the Russian Famine Relief Fund, London, England, in which she says: "We have remitted \$3,500 to the Bible Society agents in Russia, who have distributed it through persons well-known to themselves, chiefly Englishmen, who have lived years in the famine districts and who know the language and customs of the people. In Sawara alone we have sixty-six families, numbering about 300 persons, to maintain until next harvest." Mr. Graham brought this matter before the anti-union Presbyterian congregation at Brucefield, to whom he ministers, and as a result he had the pleasure this week of forwarding a very liberal contribution from that congregation to Mrs. Stretton, and which will in due course be forwarded by her to aid the Russian sufferers. This is certainly a deserving object, as the terrible suffering caused by the wide-spread destitution in Russia is something appalling, and philanthropically inclined congregations or individuals would be serving a good cause by contributing their mite towards its alleviation. Contributions addressed to Hesba Stretton, 93 Ladbroke Road, W., or to the treasurer of the fund, R. Barclay, Esq., Lombard Street, E. C., London, England, will, no doubt, be promptly acknowledged and properly applied.

THE annual closing exercises of Coligny Ladies' College, Ottawa, took place Friday evening week, and were most successful. The Assembly Hall, beautifully decorated for the occasion, was filled to overflowing with the elite of the Capital. The Rev. D. M. Gordon, B.D., of Halifax, a former pastor of St. Andrews Church, Ottawa, presided. The programme consisted of a selection of vocal and instrumental pieces, readings and a chorus and cantata by the pupils, which were greatly enjoyed and which reflected credit alike on teachers and students. Medals and prizes were then presented as follows: Medals—Collegiate class, David Morrice gold medal, Miss Irene Bush; collegiate class, David Morrice silver medal, Miss L. Hudson; collegiate class, Rev. Dr. Smythe silver medal for botany, Miss Clara Gatignol. Senior class, David Morrice gold medal, Miss G. Fairlie; sent a class, David Morrice silver medal, Miss E. Webster, intermediate class, first prize, Miss E. Forbes, second prize, Miss Mary Drummond; junior class, first prize, Miss W. Wicksteed; second prize, Miss Birdie Bryson; preparatory class, first prize, Miss M. Johnstone, second prize, Miss Jessie Oliver; Orme gold medal for senior music, Miss Maud Russell, Robert Gill silver medal for junior music, Miss Cecilia Powland; Crawford prize for theory of music, Miss Bessie Jamieson; Baroness Macdonald prize for model drawing, Miss G. Fairlie; Baroness Macdonald prize for crayon drawing, Miss Maggie Seaton; prize for best-kept double room, Misses M and F Miller; prize for best-kept single room, Miss Annie Wilson. After the distribution of prizes the Rev. Dr. Warden, of Montreal, delivered an address, in which he referred to the work of the past session and to the arrangements made for next year. Miss J. McBratney has been appointed lady principal of the College, and will be assisted by a staff of thoroughly accomplished teachers in the several departments. The services of a lady from Germany have been secured for German, and of a lady teacher from France for French. The music and art departments will be maintained under efficient teachers from the Royal Academy, London, England, and the Leipzig Conservatory, Germany, and no expense will be spared to make the College in every respect worthy of the confidence of parents desiring a thorough education for their daughters in a refined Christian home. Applications for admission should be addressed to Rev. Dr. Warden, Dominion Square, Montreal. The next session opens on September 13. Many rooms have already been taken, so that applications should be forwarded early.

THE Bowmanville Statesman says: The hand of death has again been at work in our midst, and carried off as its victim one of our best-known and most-respected citizens, Rev. Adam Spenser. He had been pastor of St. Andrews (old Kirk) Church here for a number of years. Being unmarried, since his mother's death, in December, 1873, his brother's daughter, Miss Lizzie Spenser, has been at the head of his household affairs. He has enjoyed fairly good health all his life, but, since an attack of la grippe, has suffered more or less from an acute pain in his head. Last Wednesday he complained somewhat but it passed again, and on Saturday morning he rose at 5 o'clock and worked in his garden until noon. About 3:30 Saturday evening he went out to cut some grass, when he said to his niece, who was standing by, that he felt that pain again and that he could not see. She thought he had reference to the fading day-light, when she saw him stagger and fall and before help had arrived life had become extinct. He never spoke and the doctor pronounced it apoplexy. Deceased was the son of Mr. Samuel Spenser, and was born in Kilmarnock, Ayrshire, Scotland, in 1827. He was educated in Glasgow College and Edinburgh University, and was a fellow student of the late Rev. Mr. Burnett, of Hamilton. He was

