

# PRESBYTERIAN REVIEW.

T H H

Vol. V.

TORONTO, JULY 4, 1880.

WHOLE NO. 230

PUBLISHED EVERY THURSDAY  
BY  
The Presbyterian News Co.  
TORONTO (Limited),  
Incorporated by Royal Charter.  
W. MORTIMER CLARK, President,  
HAMILTON CASSELL, Vice-President,  
GEO. H. ROBINSON, Managing Director  
41 AND 43 FRONT ST. W.

## DOST THOU NOT CARE?

I LOVE and love not? Lord, it breaks my heart  
To love and not to love.  
Thou veiled within Thy glory, gone apart  
Into Thy shrine, which is above,  
Dost Thou not love me, Lord, or care  
For this mine ill?  
I love thee here or there,  
I will accept thy broken heart, lie still.  
Lord, it was well with me in time gone by,  
That cometh not again,  
When I was fresh and cheerful, who but I?  
I fresh, I cheerful, worn with pain  
Now, out of sight and out of heart;  
O Lord, how long—  
I watch thee at the art,  
I will accept thy fainting heart, be strong.  
"Lie still, be strong," to-day; but, Lord,  
to-morrow,  
What of to-morrow, Lord?  
Shall there be rest from toil, be true from  
sorrow,  
Be living green upon the sward,  
Now but a barren grave to me,  
Be joy for sorrow?  
Did I not die for thee?  
Do I not live for thee? leave Me to-  
morrow.  
—Christina Rossetti.

## RULING ELDERS: THEIR QUALIFICATIONS AND DUTIES.

BY REV. DR. MACLEOD, THORNBURN, N.S.

II.

It being understood that the congregation is divided into districts, and that each elder has one assigned to him for spiritual oversight, the following duties are incumbent upon him:

1. He should keep a register of all members, individuals, communicants, and baptized youth in his district. This register may contain likewise the names of record of visitation and other matters of importance.

2. He should aim at knowing every person in his district. The twelve or fifteen families therein and their children should be his personal friends. In him they should ever find a true friend and tried counsellor. If the elder would win these precious souls to Christ, he must bear in mind the words of Dr. Chalmers, spoken from his own pulpit: "The way into a man's heart is at the door of his house." He should aim at leading each soul in his district to Christ. His mission and the Master's business must ever be kept in view. Has the great question of the soul's peace for eternity been settled? Each person should be spoken to privately, tenderly, and prudently in the name of the Lord Jesus. All congregational gossip must be absolutely eschewed. "Don't even say you believe it, but say nothing at all."

3. The elder should give special attention to the sick and infirm. Deprived of the privileges of the sanctuary, and often lonely and dejected in heart, they have strong claims upon the time and sympathy of the man of God.

4. He should encourage family worship and religious instruction in each family throughout his district. The training of the young in the Word of God and Catechisms of the Church should be dear to him, indeed his chief aim. He should see that parents perform their duty to their children, in imparting religious instruction and taking them to the Church and Sabbath school.

5. He should give diligence to keep up the district prayer meeting. In every way known to him let the elder stir up his people to pray. "Prayer is the most practical and powerful thing in the world, for it moves the hand that moves the universe." "Pray without ceasing."

6. He should enlist all members of the Church in his district in work for Christ. Turn their attention to the needs of the Home and Foreign fields. "The harvest truly is plenteous but the labourers are few." Some can teach in the Sabbath schools, others can collect for the Church Schemes, and others can care for the poor. By engaging all his people in the work of the Lord the elder will secure a double blessing, one for his district and congregation, and one for his own soul. "Do all the good you can in the world, and make as little noise about it as possible."

## DUTIES TO THE ELDERS FROM THE CONGREGATION.

1. Being chosen by the people as their representatives to an office of great responsibility, with no pecuniary compensation attached, Elders should be held in due honor and esteem. (1 Tim. 5: 17.)

2. They merit and should receive a hearty welcome when visiting the families in their district. Their advice should be heeded in the Lord, remembering those they are and whom they serve. (Heb. 13: 7, 17.)

3. They should receive sympathy and cordial co-operation from all who fear God, in their labours of love. Thus their hearts would be encouraged and their hands strengthened in the Lord.

4. They should be trained by the pastor in the art of winning souls to Christ, resolving doubts, comforting the mourning, and restoring the fallen and wandering. They should be well skilled in the use of the sword of the Spirit.

## DUTIES TO THE PASTOR FROM THE ELDERS.

As Aaron and Hur supported the hands of Moses, so should the Elders in every way known to them support the hands of their minister, says the author of "The Elder and His Work," p. 75. "It is both our duty and our privilege to hold up our minister's hands in every way—to be intimate with him; to speak well of him, and to gather up the fruits of his ministry." "Every faithful minister feels the weight of his burden to be too heavy for him." "With head-work and heart-work, his labours are never over." The Elders can give him their earnest prayers and warm-hearted sympathy. How our Lord appreciated such sympathy when He said, "Could you not watch with me one hour?" "Let there be constant, confidential and affectionate intercourse between elders and pastor;" let them welcome every proposal he makes in the way of new efforts for doing good, and the most happy results must follow.

## THE GENERAL ASSEMBLY. DETAILED REPORT.

SIXTH DAY.

(Continued from page 1456.)

history over a permissive measure. The latest Government statistics, too, are instructive on this point, as they clearly show that wherever prohibitory legislation has prevailed the result has been to reduce, in a marked degree, the consumption of alcoholic liquor.

"Do you think the people are ready for prohibition?" a larger proportion than last year say "no." This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which Sessions interpret the meaning of repeal. Some imagine it reveals a change of public sentiment on the whole question; others, perhaps with a true insight, see in it only public disgust at the way in which the law has been administered, and a determination to abandon all half-way measures. Facts favour the contention that our Ontario people have detected the inherent weakness of mere local prohibition, and have rejected it as an effective remedy for the evils of intemperance. Nor is there the slightest ground to believe that any Province of our Dominion has accepted as a permanent license system. Certainly, the Church, God's chosen instrument for regenerating society, can never acquiesce in a legalized wrong. She must protest against this shame of our civilization even though she speaks to deaf ears. She can afford to brave, for centuries if need be, the fiercest hate of avarices and lust. But never, as God's witness for truth and righteousness, can she lower her standard, tone down her testimony, or make any compromise with a traffic so hurtful to men.

The following were the recommendations:

"That we again declare our conviction that the traffic in intoxicating liquor is contrary to the Word of God; that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the State is the proper goal of all true temperance legislation; and is one of the worst aims of an enlightened Christian philanthropy; and that sympathy with prohibition legislation should be deemed an essential qualification in those who represent us in the Parliaments of our country."