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ordained when quite young in Irvine Presbytery in Ayrshire, and laboured as an assistant to Rev. Mr. Jeffrey in Hurlford near Kilmarnock for several years. In 1861 he was sent as a missionary to Canada by the Colonial Society of the Church of Scotland. He laboured for a short time in Guelph Presbytery and was afterwards sent by the Toronto Presbytery as a missionary to St. Andrews congregation of Darlington. After three calls he accepted the pastorate of this congregation and was inducted on July 4, 1868. He remained pastor of this congregation for fourteen years, and since 1882 has been a minister without a charge. His last sermon preached in the Methodist church, on the morning of the 12th, from Matt. xi. 28-30, will not soon be forgotten, and the pastor of that church, at the morning service, last Sabbath, made a feeling reference to it. The funeral services on Monday afternoon were conducted by Rev. R. D. Fraser, M. A., of St. Paul's Church, assisted by Rev. T. W. Jolliffe, of the Methodist, and Rev. R. A. Bilkey, of St. Johns Church, Camp Clyde, No. 42, Sons of Scotland, of which he was a member, marched in the procession to Bowmanville cemetery, where the remains were interred. Great sympathy is felt for Miss Spenser in this sore affliction, who with the exception of two cousins has no relations in this country. Her father lives in Scotland. Mrs. H. W. Glasco and son, Mr. H. Glasco, and Mr. David McLeod, of the Cliffs, Hamilton, whose mother was a sister of the late Rev. Mr. Spenser, were present at the funeral.

THE convocation exercises in connection with the Bradford Young Ladies' College began Thursday evening week, and were brought to a close on the following Tuesday evening with the presentation of diplomas and awarding of prizes. The graduates number thirteen, and are as follows: Miss Jessie Duff, Malcolm, Ont.; Miss Carrie Lawrence, Lucknow, Ont.; Miss Mary McEwen, Brantford, Ont.; Miss Gertrude McIntosh, Miss Grace McIntosh, Vancouver, B.C.; Mrs. N. H. Iallean, Brantford; Miss Eva Boles, Ingersoll, Ont.; Miss Mary Cochrane, Brantford; Miss Josephine Huston, Dresden, Ont.; Miss Betta McCulloch, Mount Forest; Miss Effie McEachern, Clifford, Ont.; Miss Maude McMillan, Buffalo, N.Y.; Miss Libbie Lundy, Lundy's Lane, Ont. In addition to these the Governor General's medal was presented to Miss Ethel Hossack, of Lucan, Ont. Forty five prizes in books were presented in addition to the departments of literature, science, art, music, modern languages, elocution, stenography and book-keeping. Dr. Cochrane, the Governor, reviewed the work of the year, congratulating the directors on the large attendance and the increasing patronage awarded the College. Addresses were also delivered by Rev. Dr. Laing, Dundas; Dr. Mungo Fraser, Hamilton; Rev. E. Cockbourn, Paris; Mr. Mayor Secord, ex-Mayor Read and others. The diplomas were presented by Mr. Alexander Robertson, president of the board, in a few well-chosen words, assisted by Dr. Nichol, chairman of the Educational Committee. The gold and silver medals were awarded as follows: Miss Grace McIntosh, Vancouver, B.C., was awarded the highest honour in the gift of the College, the gold medal for general proficiency in the senior year, and also the silver medal for Biblical literature. The gold medal in elocution was awarded Miss Josephine Huston, of Dresden. The two gold medals for instrumental music were awarded to Miss Effie McEachern, of Clifford, and Miss Eva Boles, of Ingersoll, the latter taking also the silver medal in modern languages. The gold medal in harmony was awarded to Miss Mary Cochrane, of Brantford; the silver medal in elocution to Miss Gertrude McIntosh, Vancouver, B.C.; the silver medal in calisthenics to Miss Jessie Duff, of Malcolm, Ont.; the silver medal for general proficiency in the second year to Miss M. Lamonte, of Chesley, and the two silver medals in the middle year for instrumental music to Miss Nina Grenny, and Miss Daisy Bingham, of Brantford, Ont. Dr. Cochrane announced before the close of the convention that the directors had appointed Miss Annie B. Osborne, a graduate of the Leipzig Conservatory of Music, as governess in voice culture and vocal music for the coming year. Miss Alice Reveridge, of Queen's University, in the mathematical department, and Miss Valet, of the Normal School, Neuchatel, Switzerland, in modern languages. The directors of the College are sparing no expense to sustain the high reputation of the College, and make it increasingly worthy of the confidence of parents who desire a thorough education and Christian home for their daughters. The attendance in the College has been doubled during the last three years.

THE ALLIANCE OF THE REFORMED CHURCHES.

The first lists of the delegates who are expected to attend the great Pan-Presbyterian Council in Toronto next September are coming to hand, although they are at present far from complete. The appended lists are all that have yet arrived, some still to come being the representatives from the Church of Scotland, Irish Presbyterian Church, Original Secession Church of Scotland, Reformed Presbyterian Church of Scotland, American Presbyterian Church South, Cumberland Presbyterian Church, Reformed Presbyterian Church of North America, Associated Reformed Synod of the South and many Churches on the European Continent. The lists received so far are as follows:— English Presbyterian Church.—Rev. Dr. J. M. Gilson and Rev. Dr. McEwan, London; Rev. Dr. Johnston, Liverpool; Rev. W. S. Swanson, Amoy, tenant missionary to China of this Church; Sir George Bruce, Robert Wales and Robert Whyte, London. U. P. Church of Scotland.—Rev. Dr. Black and Rev. Dr. Oliver, Glasgow; Rev. Dr. Hutton and Rev. A. Henderson, LL.D., Paisley; Rev. Dr. Drummond, Glasgow; Rev. Professor Orr, D.D., Edinburgh; P. Esselmont, M. P., Aberdeen; Jonathan Thomson, Glasgow; William Morrison,

Inverness, George Smith, Stirling; James Walde, Edinburgh; J. Thomson Patton, Stirling, and Miss Adams, Zenana Society. Free Church of Scotland. Rev. Dr. Blairie, Rev. Professor Thomas Smith, Edinburgh; Rev. Dr. Walter Ross Taylor, Rev. Professor Lindsay, Glasgow; Rev. Dr. Arch. Henderson, Crieff; Rev. Dr. D. McKechnan, Bimby; Rev. Professor Iversach, Aberdeen; Rev. Dr. K. S. Macdonald, Calcutta; Rev. Dr. Stewart Lovedale, Africa; Rev. Professor Robertson, Aberdeen; Rev. Alex. Lee, Nairn; Rev. John McEwan, Edinburgh; Rev. Murdoch Mackenzie, Inverness; Rev. Alex. Alexander, Dundee; Rev. William Ross, Cowdenn; Dr. George Smith, C. I. E., Edinburgh. Elders of Free Church, Robert Orr, Glasgow; William Stevenson, J. S. Ferris, J. D. Smith, Alex. Gray, William White, Edinburgh; Alex. Watt, Glasgow; Sheriff Cowan, Paisley; J. C. Robertson, Glasgow; A. Ellison Ross, S. S. C., Edinburgh.

New South Wales. Rev. Professor Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat; Rev. W. Scott, Whittier; Mr. Elton Macdonald. Continental.—Rev. Professor Baviorek, Rev. Professor Wiegeler, Herr Gobel, superintendent; M. le Pasteur Merle d'Aubigne, M. le Pasteur A. Schmidt, M. le Pasteur Borde, Waldensian Church; Rev. Dr. Gay, Mr. William Woods.

Presbyterian Church in Canada.—Rev. Principal Caven, D.D., Rev. William Reid, D.D., Rev. D. I. Macdonnell, B. D., Toronto; Rev. Principal McVicar, D. D., Montreal; Rev. Thomas Wardrop, D. D., Guelph; Rev. Principal Grant, D. D., Kingston; Rev. Principal King, D. D., Winnipeg; Rev. D. M. Gordon, B. D., Halifax; Rev. Thos. Sedgwick, Tatamagouche; Rev. Dr. Robertson, Hon. Chief Justice Taylor, Winnipeg; Hon. G. W. Russ, M. P., Hon. Justice Macleannan, W. Mortimer Clark, Hamilton; Cassels, J. K. Macdonald, W. B. McMurrich, Toronto; John Charlton, M. P., Lyndoch; H. M. David Laird, Prince Edward Island; David Morrice, Montreal.

Reformed Church in America.—Revs. T. W. Chambers, D. D., New York; D. Waters, D. D., Newark, N. J.; John B. Dury, D. D., New Brunswick, N. J.; Theodore W. Welles, Paterson, N. J.; Peter Moerdyke, D. D., Chicago, Ill.; Everet Van Syke, D. D., Catskill, N. Y.; I. A. DeBaum-D. D., Fond, N. Y.; Elders.—William H. Clark, A. T. VanVranken, John Marsellus, Henry W. Bokstaver, N. S. King.

United Presbyterian Church of North America.—Revs. W. S. Owens, D. D., Indiana, Pa.; R. I. Miller, D. D., Pittsburg, Pa.; D. W. Collins, D. D., Philadelphia, Pa.; W. T. Campbell, D. D., Monmouth, Ill.; R. G. Ferguson, D. D., New Wilmington, Pa.; J. A. Grier, D. D., Mercer, Pa.; W. G. Moorehead, D. D., Xenia, O.; F. M. Spenser, D. D., Stirling, Kan.; I. C. Taggart, E. Liverpool, O.; A. J. Young, McKeesport, Pa.; J. W. Long, Fredericksburg, O.; H. J. Murdoch, I. B. Irwin, M. D., John Lynch, James McChandler, J. I. Porter, Prof. I. H. Wilson.

Presbyterian Church, United States.—New York.—Rev. H. M. Baird, D. D., Rev. J. A. Hodge, D. D., Rev. George Alexander, D. D., Rev. S. S. Mitchell, D. D., Rev. Robert L. Bachman, D. D., Elders.—Louis Chapin, Horace B. Silliman, William Wade, William A. Brodie, John Sloan, New Jersey.—Rev. John Dixon, D. D., Rev. Albert Erdman, D. D., Elders.—J. H. Halsey, Jeremiah Baker, Pennsylvania.—Revs. Geo. T. Purvis, D. D., J. I. Brownson, D. D., George D. Baker, D. D., F. B. Hodge, D. D., Henry E. Niles, D. D., Elders.—George S. Graham, F. K. Hipple, G. M. McCauley, Dr. Robinson and Henry Small, Ohio.—Revs. W. E. Moore, D. D., O. A. Hills, D. D., W. McKibben, D. D., Elders.—W. H. Nell and E. K. Perkins, Indiana.—Rev. I. P. Tuttle, D. D., Elder W. S. Hubbard, Kentucky and Tennessee.—Rev. E. W. C. Humphrey, Illinois.—Revs. J. L. Withrow, D. D., and John W. Dinwiddie, D. D., Elders.—George F. Russell and D. F. Knowlton, Michigan. Elder S. M. McCutcheon, Minnesota and Wisconsin.—Rev. Robert Christie, D. D., Elder.—W. P. McLantern, Pacific. Elder Alexander Montgomery, Nebraska. Elder P. L. Perne, Missouri.—Elder J. F. Baird, Kansas. Rev. William N. Page, D. D., Colorado.—Rev. John N. Freeman, D. D., Atlantic and Catawba.—Rev. D. J. Sanders, D. D., Baltimore.—Rev. Thos. Fullerton, D. D., Iowa.—Rev. H. D. Jenkins, D. D., At large.—Revs. James McCosh, D. D., and W. H. Roberts, D. D., Secretary Western Section Alliance.