"That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and prosperous people; and we would, therefore, express our gratitude to God that, in combatting the evils of intemperance, the Church has kept Christ and His Gospel so conspicuously in the foreground as the sole refuge of perishing men, and the sovereign remedy for every ill."

"That the Assembly, recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office-bearers of our Church the importance of taking a leading part in so-called public sentiment and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic."

"In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the Sessions of our Church the duty of securing, as far as possible, the pure 'fruit of the vine' for use in the Sacrament of the Supper."

"That we express cordial approval of the provision made in so many Provinces of our Dominion for Public school instruction in scientific temperance; our extreme satisfaction with the recent action of the New Brunswick Board of Education touching this matter; our grateful acknowledgment of the further advancement made in Ontario, in allowing value for this subject at the entrance examinations; and our hope that in all our Provinces this subject will soon be inserted in the curriculum of the schools, and placed in every respect on an equal footing with other important branches of study."

"That, while repudiating any sympathy whatever with the license system, and guarding against any word or action that might be construed into willing tolerance or approval thereof; yet, seeing the larger part of our Dominion is at present under license, this Assembly would urge and encourage the members and adherents

of our Church to take the fullest advantage of each and every prohibitory feature of the License Acts—such as reducing the hours in which liquor can be sold; banning it entirely from any given locality; and generally, in so hedging in the traffic as to greatly promote public morality and domestic peace."

"That we record our appreciation of services rendered to the cause by many of our most prominent public journals, by various temperance societies, and especially by the Women's Christian Temperance Unions throughout the land."

"That we renew the recommendation of past years to form temperance societies and Bands of Hope in our congregations under the supervision of Sessions and Sabbath-school teachers; and that the Assembly's Committee on Temperance be requested to draft a suitable constitution for such societies, and submit it to next Assembly."

"That the Committee be again authorized to carry out, as soon as practicable, the instructions of last Assembly as to petitioning the Dominion Parliament."

Mr. Walter Paul, in moving the adoption of the report, said that this was a work different from all others in which the Church was engaged. He considered this a fundamental mission for the salvation of humanity. He referred to the fact that they had now lost the right of private prosecution in the Province of Quebec, which he believed was a great hardship. The Government said that they were able to administer the laws without the interference of private individuals. He (Mr. Paul) did not think so. At any rate they did not administer the laws.

Senator Vidal thought that the revenue obtained from the license system was the price of blood, and the nation should be ashamed of it.

The report was then put to the meeting and received, and Rev. Mr. Wright rose and moved the recommendations for adoption *seriatim*.

A storm of objection immediately arose upon the first recommendation. Rev. D. J. Macdonnell moved in amendment, "That we declare our conviction that the traffic in intoxicating liquor, especially the indiscriminate sale of liquor in saloons, is accompanied by enormous evils, and that it is one of the worst aims of an enlightened Christian philanthropy to reduce, and if possible extinguish, these evils by wise legislation."

Mr. John Carnegie, ex-M.P., seconded the amendment. Rev. Dr. Laing supported the amendment, and urged that it was a false step on the part of the Church to endorse and commit themselves to the Scott Act. He and a few others had said so from the beginning, and recent events had proved that they were right. They must not make prohibition a cardinal doctrine of the Church.

Rev. G. M. Milligan made a strong speech, in which he offered definitions as to the difference between temperance and prohibition. Drinking, he asserted, was not drunkenness.

Rev. Dr. Kellogg also supported Mr. Macdonnell, and said that if the Assembly adopted this platform of prohibition and made it a doctrine of the Church they would debar Jesus Christ himself from participating in communion with them. (Hises). He was ready to answer for all he said to his Master, and to Him alone. He did not seek popularity, and merely spoke the truth. It was not correct to say that the liquor traffic was contrary to the Word of God. There was no such thing mentioned in the Bible, and he would never commit himself to such a wild, misleading statement.

Rev. Dr. McMullen took the same view, and was cordially huzzed by the Assembly.

Hon. G. W. Ross, Rev. Dr. MacVicar, and Rev. Dr. Campbell followed in support of the original motion.

The amendment was then put to the meeting and lost by a large majority. The main motion being carried on the same division, the Assembly adjourned at 11 o'clock.

The other recommendations were considered on Thursday.

Rev. Peter Wright moved the adoption of the remainder of the recommendations. A somewhat heated discussion immediately arose on the sixth recommendation.

Rev. Dr. Laing moved in amendment, "That whilst recognizing that at the present time the restriction of the traffic by license cannot be dispensed with," etc.

Rev. Dr. Kellogg seconded the amendment, which was then put to the meeting and lost. Yeas, 38; nays, 73.

Rev. H. H. Macpherson moved in amendment that the first three lines be omitted, and that the clause begin with the words: "This Assembly will encourage," etc.

Rev. Dr. Thompson seconded the motion.

Rev. Dr. King, Laing, and Kellogg spoke in support of the amendment, which was lost by an enormous majority.

Rev. J. Johnson then moved another amendment, as follows:—"That whilst total prohibition is the ultimate aim of the Church, it is not at present attainable, and we would urge and encourage the members," etc.

This amendment was also lost by a vote of 51 against 82, and the main motion was carried almost unanimously.

Rev. Dr. Thompson moved that the eighth recommendation be omitted, but the motion was lost, and the report was then adopted as a whole.

## SEVENTH DAY.

AFTER the usual opening exercises, the Moderator read letters from Warden Massie and the Manitoba Commissioner, inviting the members to visit the Central Prison and the Manitoba exhibit respectively.

The first on the order of the day was the reading of the following report of the Committee on the

Synod of Montreal and Ottawa, of the Presbyteries of Kingston and Guelph, transmitted by the Synod of Toronto and Kingston; of the Presbytery of Hamilton, and of the Synod of Hamilton and London on the Jesuits' Estates Act, and approving generally of these overtures, resolved:

1. "To express its emphatic condemnation of the Act passed by the Province of Quebec incorporating the Order of the Society of Jesus, commonly known as the Jesuits; particularly on these grounds:—That the body thus incorporated is an alien one, and under ban throughout the Empire; and that its influence, as might have been expected from its teachings, and fully confirmed by its history, is hurtful to the public welfare, and even dangerous to the public peace."