General Synod Reformed (German) Church in United States.—Revs. T. G. Apple, D. D., Benjamin Baumann, D. D., Clement Z. Weiser, D. D., Edmund R. Eschbach, D. D., H. J. Ruetenik, D. D., James J. Good, D. D., Dewalt S. Fouse, D. D., John C. Bowman, D. D., G. W. Willard, D. D.; Charles G. Fisher, D. D., John H. Prugh, John H. Schler, H. M. Kistler, D. D., David Van Horne, D. D., S. G. Wagner, D. D., John H. A. Bomberger, D. D., Calvin S. Gerhardt, Jacob O. Miller, D. D., David E. Klopp, D. D., Elders.—John W. Bickel, Chris. M. Boush, Charles Santee, Benjamin Kuhns, Daniel S. Keller, Daniel Miller.

OBITUARY.

THE LATE REV. THOMAS LOWRY

The Rev. Thomas Lowry, who died at Milverton, in the county of Perth, on the 25th May last, at the ripe age of 81, was the son of the Rev. Joseph Lowry, and was born in the parish of Kilmore, Ireland. He was educated at the Royal Academical Institution, Belfast. On the 23rd September, 1833, he was ordained to the pastoral charge of the Presbyterian congregation of Newtown, and it is an interesting fact that of those who were present at his ordination in Ireland there were three who officiated as pall-bearers at his funeral in Canada. Having been sent as a missionary to this country by the Presbyterian Church of Ireland he was inducted, in 1850, to the charge of the Free Church

congregation of Barrie and Innisfil. He afterwards became pastor of the congregations in Bradford, Whitby and Brantford. In later years he discharged the duties of Secretary of the Foreign Mission Committee. By all who knew him he was greatly esteemed and loved. He was a faithful, eloquent, evangelical preacher, and tender and affectionate in the discharge of his pastoral duties. In the courts of the Church he took an active part, and his wise counsels were greatly valued by his brethren in the ministry. In 1855 he was called to occupy the chair of Moderator of Synod, and in this position he discharged his duties with suavity and tact. About six years ago he was deprived by death of his excellent wife, who, like her husband, was greatly esteemed by those who knew her. Both were spared to reach a good old age, and of both may be entertained the well founded confidence that they are now reunited in the presence of the Saviour they loved and served.

THE REV. A. SPENSER, BOWMANVILLE, ONT.

This estimable clergyman, for long pastor of St. Andrews Presbyterian Church, Darlington, in connection with the Church of Scotland, died suddenly at the manse, Bowmanville, on the evening of the 18th inst., in the sixty-fifth year of his age. Mr. Spenser was a man of strong build, and, on looking at him, one would have said that he was destined to live for many long years to come. But a great old age was not to be his. Some time ago he had a severe attack of the gripe, from the effects of which he never fully recovered; ever after he was subject to occasional spasms of pain in the head, which proved to be the precursors of an early and sudden termination of his days. About half past 8 o'clock, on the evening of the 18th inst., he complained to his niece, who kept house for him, that those alarming spasms had returned, and that his sight was leaving him. He had scarcely spoken when he staggered and fell, and in a short time life was extinct. A doctor was summoned in haste, who pronounced the case one of apoplexy. On the afternoon of the Monday following his remains were laid in their last resting place in the Bowmanville cemetery. The ministers of the town, the Rev. R. D. Fraser, of the Presbyterian Church, the Rev. T. W. Jolliffe, of the Methodist Church, and the Rev. A. Bilkey, of the Church of England, testified their respect for his memory by attending his funeral and taking part in the funeral service. Camp Clyde, No. 42, Sons of Scotland, of which he was a member, marched in a body in the procession to the grave-yard.

The deceased was born in Kilmarnock, Ayrshire, Scotland, in the year 1827. He studied at the Universities of Glasgow and Edinburgh for the ministry of the Church of Scotland. At Edinburgh he was a fellow student of the late Rev. R. Burnet, of St. Pauls, Hamilton. When quite young he was licensed to preach by the Presbytery of Irvine, and, shortly after, became assistant to the Rev. Mr. Jeffrey, of Hurlford, in his native county, where he laboured with much acceptance for several years. He came to Canada by appointment of the Colonial Committee of the Church of Scotland, in the year 1864, and did missionary work first in the Presbytery of Guelph and afterwards under the care of the Presbytery of Toronto. During his missionary career he received three calls, the last of which was to the pastorate of St. Andrews, Darlington, which had become vacant shortly before by the appointment of the late Professor McKerras to a chair in Queen's College, Kingston. He was inducted into this charge on the 4th of July, 1868, and laboured on with much diligence till 1882, when, the union of the Presbyterian Churches in Canada having been in the meantime effected, it was felt that the cause of Presbyterianism in Bowmanville would be better served by having only one strong congregation in the town. To open the way for such a result and to give his people an opportunity of becoming incorporated with the larger Church in the place, he generously demitted his charge, remaining until death a minister without charge and retaining the use of the manse and glebe.