2. "To express like emphatic condemnation of the Jesuits' Estates Act passed more recently by the same Province, on the ground that, besides carrying with it an unconstitutional and dangerous recognition of the authority of the Pope, and a consequent invasion of the supremacy of the Queen, it diverts public funds and funds held in trust for educational purposes to ecclesiastical and sectarian uses, and is thus subversive of well-understood civil and religious rights."

3. "For the foregoing reason to authorize the Moderator to sign a petition on behalf of the General Assembly to the Governor-General-in-Council, asking for the disallowance of the Jesuits' Estates Act."

4. "The Assembly is of the opinion that all legal and constitutional means should be adopted to obtain an authoritative expression as to the constitutionality of the Act, and of the Act passed two years ago, incorporating the Jesuits, and it desires to give all countenance and support in its power towards the adoption and prosecution of any measures aiming at securing this end."

5. "To call special attention to these legislative enactments, as along with other occurrences affording evidence of the growing influence and aggressive spirit of Ultra-torism in our country, and of its persistent aim to gain ascendancy within the Dominion; and to urge on the members of the Church, in the interests alike of Scriptural and evangelical religion, and of those civil and religious rights so dear to us and once more imperilled, to have prayerful regard to the situation in the exercise of their political franchise and in all other ways."

6. "To appoint a committee, whose duty it shall be to guard the interests of civil and religious liberty, and either by itself, or in concert with other bodies, to take such action, if opportunity offers, as may have the effect of removing or reducing present perils, and to report its action to the next General Assembly."

The report was read by Rev. Dr. King, Moderator. In submitting the report, Dr. King said that the Committee had considered it wise for the Church to take moderate ground, and be able to hold it firmly, than extreme positions on doubtful grounds. He explained that the general aggressiveness of the Church of Rome was far worse than any enactments. These occurrences could not be put in so many words, they were too numerous. One example was given, that of a Catholic priest, who is an immigration agent in Manitoba. The class of immigrants which he brings in, and the favours he bestows upon them, speak of the attitude of the Church. The Church makes every point gained a weapon for future demands and advances. He moved the adoption of the report.

Rev. Dr. Campbell, of Montreal, seconded the motion.

After remarks from Rev. Principal MacVicar and Dr. McMullen, the motion was carried by a standing vote.

## Afternoon Session.

### FOREIGN MISSIONS.

The first business was the unfinished report on Foreign Missions.

Rev. G. M. Milligan, in moving his resolution, stated that \$20,000 were required for the erection of buildings in Central India for collateral and higher educational work. The resolution, which was seconded by Dr. Cochrane, read as follows:—

"The General Assembly adopts the report on Foreign Missions, and tenders its cordial thanks to the Committee, both in its Eastern and Western Divisions, and especially to the Conveners, for the ability and diligence which they have shown in the discharge of the important and difficult duties entrusted to them; records its thankfulness to God for the continued tokens of His blessing attending the labours of the missionaries in the fields occupied by the Church, expresses its satisfaction with the growing liberality of the Church in supporting the work of evangelizing the heathen, and marks with peculiar pleasure the steady advance of the Woman's Foreign Missionary Societies, East and West, and their noble efforts and gifts in order to send the Gospel to the women and children of heathen lands; recommends to the Foreign Mission Committee to consider whether, in existing circumstances, it is in a position to undertake work among the Chinese in British Columbia, and to take such action as it may deem judicious; records its continued interest in a mission to the Jews, and remits it to the Committee to continue its enquiries, with a view to its being able to recommend definite action to next Assembly."

Further, in accordance with the recommendation of the report, the General Assembly agrees to constitute the ordained missionaries and elders already sent to labour in Honan, together with those now under appointment for that field, a Presbytery in connection with this General Assembly, to be known as the Presbytery of Honan, and appoints Rev. Jonathan Golofch its first Moderator, and authorizes him to convene the ordained missionaries and elders at such time as may be considered most convenient on or after the first day of October next; and when they are convened and duly constituted, the

Presbytery shall appoint its own Moderator and Clerk, and report the fact to the General Assembly through the Foreign Mission Committee.

Further, the General Assembly commends to the liberality of the Church the High school and college work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite to the efficient carrying on of his work."

The resolution was then put to the meeting and adopted.

## RECEPTION OF MINISTERS.

Rev. Dr. McMullen submitted and moved the adoption of the report on the reception of ministers. The report recommended that leave be given to the following Presbyteries to receive the ministers mentioned as ministers of the Church:—Messrs. Jas. H. Beattie, Montreal; E. B. Chestnut, Toronto; Joseph Wait, Toronto; W. H. Geddes, Ottawa; W. M. Cruikshank, Hamilton; Barker, St. John; Mark Scott, Toronto; E. S. Turnbull, Toronto; J. L. Robertson, Hamilton; Jas. Anderson Beattie, Toronto; Geo. McKay, Toronto; and Jas. Murray, Picton.

The report was adopted.

## STUDENTS.

Rev. Prof. Scrimger moved the adoption of the report of the Committee on Applications of Students *seriatim*. The report stated that the applications of the following gentlemen had been carefully examined into, and recommended that Wm. McLeod, of the Presbytery of Miramichi, be licensed; Robert G. Vans, for course under the Presbytery of Wallace; Jas. M. Whitelaw, B.A. for ordination in Quebec; Jules Burgoin, for ordination in Montreal; James Rattray, B.A., on trial for license in Kingston; J. Oswald, for instruction under care of the Presbytery of Peterborough; M. C. Hamby, for admittance to Knox College; Murdoch McKay, for standing as a first year student; Richard Weir, to enter theology in Winnipeg; and R. N. Toms, for same purpose in the Presbytery of Columbia. The report was received and adopted as a whole.

## A DAY OF PRAYER.

In connection with the memorial which was received from the students of the different colleges and universities for the establishment of a day of prayer amongst all the religious bodies of the country, Principal Caven moved:—

"That the General Assembly has received with much satisfaction a memorial from the students of several universities and colleges requesting that the Supreme Court and representative bodies of the different sections of the Church should take steps for establishing an annual day of prayer for schools and colleges. The General Assembly, being in fullest sympathy with the object of the memorial, appoints a committee, consisting of the principals of the different colleges, with instructions to have correspondence with the other Churches and arrange in concert with them for giving effect to the most laudable desire of the students who have approached the Assembly."

Rev. Dr. MacVicar seconded the resolution, which was carried and Dr. Caven was appointed convener.

## BOOK OF FORMS.

Rev. James Fleck presented the report of the Committee on the Book of Forms. Considerable discussion arose on the first recommendation of the Committee reducing the representation of Presbyteries at the Assembly from one-fourth to one-sixth, and on the motion of Rev. Dr. Warden, seconded by Dr. MacVicar, it was referred back to the Committee.

The Book of Forms was then adopted as a whole as "a useful guide to ministers in the management of the affairs of the Church," etc.

A vote of thanks, making a grant of \$500 out of the proceeds of the sale of the book to Dr. Laing, was then passed with great applause. Dr. Laing replied in suitable terms.

## RELIGIOUS INSTRUCTION IN SCHOOLS.

Rev. P. McF. McLeod, of Victoria, B.C., submitted the report of the Committee on Religious Instruction in Schools. The report stated that it was necessary to assert the principle that schools receiving directly or indirectly State aid, should be required to devote the greater part of their time to secular education, and not propagate sectarianism. The Church must protest against any infringement of this principle in new legislation, and use every influence in its power to remedy evils existing in contravention of this principle.

The aggressive sectarianism in the schools of Quebec was specially noted, and the Committee expressed a hope that the investigation into the Public schools in Eastern Ontario will have a beneficial result. The Committee expressed sympathy with the suggestion of the Anglican Synod for the preparation of a short compendium of "the chief truths of Christian faith and practice." The report regretted the increased activity in the establishment of Separate schools, as an intolerable hardship to the Protestantism of Canada. The report was received, and the following recommendations were adopted *seriatim*:—

"The General Assembly acknowledges receipt of a communication from the Anglican Synod of the Diocese of Toronto, on the subject of 'Religious Instruction in the Public Schools of Ontario,' and expresses its sympathy with the object therein contemplated."

"The General Assembly, while recognizing that the chief object of the State in regard to the education of the young is to secure full and liberal instruction in secular subject, and that, therefore, the greater part of the time of every school should be devoted to this object; holds that a grievous wrong is done when secular instruction is placed in such a position as to disparage Christianity or leave the young unacquainted with the fundamental historical facts and moral teachings of God's Word."

"The General Assembly still adheres firmly to the belief, that the Bible should be made in the Public schools the subject of regular systematic instruction, and rejoice to believe that a rule to this effect, combined with a conscience clause giving full relief to every objector, and with a clause empowering trustees to dispense with such instruction when they deem it expedient, would be most acceptable to the different branches of the Christian Church."

"The General Assembly appoints a Committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of this Church, to take steps for securing the co-operation of other branches of the Christian Church for this end, and to report to next General Assembly."

The report, as a whole, was then adopted.

Judge Taylor presented the report of the North-West Manse and Church Building Fund, which was received and adopted. The report of the Brantford Ladies' College was also adopted.

The Assembly then adjourned at 5:30. SABBATH SCHOOLS.

Rev. James Fleck presented the report on Sabbath Schools. Following are extracts therefrom:—

As far as your Committee can learn, there are 1,700 schools under the care of your Church, with 14,850 teachers and officers, and 132,208 scholars enrolled. The average attendance is 38,405. Of these, 3,764 made profession of faith during the year and entered into full communion with the Church. The total sum collected in the schools is \$65,560. Of this, \$23,143 was spent for the support of the schools, \$28,324 was devoted to missions, and \$14,093 was given to other objects. Comparing these figures with those of last year, we find an increase in every item as follows:—Schools, 128; teachers, 1,337; scholars, 13,367; average attendance, 6,620; communicants, 83; collections, \$10,666; and for missions, \$4,048 more than last year. Let us, however, these figures should lead any to think that we are making remarkably rapid progress. It is well to note that the increase is due, not wholly or greatly to actual growth, but very much to the larger number of schools from which reports have been obtained this year.

Turning to the last item, contributions, the reports are much more cheering. The total sum raised this year is \$65,560, upwards of \$10,000 more than was reported last year, and the amount devoted to missions was \$28,324, \$4,048 more than last year, being an increase of fully 8 per cent., while the amount that had to be given to meet the expenses of the schools was less this year by \$1,203.

Rev. T. F. Forrester presented the scheme for the instruction of young people in accordance with the resolutions of last Assembly.

Following are the recommendations regarding SABBATH SCHOOLS:—"That the favour of God, so evident in the past history of Sabbath Schools, should be fully acknowledged by the Church, and His full blessing invoked on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed."

"That the Assembly instructs its Committee on Sabbath Schools to prepare a brief hand-book on Sabbath School organization, classification, government, work, registration and systematic giving, to be submitted for consideration at the next General Assembly."

"That all congregations be urged to assume, out of their ordinary revenue, the support of their schools, and to have some simple method of weekly offerings to the Schemes of the Church adopted in every school."

"That the General Assembly appoint a general secretary of Sabbath school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools."

"WELFARE OF YOUTH.—1. "That a scheme similar to that of 'Welfare of Youth' of the Free Church of Scotland, be adopted for this Church, and that it be committed to the care of the Sabbath School Committee."

2. "That the scheme contained in this report be approved for the present year and recommended to the cordial support of ministers, Sessions and Sabbath schools."

3. "That the Convener of the Sabbath School Committee of each Presbytery be a corresponding member of the General Assembly's Committee."

4. "That the Committee be authorized to appoint examiners and arrange all necessary details of the scheme."

5. "That the Committee be authorized to solicit subscriptions from Sabbath schools and individuals towards defraying the expenses of the work under its care."

6. "That the Committee be instructed to prepare and announce the Syllabus for 1890, not later than the first of March next."

The clauses of the recommendations were adopted, some little discussion taking part on the fixing of the second Sunday of September as Children's Day. Several members thought the day was inconvenient. Dr. Watson Huntington objected to the recommendation that congregations assume the support of the schools, and moved an amendment to the effect that congregations see that their schools be adequately supported. When the clause came up recommending that the General Assembly appoint a general secretary of Sabbath school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools.

Rev. Mr. Murray moved that the matter be referred to the Presbyteries for an opinion as to its advisability.

Dr. Forrester seconded and the recommendation of Mr. Murray was accepted by the Committee.

(Continued on fifth page.)

The Family.

PRAYER FOR OUR CHILDREN.

FATHERS, our children keep I We know not what is coming on the earth...

Father, draw nearer us! Draw firmer round us Thy protecting arm...

Them in thy chambers hide! O, hide them and preserve them calm and safe!

When sin abounds, and error flows abroad, And Satan tempts, and human passions chafe.

O, keep them undefiled! Unspotted from a tempting world of sin; That clothed in white, through the bright city gates...

COMING OUT OF SCHOOL.

A LARGE number of young people will end their school-days this month. Many will be graduated from universities, colleges, seminaries, high schools and academies of various kinds.