Mr. Spenser was a clergyman of strong vigorous intellect and of highly respectable attainments. He was also an able preacher and a faithful pastor, adorning in his walk and conversation the Gospel it was his privilege to preach. He was universally held in high esteem, especially among his brethren, who always found in him a lovable and genial



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking Hood's Sarsaparilla she felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health. HOOD'S PILLS are the best after-dinner pills. They assist digestion and cure headache.

companion and a kind and judicious friend. The Canadian Statesman, a weekly published in the town in which he lived and laboured for twenty-six years, in a lengthened notice of his death, speaks of him as one of our best known and most respected citizens, and the fact that the three Protestant clergymen of the town, representing as many different denominations, attended his funeral and took part in the services appropriate to the occasion supplies a striking tribute to his worth. His warfare is over, his rest has come. Far from the land of his birth and the home of his youth, he sleeps, awaiting the resurrection of the just. Toronto, June 26 W. C.

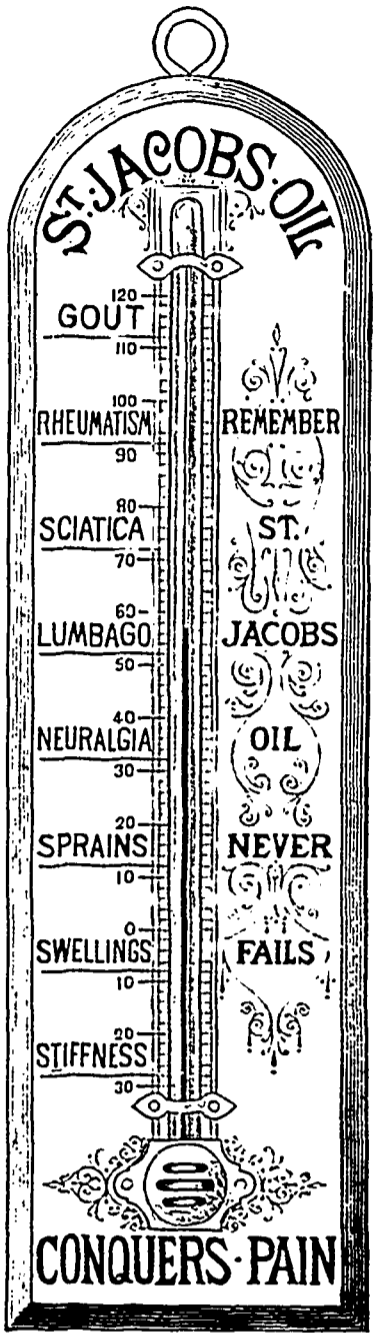
THE annual public concert of the College of Music was held on last Thursday evening in the Pavilion music hall before an immense audience, and proved to be a fine exhibition of the work done in the college in its several departments. An efficient orchestra was provided and played with excellent effect in the several piano concerts. Professor Loudon, of the University of Toronto, and Vice President of the College, awarded medals, diplomas and certificates to the successful students. The College has had a most successful year.

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British and Foreign.

THE last list of contributions to the Hanna Memorial Fund amounts to \$3,200.

A NEW scheme of life insurance for ministers was brought under the notice of the Irish General Assembly.

THE British Sunday School Union reports 6,661 schools, with 152,977 teachers and 1,531,432 scholars.

PRINCIPAL DOUGLAS, of Glasgow, has received a retiring allowance of \$1,435, and Prof. Smith of \$1,250.

THE shilling edition of "Selections from Browning's Poetry" has already reached a sale of over 50,000.

FOR the vacancy in the parish Church of Liff and Benvie, close to Durdee, there have been sent in about 200 applications.

PRINCIPAL GEDDES, of Aberdeen, has written a student's song in Latin in praise of the University. "Canticum in Alman Matrem Aberdonensem."

A ROMAN Catholic church in Lower Bohemia, originally built for and used by the Hussites, has been ceded to the Protestants by the town council.

DR. MACGREGOR, of St. Cuthberts, Edinburgh, preached the annual sermon to the Midlothian Artillery Volunteers, the theme of his discourse being "Patriotism."

THE Synod of the Reformed Presbyterian Church met in Derry, under the presidency of Rev. Dr. Nevin, the jubilee of whose ministry was celebrated during the session.

THE trustees of the Cooke Memorial Church, Belfast, have forwarded a call to the pastorate to Rev. John Macmillan, M. A., Dundalk. A stipend of \$1,750 is offered.

THE Rev. H. M. Campbell, of Careston, has notified Brechin Presbytery of his wish to resign owing to his having been appointed chaplain of the prison at Edinburgh.

MR. EDWARD STEW, the editor of the *British Workman* and the *Band of Hope Review*, is about to retire. His place is to be taken by the editor of the *Silver Link*, Mr. Jesse Page.

THE Rev. A. D. Campbell, of Lockerbie, died in Edinburgh recently. Mr. Campbell was a member of the Free Church Assembly, and one of the Committee on the Declaratory Act.