There are several suggestions which seem worth making to those who are now bidding good-bye to school-life. No young person needs on this occasion to be reminded that "blessings brighten as they take their flight."

Another suggestion is, that young people should not make the mistake of shutting up their books and giving up their studies because their school days are over.

It is a good thing generally for busy people with many tasks, to take one study at a time and devote to it all the minutes and quarter hours they can get until they have mastered it.

It will require considerable courage and determination to adopt and follow out such a course. The temptation for young people is to enter into social life to such a degree that they can find no time for reading or study.

There was something in Miss Susan's decided tone which suggested to her patron's sharp ears that some other object had risen above the old maid's horizon, and she promptly turned her glass upon it.

Miss Susan, "I did get hold of a plan that it seems likely would just suit; the doctor at the house says they're awful short of nurses; he says, says he, 'you'd make a good lady superior, Sister Susan.'"

Miss Susan was evidently disappointed at her friend's lack of enthusiasm, but agreed to take a nurse's position at once, and put herself to the proof.

The aim of this article is to urge and stimulate young people now leaving school to regard their work as students as but begun, and to encourage them to take up at once without break, and pursue with unflinching energy through all their years, a system of home-study, by which their mental powers shall be developed to their best and their store of knowledge continually increased.

HER SPHERF

"MOTHER, Miss Susan has had a little fortune left her."

"A fortune? Miss Susan? Nonsense, Herbert why do you say such childish things?"

"A child is supposed to speak a simple, unvarnished tale, isn't it? Well my admiring mother, that is just what I am doing. Miss Susan, I tell you, has had a fortune left her."

"Ah, now your curiosity comes to the rescue of your unbelief, you grant me, then, that Miss Susan has had a fortune left her?"

"I would grant you a box on the ear, if my hands were not so busy just now, for teasing me about a matter that you must know I am sincerely interested in."

Mr. Herbert Johns' handsome mother threw enough reproach into her tone to bring the young man to more sober speech. He landed his chair safely on its four legs, after prouetting it around on one, and left off bantering his mother.

"Yes, Madame, in good earnest, her California uncle has left her \$10,000."

"Is it possible! I wonder what the good soul will do with it? I really am afraid, Herbert, that the change, at her time of life will make her unhappy."

"Then I hope, mother, that you will suggest to her to give it to me. It would not make me unhappy, I assure you."

But Mrs. Johns was not far wrong. Miss Susan Park had learned the dress-making trade while she was a girl in her teens. She was a woman of forty now, doing an excellent business, getting a dollar and a half a day, and laying by a little something every year.

"An orphan asylum!" exclaimed Mrs. Johns in natural surprise.

The old maid's cheek was still fresh enough to colour deeply.

"Yes'm I love childer, an' I think I'd hardly want to go to heav'n, if I could have a dozen of them, with blue eyes, and curls, and white dresses, in my house all the time."

This was the old maid's first dream of what to do with her money. Mrs. Johns had not the heart to break in upon it with cruel facts, of ditty, wilful, untidy, diseased, ungrateful little creatures, such as she well knew fell to the lot of most orphan asylums. She only said:

"Don't be hasty, Susan; take some time to look around you before you make up your mind."

"Well, Miss Johns," said the heiress plaintively, some weeks later, "I'm glad enough I took your advice about looking around a bit, before I set out for an orphan asylum. I went to the Home of the Aepelm, told 'em what I was thinkin' about, and asked them to let me stay a few days and look 'round. But land's sake! I could hardly stick it out for two days. I didn't have an idee that childer was so noisy and so pesterin'! If I was younger, maybe I could get used to 'em, but it wouldn't suit me now, no way."

There was something in Miss Susan's decided tone which suggested to her patron's sharp ears that some other object had risen above the old maid's horizon, and she promptly turned her glass upon it.

"Well, yes'm," reluctantly admitted Miss Susan, "I did get hold of a plan that it seems likely would just suit; the doctor at the house says they're awful short of nurses; he says, says he, 'you'd make a good lady superior, Sister Susan.'"

Miss Susan was evidently disappointed at her friend's lack of enthusiasm, but agreed to take a nurse's position at once, and put herself to the proof.

"Mother" said Mr. Herbert Johns, coming into her dressing-room one day,

"did you set Miss Susan Park up for a nurse?"

No, my dear," answered the lady, trying vaguely to recall what she had done in the matter, "but why? She hasn't poisoned anybody, I hope."

Mr. Herbert picked out his favourite chair and then sat down to enjoy a good laugh.

"I ran across the good soul to day at Mr. Lancaster's, who, by the way, is very sick, and of all the sights she was the most absurd; gotten up in some fanciful costume of cap and cape, and so on."

"How did she seem to be getting on?" asked his mother.

"Well I was there about 11 o'clock," he answered, taking out his watch and regarding it attentively; "it is now two, and I'll eat my hat if one or the other of that duet isn't stark crazy by this time, but I'd make a safer bet on Miss Susan herself."

"Oh, Herbert, what sort of a speech is that? Do tell me what you mean?"

"I mean," said he with an effort to look reasonable, "that Miss Susan has about as good an idea of nursing as a blacksmith, and I felt obliged to go and tell Dr. Carr so."

It was some time before Miss Susan could be coaxed back to Mrs. Johns' house, but the tide of confession set in at last.

"Yes, I like to went crazy at the job, the doctor told me so many things to do, and not to do, that I was all in a muddle, and then, bless your life, the sick man wouldn't let me do anything. He just swore at me, and told me to let him alone and go about my business. Now you know I never could stand with my hands folded, doing nothing, so I tried to tip around and tidy things up a bit on the sly; but la, me, I'd as soon go into a wild beast's den as to nurse a sick man again."

Little by little came further confessions. Miss Susan had thought of making a home for old people, of going on a foreign mission, of being a tract distributor, in fact, she had aspired to all the forms of usefulness open to her ken.

"But 'tain't no use," she said breaking down into a good old-fashioned cry, "seems as if I couldn't do any of the things that the Lord wants done; I don't see what good I am, anyhow."

The soft folds of Mrs. Johns' sarah fell over Miss Susan's scant calico skirt, as the handsome, fashionably dressed woman sat down on the sofa close to the disconsolate old maid. The shapely white hand was laid over the bony fingers that had known such constant labour, and Miss Susan's friend spoke as soothingly as one does to a tired child:

"Now, Susan I want to tell you something. I went to Mrs. Brown's high tea last week, and while a party of us were sitting at a little cluster of tables, eating wafers and sipping bouillon, your name was mentioned."