A SPECIAL missionary service was held recently in M'Cheyne Memorial Church, Dundee, in connection with the departure of Miss Dodds, of that congregation, for Lovedale, South Africa.

THROUGH the liberality of Mrs. Reid, of Woodville, St. Ninians parish congregation has received as a gift the old Free Church for the purpose of converting it into a hall in connection with their Church.

THE last meeting of the Irish General Assembly in Dublin was in 1851, with Dr. Fleming Stevenson as Moderator. Of the 621 ministers then on the roll, only 368 remain, though it now numbers 640, 185 having died, and sixty-eight removed to other countries.

PROFESSOR CAMPBELL FRASER, though he has retired from the chair of mental philosophy in Edinburgh University, has not given up work; a volume on Locke from his pen has been recently issued by Messrs. Blackwood.

AN Anti Sunday Travelling Union has been formed in England with a membership of 13,000. It purposes not so much to promote compulsory enactments, but rather to look for success in appealing to the intellect and spiritual sense of the people.

THE anniversary of the battle of Drumclog was celebrated by the usual Covenanters' Sermon, which was preached by the Rev. Mr. Bland, of Yarrow. About 3,000 people were present at the memorable spot, many of whom had come from long distances.

DR. MURVILL, Rev. I. Smith, B.D., of Partick Parish Church, and Mr. W. R. P. Murray, of Glasgow, have been appointed commissioners to choose a minister for Berea Church, Durban, South Africa. The stipend promised is between \$2,000 and \$2,500.

A NEW church, recently erected at Rosehall, in the parish of Creich, was opened for public worship recently. Dr. JOAG, of Glasgow, preached, and the devotional services were conducted by the parish minister, Rev. L. Ritchie, and the local missionary, Rev. W. Fogo.

CAMBRIDGE University has bestowed the honorary degree of LL.D. on the Duke of Edinburgh, Mr. Joseph Chamberlain, Mr. John Morley, and Sir Richard Webster. Mr. H. J. Roby, of Latin grammar fame, who used to be a schoolmaster, but is now a cotton spinner, is also in the list.

DR. NORMAN MACLEOD conducted the opening ceremony in connection with the new church at Mouven, Sound of Mull, recently, when services were held both in Gaelic and English. The money for building the church, which is capable of seating 150, was be scathed by the late Colonel Cheape, of Kilundine.

A TERRIBLE CASE OF SUFFERING. — The dreadful suffering of a man with cholera morbus was painfully illustrated in New York a few days ago, when an individual from the rural districts who had been filling himself with all sorts of good but undigestible things was struck down on Broadway and had to be carried into a hotel, where two doctors worked him for an hour before he was out of danger. A teaspoonful or two of Perry Davis' Pain Killer, and a flannel cloth saturated with the medicine and applied to his stomach, would have relieved him almost instantly. Get 25c. New Big Bottle.

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"About three years ago, after suffering for nearly two years from rheumatic gout, being able to work only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to say that it has effected a complete cure. I have since had no return of the disease." — Mrs. R. Irving Dodge, 110 West 125th street, New York City.

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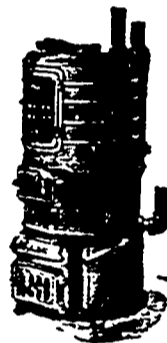
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Household Hints.

PIE CRUST.—One heaping tea-spoonful of baking powder, two quarts of flour, one teacupful of lard, two teacupfuls of water, a pinch of salt. Mix well, and sift a little flour on the moulding-board before rolling it out. This will make enough crust for four or five pies.

BISCUIT OF CLAMS.—One quart of milk, 12 clams, one small onion, one egg, one large pinch of salt, two tablespoonfuls of flour, half-teaspoonful of cornstarch, a little parsley chopped fine; put clams and onion with the milk, in a double boiler, let them simmer slowly for an hour, mix the cornstarch and flour with a little milk, beat until it is light and foamy, then stir into the simmering milk, continuing to stir them until it is cooked, then add the salt and a beaten egg; strain the soup and sprinkle the parsley over it.

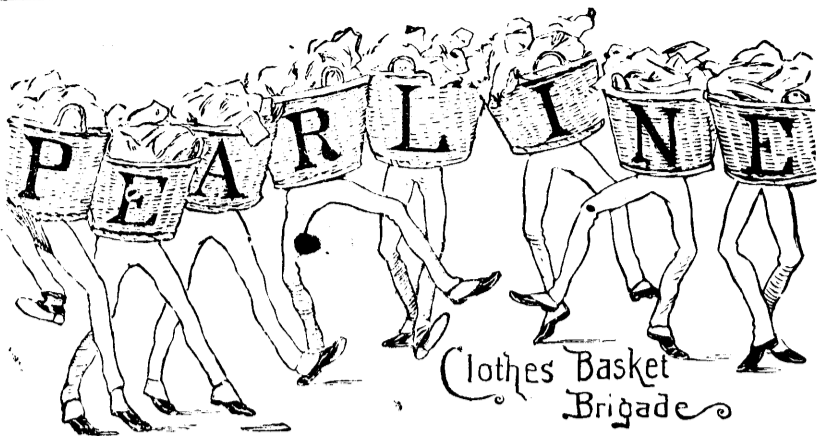
PEPPER POT.—Boil six pounds of tripe for an hour, then take it from the water in which it has boiled and put it in fresh water with a knuckle of veal. Let them boil for two hours, then put in some potatoes, onions, carrots, a little parsley and some celery salt, or stalks of celery, or any other herb or vegetable your taste demands. Plenty of salt is essential and considerable black pepper. When the tripe is tender cut into small bits and put it back into the kettle. After removing the vegetables make a nice gravy. Serve dumplings with it if you like them. Steam them for three-quarters of an hour, so as to be thoroughly cooked. Drop them into the boiling gravy just before using.