"I am so sorry to hear that Miss Susan is going to give up sewing," said one; "not on account of the sewing; of course somebody else can do that; but I shall miss the little woman so much. I always feel more charitable to my fellowmen, more reverent towards my Maker, more humble-minded, and less frivolous when I have had her in my house for two weeks."

Mrs. Johns paused, and Miss Susan's downcast eyes were full of tears.

"Then," she continued, another lady spoke up:

"Yes, indeed, she said 'you can't think what a loss she'll be to me. I have always said I owed Miss Susan Park a great deal for her influence over my girls. They have always been devoted to her ever since they were little tots, sitting by and getting her to cut out quilt pieces; and now that they are grown they still love and admire her. Her gentle Christian character, together with her pure, high-minded views of things, and the earnest little speeches she makes, checks their levity and vanity. Oh, I assure you I could cry about her leaving her old customers.'"

As Mrs. Johns talked on, telling the lonely old maid how one and another household loved and valued her, a streak of sunshine seemed to touch her tears with rainbow colours.

"Go 'long, Miss Johns," she said, blushing like a girl, an' you 'shamed to be saying such things to my face; but I feel all made over somehow by what you tell me. La, how nice it will be to go to Mrs. Holmes next week, and make over her blue chaille. As for my money, I'll tell you a secret Miss Johns; I was so beat out about it that I took the papers and things last week to Mr. Herbert, and he promised to tie it up in something so I couldn't get any more if I wanted it, 'cept the interest, and I'm just going to divide that 'round. When I come to think of it, I know lots of people that'll be pleased to get a little help out of it, and then I won't have any more stayin' awake at nights. If you b'lieve me my fingers are fairly aching this minute to get hold of Miss Holmes' blue chaille."—Elizabeth P. Allan, in the Interior.

"I think I do," Mrs. Carpenter said, smiling. "Your kittens are very good teachers. They helped you to apply the Golden Rule to your own life; now it seems they are leading you to higher lessons still."

"Cats have their place," said Helen, after a little, with great gravity, "but I suppose they can't be like people; and I suppose people shouldn't be like them."—Pansy.

THE DEFECTS NOTICED IN ONE SCHOOL.

1. Half of each class faces away from the platform during opening exercises.

2. Not enough singing-books. Some boys' classes have none at all. Result—bad singing.

3. Superintendent began to speak before perfect order was secured.

4. In prayer, many scholars, both young and old, keep gazing around the room.

5. One small boy came in during prayer, walked to his class, and entering it disturbed the whole class.

6. The lesson of the day was not read by the school or to the school.

7. Boys' classes, as a rule, too large. Teachers cannot hold them.

8. On entering school, superintendent came and spoke to me, but never offered me a book or a seat. I found a seat as best I could.—Rev. A. F. Schaffner.

HELEN'S SACRIFICE.

SHE was feeding Sport, the kitten, with a silver spoon, smiling over the curious way in which the little pink tongue lapped up the creamy drops.

"Tabby, the mother, meantime sitting on the easy-chair, with her tail curled gracefully over her paws, looked on, well pleased with the performance. She had enjoyed her saucer of milk, having eaten it in her own fashion, without any spoon, a way that she very much preferred. But every one to his taste and if her Sport was to be brought up to use silver spoons, why, she was willing.

Before Sport's supper was over Mrs. Carpenter looked in as she passed the hall.

"Helen," she said, "I don't like to have Tabby on that chair; I don't especially like to have cats in this room, anyway; and, my dear, you should not use the table spoons for the kitten."

"Why not, mamma? She is just as clean as any of us, and her little pink tongue laps up the milk in such a cunning way. She is very fond of cream; this is nearly all cream I am giving her to-night, and she likes it much better than milk."

"Which reminds me," said Mrs. Carpenter, "that I have something to tell you. The Parkmans sent to-day to know if we could let them have milk; their Susie is not at all well, and the doctor has ordered milk for her, but they can get none anywhere. I told them your own little cow that grandma gave you was the only one giving milk now, and that you had the disposing of it yourself, and I would ask you as soon as you came home."

Silence on Helen's part for some minutes, then a long-drawn sigh; then this:

"I suppose, mamma, Tabby and Sport might go without milk for awhile, though I don't see how they can when they have always lived on it. It does seem as though there ought to be milk somewhere besides at our house!"

"Mrs. Parkman is very grateful for her pint of milk; she says Susy relishes the cream from it better than anything they have tried. She expressed so much gratitude for the accommodation that it was almost embarrassing."

"She should have expressed it to Tabby and Sport," said Mr. Carpenter "as nearly as I can learn, they are the ones who are sacrificing for Susy's benefit; they certainly deserve a vote of thanks; but as for the rest of us, I do not use milk and cannot therefore join the cats in their benevolence. I think it should be explained to Susy to whom the gratitude is due."

"Papa," said Helen, her cheeks very red, "I will go without my milk if Susy needs it; I did not think."

"The cream from a pint of milk is hardly enough nourishment for a child who can take nothing else," Mr. Carpenter said gravely. "If my daughter would sacrifice for herself as for her kittens awhile, I certainly think it would be more in keeping with the rule by which she ought to live."

So Helen joined Tabby and Sport in their sacrifice and knew for three weeks what it was to live without milk.

"It is harder for the kittens than for me," she said to her mother, "because I can see that the milk is doing Susy good and they don't know anything about it; they just think I am hateful, I suppose, because I won't give it to them." This sentence was followed by one of Helen's long pauses. Then she said in a grave tone, "Mamma, I have just thought of something very strange. What if the things we have to give up, that we want, and that we don't understand why we can't have them—what if the reasons for doing without them, are as plain to the angels as the reason the kittens should not have milk is plain to me? Only we are like the kittens about some things and don't understand. Do you know what I mean, mamma? I can't explain it very well."

"I think I do," Mrs. Carpenter said, smiling. "Your kittens are very good teachers. They helped you to apply the Golden Rule to your own life; now it seems they are leading you to higher lessons still."

"Cats have their place," said Helen, after a little, with great gravity, "but I suppose they can't be like people; and I suppose people shouldn't be like them."—Pansy.

The Children's Corner.

MY LITTLE HERO.

EARLY'S bravest and truest heroes Fight with an unarm'd foe, And win a victory grander, Than you or I can know.

We little dream of the conflict Fought in each human soul, And earth knows not of her heroes Upon God's honour roll.

One of earth's little heroes Right proud am I to know; His name for me is Mother, My name for him is Joe.

At thought of a ten-year-old hero Perhaps have many smiled; But a battle-field's a battle-field, In the heart of man or child.

There were plans of mischief brewing, I saw, but gave no sign, For I wanted to test the wettle Of this little knight of mine.

"Of course you must come and help us, For we all depend on Joe." The boys said; and I waited For his answer—yes or no.

He stood and thought for a moment. I read his heart like a book, For the battle that he was fighting Was told in his earnest look.

Then to his waiting playmates Outspoke my loyal knight: "No, no boys; I cannot go with you, For I know it wouldn't be right."

How proud was I of my hero, As I knelt by his little bed, And gave him the best-time kisses, And the good night words were said!

True to his Lord and manhood, May he stand in the world's fierce fight, And shun each unworthy action Because it "wouldn't be right!" —Eben F. Rexford, in Christian Union.

WHAT'S IN A NAME.

HE sat in the hammock, doing nothing in particular. He had a stick of red-and-white candy in his hand, but was not eating it, for the simple reason that he had already eaten so much sweet stuff as to be conscious of an uncomfortable feeling in the region of his stomach, but he did not like to put the candy out of his sight. A side door, belonging to the house near at hand, opened, and a woman's voice was heard,—

"Wait, run and see if there are any eggs in the nests."

"Yes'm," said the boy in the hammock. "Wait just a minute and I will." But he did not stir from his place.

"Wait!" shouted the voice of his brother from the distant hayfield, "bring us a fresh pitcher of water, can't you?"

"If I will wait till I've hunted the eggs for mamma, I will," shouted back the boy, and sat as still as a mouse, taking a suck now and then at his candy.

Some minutes passed, and his Aunt Sarah appeared in the doorway: "Wait, are you there? Can't you clip to the grocery and get me some lemons? I need another and they are all out."

"Why, if you can wait a little while, I will," answered the boy. I have got two things to do first." But he sat still.

Under a tree just behind the hammock, sat the new teacher, who boarded at the house from which the calls had come. It was Saturday, and he liked to bring a book and sit under the great old trees. He was not reading now, but was looking at the boy with a curious smile on his face. "My boy," he said at last, "how do you spell your name?"

"Our name?" was the brisk reply; "B-r-y-s-o-n."

"Oh! but I mean the first name. I know how to spell the other one."

"Why, there isn't but just one way to spell my first name, it is John. That's all there is to it; no middle name, nor nothing."

"John!" said the teacher in a surprised tone: "why how in the world do your friends get Wait out of that? I have been here a week, and I have never heard you called anything but Wait." Then the boy in the hammock had some red cheeks. He laughed a little and looked foolish, and wished he had gone at that first call; then he would not have had such a troublesome question to answer.

"Why you see they just call me that for a nickname," he explained at last. "Everybody does and I don't think they ought to. do you? It isn't my name any more than it is yours."

"But how did they get into the habit in the first place? Nicknames generally mean something; there was a fellow in college whom we called Solomon, because he was always giving us the benefit of his wisdom. Why do you suppose they took up the fashion of calling you Wait?"

"Why," said the boy looking down at his feet, and wishing he was in the hayfield, "the way of it was, I s'pose, I—er—well, they said I was saying 'Wait a minute,' when they called me and so they began to call me 'Wait,' and after a while they couldn't help it."

"Oh! and the name doesn't fit you now, and yet they keep using it? That is a pity. I should say if you had quite given up the habit that prompted the name, it is no more than fair that they should give up its use."

Just then they were interrupted, the side door opened again, and the mother's voice was heard—

"Wait Bryson, havn't you gone to hunt for those eggs yet?"

"Yes'm," said Wait, slipping down from his hammock, "I'm going this minute!" And as he walked away, he said, "It isn't exactly fair to make him think that I have given up saying it, but I didn't tell him any such thing. I wonder if he heard me say it every single time this afternoon, and is it a kind of making fun of me? I wish they didn't call me Wait. I mean to give it up, and see if they can learn what my name is."—Pansy.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA B. BARR.

Author of "Jan Voller's Wife," "The Daughter of Fife," etc., etc.

CHAPTER XI.—Continued.

TOWARDS the end of October an event occurred which was destined to be a very important one to Grizelda. One morning early there was an unusual outcry in the kitchen offices of the palace, and while Grizelda was wondering what might be the meaning of it, her maid—a Roman woman—came to seek her help.

"Poor Caterina was ill—was dying. Had maladi any medicine good for her."

Grizelda went to look at Caterina. She was a very pretty young girl, who had attended for some weeks to Grizelda's fine laces and lawns, and occasionally—when there was one of those sudden changes which Maxwell insisted upon—served also as a temporary lady's maid.

The girl was very ill. She lay on a stone bench in the great comfortable kitchen, drawing every breath in an agony. Amongst the fishers in Edderloch Grizelda had seen similar cases. She knew at once that it was an acute inflammation of the lungs, brought on by some long fatigue and exposure, and that the illness was likely to be severe and tedious.

At the very moment her maid appealed to her she had been feeling how aimless, how empty of all opportunities for good, was her life, and lo! here at her hand was a very work of love and mercy.

Without a moment's hesitation she ordered Caterina to be taken to a comfortable room. She sent for her own physician, and entered with all her heart into the duty of saving the girl's life. It was a hard battle. There were days when it seemed a hopeless battle.

But after many weeks' faithful and affectionate care Caterina was again among her companions. Her gratitude was not only deep and sincere, it was demonstrative. She had not been schooled to put the pedal down on all feeling, and reduce emotion to one placid tone. Caterina's love and hate, her anger and her gratitude were very real things, and she was continually looking for some way of expressing them.

Her lover shared all her thoughts. He was a handsome young Roman, loving a country life, but drawn to the city because it was the only place where it was possible for him to get money—a want Peppo felt to be the supreme one of existence. Maxwell had noticed him frequently hanging about the palace, and there was something in the man's face which attracted him. Some understanding each other. Maxwell's soul said to him—"If ever you need a tool for a deed of darkness, you can buy that one—he has a price for any crime—against a foreigner." For Peppo quieted his conscience with this broad distinction—only against foreigners and heretics would he use his stiletto. That was a venial offence, to be atoned for with a light penance; but a Roman and a Catholic! that was a crime unpardonable, both by the priest and by his own conscience.

When Caterina recovered, she talked much to her lover of Grizelda and Grizelda's husband. Peppo had his own thoughts on the matter. Maxwell read them in the man's face. Long before they said a word together they understood each other. And whenever Maxwell went out of the house, and whenever he returned to it, Peppo was lounging somewhere near the portal. Sometimes he doffed his gay tasselled cap, sometimes he only sent the English lord a glance of intelligence. Yet no number of words could have made Maxwell better understand that Peppo knew the secret wish of his heart, and was ready to grant it—for money.