ICE CREAM CAKE.—Whites of eight eggs, one cup sweet milk, one cup butter, two cups sugar, two cups flour, one cup corn starch, two teaspoons baking powder mixed with the flour and corn starch, add the whites, bake in cakes about one inch thick. Cream for filling: Whites of four eggs beaten very light, four cups sugar; pour half a pint boiling water over the sugar, and boil until clear and will candy in cold water, pour the boiling syrup over the beaten eggs, and beat hard until the mixture is cold and to a stiff cream; two teaspoons extract vanilla; when cold, spread between the cakes as thick as the cakes.

A COOL CLOTH WITHOUT ICE.—One of the most useful hints for sick-room attendance is very seldom known outside of an hospital ward, and not even there in many cases. A writer in the *Ladies' Home Journal* tells how to obtain a cold cloth without the use of ice. Everyone knows that in fevers or weakness a cold cloth on the forehead or face, or base of the brain, is one of the most comforting things in the world. In the tropical hospitals, and in all places where ice is scarce, all that is necessary is to wet a linen cloth, wave it to and fro in the air, fold it and place it on the patient. Have another cloth ready, waving it to and fro just before applying it. These cloths have a more grateful and lasting coldness than those made so by the burning cold produced by ice.

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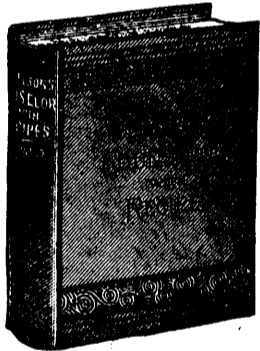
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For a plain frosting and foundation of many fancy fillings, this is, I think, the best recipe. To the unbeaten white of one egg, allow one cupful of powdered sugar. Add the sugar slowly, beating constantly. When white and stiff, it is ready for the addition of any desired flavouring or colouring.

ALMOND FILLING.—Half a pound of sweet almonds, blanched by pouring over them hot water until the skins slip off readily, one and one-half cupfuls of sugar, whites of two eggs and five drops of extract of rose. Pound the almonds to a fine paste with a little sugar. Add the rest of the sugar, whites of the eggs and the extract, pounding all together until thoroughly mixed.

VANILLA CREAM.—Half a pint of milk, half a cupful of sugar, two tablespoonfuls of corn starch, one egg, one teaspoonful of butter, and one teaspoonful of extract of vanilla. Beat the egg, add the sugar, corn starch and butter, beating thoroughly. Place the milk on the fire, and when it boils add gradually the egg mixture. Cook until it thickens, and when cool add the flavouring.

RAISIN.—To the foundation frosting add one teaspoonful of extract of vanilla and one cupful of raisins chopped very fine. This makes a delicious filling.

LEMON CREAM.—The grated rind, juice and pulp, if liked, of one or two lemons, one cupful of sugar, one egg, one generous tablespoonful of corn starch, one teaspoonful of butter and one cupful of water. Beat the egg, add the sugar, corn starch, lemon and butter. Place the water on the fire, and, when it boils, slowly stir in the lemon mixture. Cook until thick, remove from the stove, and beat until cool enough to use.

ORANGE CREAM can be made in the same way, substituting for the lemons juicy oranges. This is better than plain orange or lemon icing. The following is a recipe for a simple, economical, nevertheless choice, layer cake, suitable for any of the above fillings. One cupful of sugar, one-half cupful of butter, one-half cupful of sweet milk, the whites of three eggs, two cupfuls of flour and two teaspoonfuls of baking powder. Beat butter to a cream, add gradually the sugar, then the milk, beating until light and white. Add the baking powder to the flour and sift four times. Beat the whites of the eggs to a stiff froth and slide upon the creamed mixture. Sift over one cupful of flour and stir in lightly, adding the remaining flour and any flavour desired.

WHITE CUP CAKE.—One cup fresh butter, two cups white powdered sugar, four cups sifted flour, whites of five eggs, one cup sweet milk, two teaspoonfuls baking powder, one teaspoon extract of lemon.

LEMON CREAM CAKE.—Half a cup of butter, three-fourths cup sweet milk, three cups flour, two cups sugar, two teaspoons baking powder, whites of eight eggs. Cream—Grate rind and juice of one lemon, one cup sugar, half cup sweet milk or water, one heaping teaspoon flour, butter size of an egg, two eggs beaten separately; cook until thick.

GOLDEN CREAM CAKE.—One cup sugar, one-quarter cup butter, one-half cup sweet milk, the well-beaten whites of three eggs, one and one-half cups flour, two teaspoons baking powder; beat very light the yolks of two eggs in one cup sugar, and two teaspoons rich cream; flavour with extract vanilla and spread on the cake.

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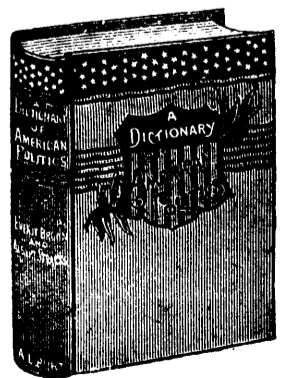
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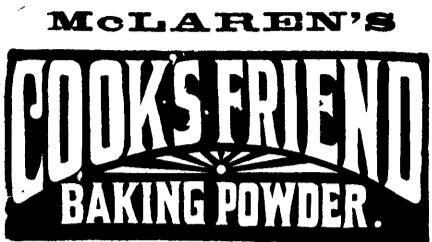
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At the residence of the bride's mother, 15th June, by the Rev. G. Whillans, William Robertson, of Montreal, to Eliza, daughter of the late Robert Hadley, of Georgetown, Que.

At the residence of the bride's father, on the 21st inst., by the Rev. W. J. Maxwell, W. Somerville, of Seaford, to Eva M., eldest daughter of Josiah Purkiss.

At Fairbank Presbyterian church, on 21st inst., by the Rev. Ebenezer Wilson, assisted by the Rev. D. J. Macdonnell, David A. Beattie, M.D., to Agnes, fourth daughter of William Gardner, Esq., of Fairbank.

On the evening of Tuesday, June 21, at the residence of the bride's sister, Mrs. Wm. Houston, 67 Madison avenue, Toronto, by the Rev. W. G. Wallace, M.A., assisted by the Rev. John Neil, M.A., Isabella Ewing Cameron, of Toronto, to William Roxburgh, of Norwood.

On June 22nd, at the "Avonmore," Jarvis street, by the Rev. G. M. Milligan, Arthur H., third son of the late W. T. Mason, to Minnie M. Stuart, daughter of the late Charles Davidson, both of Toronto.

On 22nd June, at the residence of the bride's father, by Rev. P. Nicol, Mr. Wm. Irwin, of Meadowvale, to Miss Rebecca Patterson, daughter of Wm. Patterson, Esq., of Vaughan.

On Wednesday, 22nd June, at the residence of the bride's father, Palmerston, Ont., by the Rev. J. M. Aull, Mr. Wm. Hyndman, Smith's Falls, Ont., son of Mr. Hugh Hyndman, of Palmerston, to Miss Elizabeth Helen, only daughter of Mr. J. Nicoll.

At the residence of the bride's father, Alexander street, Brampton, by the Rev. A. Gardner, B.D., the Rev. J. R. Gilchrist, B.A., of Baltimore and Cold Springs, to Lizzie, eldest daughter of Thomas Sharp, Esq.

DIED. Suddenly, at St. Andrews Manse, Bowmanville, 18th June, Rev. Adam Spenser, aged 65 years.

At his residence, Jefferson avenue, Detroit, Mich., on 23rd June, 1892, William K. Muir, formerly resident of Hamilton.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, July 26, at 11 a.m.

BRANDON.—In Knox Church, Portage la Prairie, July 12, at 3.30 p.m.

BROCKVILLE.—At Brockville, second Tuesday in July, at 2.30 p.m.

BRUCE.—At Chesley, July 12, at 2 p.m.

CHATHAM.—In St. Andrews Church, Chatham, Tuesday, July 12, at 10 a.m.

GLENGARRY.—At Alexandria, on July 12, at 1 p.m.

GUELPH.—In Chalmers Church, Guelph, on Tuesday, July 19, at 10.30 a.m.

HURON.—At Goderich, July 12, at 11 a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m.

MAITLAND.—At Wingham, Tuesday, July 12, at 11.15 a.m.

ORANGEVILLE.—At Grand Valley, July 5, at 11 a.m.

PARIS.—In Knox Church, Woodstock, on July 12, at 12 noon.

PETERBOROUGH.—In St. Andrews Church, Peterborough, July 5, at 9 a.m.

QUEBEC.—In Chalmers Church, Richmond, August 30, at 4 p.m.

REGINA.—At Round Lake, on second Wednesday in July, at 11 a.m.

SARNIA.—At Sarnia, first Wednesday in July, at 10 a.m.

SAUGEN.—In Knox Church, Harrison, on Tuesday, July 12, at 10 a.m.

TORONTO.—In St. Andrews Church West, on Tuesday, July 5, at 10 a.m.

WHITEV.—At Oshawa, Tuesday, July 19, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, August 9, at 3 p.m.

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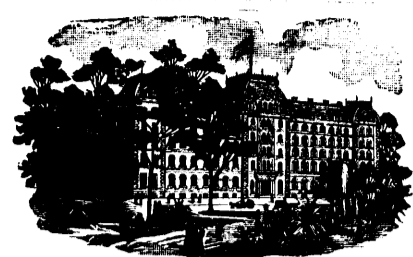
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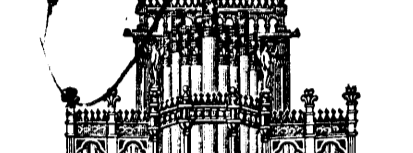
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