But nothing good or bad happens at once. There must be preparations. The flower is long budding, but in some secret hour when no mortal sees, it become a rose. A man has a noble thought, he mutes over it for years, then, in some diviner moment, he writes his name to a piece of paper, the gold answers it, and the hospital or the college grows to its perfect intent.

So it is with evil. Judas had long pondered the possibility of betraying his Master. But with the eating of that sop the devil took possession of him, and he went out and did the deed of hell. Six months after his marriage Maxwell had begun to regret it—to wish he had never seen Grizelda. Dissatisfaction quickly grew to hate. Hate is the mother of murder; and before he saw Peppo the desire to murder Grizelda was hot and living in his soul. It was only waiting its full hour. Both men were aware of that fact.

Near the end of November Grizelda heard of her sister's death. Maxwell was out when the letter came, but she was determined to see him that night. And while waiting his return she helped her maid to pack a few necessary garments for a journey. For she felt that she must go to her father and comfort him. Unfortunately, in her sorrow, she forgot her own appearance. Her eyes, red and swollen with weeping, her undressed hair, the loose white nightgown, which at that late hour she had assumed, though all in absolute fitting with the time and circumstances, filled Maxwell with angry repulsion.

He had just left Julia Cassels. She had been clothed in lustrous silk and sparkling jewels. Amid the perfume and beauty of flowers, to the intoxicating strains of Chopin's waltzes, he had spoken softly to her of what "might have been" but for his unfortunate marriage; and she had looked the sympathy she still hesitated to express in words. His heart was on fire with his unholy love, when Grizelda, white, and full of sorrow, came to him. Nothing is so annoying and irritating to a man as tears. If any woman has been taught differently, let her abjure the fallacy soon as possible. If Grizelda had put on her richest robe, and assumed the stately manner so becoming to her she might have won the favour she asked. But her beauty was under a cloud, and her distracted air put him at once on the defensive. When she said, "Helen is dead! My sister is dead!" and then burst again into passionate weeping he resented the intrusion of death and disagreeable thoughts into his own ecstatic dreams of Julia and love.

"I am sorry it is Helen," he said bitterly. "If it had only been you!" "Oh! I wish it had! I wish it had!"

"For once we perfectly agree."

"Walter, let me go! Let me go to father! He is heart-broken!"

"You would only make him worse. You are such a miserable, wretched creature. If a man were in the seventh heaven of delight, you would drag him down to where you lie grovelling all day. Go to your own apartments! I am weary of you."

"Then let me go to father? For God's sake let me go!"

"Go to your own apartments!"

The sight of her tears, her anguish, her despair, was to Maxwell what the sop was to the Great Murderer. The devil entered into him. He rang violently for Grizelda's maid, and, putting on his hat left the palace.

He had seen Peppo as he entered. When he passed again through the grim old portal, through which so much sin and sorrow had passed, the man was still smoking in the moonlight. Maxwell spoke to him, and Peppo rose, flung his cigarette away, and stood attentively.

"What is your name?"

"Peppo, milord."

"I have not seen you for two days."

"I have been about my business."

"Ah! what is your business?"

Peppo shrugged his shoulders expressively.

"Secret?"

"As the grave, milord," emphasizing the word *grave*.

"Why do you stay around my house so much?"

"I am waiting—perhaps milord might want me—besides, there is a pretty girl, whom—"

"Don't marry her. To marry is to put yourself in hell!"

Peppo shrugged his shoulders again.

"Perhaps; but there is a way out of that hell."

"If you can show me one, I will—"

"Shall we talk inside, milord? It is safer."

"They went in together. They went into Maxwell's private room, and they talked the night away—that is Maxwell talked. He was drinking brandy, and he soon felt its embroiling influence. He wanted Grizelda "put where he would never see her or hear of her again."

"There is one sure place," answered Peppo, casting his eyes expressively downward.

Maxwell was too cowardly to say the fatal words. He wanted her "put away safely." Peppo more bluntly explained the phrase. Maxwell still ignored the explanation; but the brandy having told upon his excited state he began to excuse himself, to cry a little over his cruel disappointment, to crave Peppo's sympathy for his unfortunate condition.

Peppo listened with scarcely repressed mockery. Maxwell's explanation about McNeil was perfectly unintelligible to him. As to Grizelda, he had formed, through Caterina, his own opinion of her. He bore the rambling story, with a sort of patience because he hoped to make the better terms for his patience. But as soon as money was named Maxwell arrested himself, and stared with stupid incredulity at the man.

"Five hundred pounds! It is ridiculous!" he answered. "Fifty pounds are enough."

"Milord has his choice. I can go to others with my tale. By *Bacchus*! to save may be better than to kill."

The words in a measure sobered Maxwell. Already, then, he was in the power of the villain he had called to himself. He said sulkily, "Very well. I will give you five hundred pounds—when it is done."

"Six hundred now, milord. A gentleman's word is not to be doubted for nothing. The money is also to be paid at the present; and I shall be at your order—when you call me."

Peppo was master now. He had stood up and dictated his terms in a manner which Maxwell found it impossible to resist or resent. The money was paid.

"I will have a receipt, Peppo."

"For what use? Would you dare show it? When you want me I shall be in waiting. Have I not been waiting for six weeks?"

He put the money in a dirty bag and went out with a bow which made Maxwell's face burn with anger. It was the greeting of a familiar—a comrade,

and it made him understand how low he had fallen.

But he did not blame himself at all. It was Grizelda! Her! Curse her—curse her! Oh, how he cursed her, and cursed the miserable letter of sympathy he had sent him about his dogs—"the beginning of all! the beginning of all!" he exclaimed passionately. But he might have looked further back, and seen himself chuckling with wicked delight over the vice of his dog and privately turning them loose at night to work his malicious pleasure on his unoffending neighbours.

**CHAPTER XII.—GRIZELDA IS LOST.**

It becomes a man if he has received aught grateful to his mind, if he can remember it is kindness that gives birth to kindness.

—Sophocles.

For the sower of the seed is assuredly the author of the whole harvest of mischief.

Thou who dost dwell alone;  
Thou who dost know thine own;  
Thou to whom all are known,  
From the cradle to the grave,  
Save, oh! save!

—Arnold.

It was near Christmas when Maxwell looked again to Peppo. Peppo had spoken as usual about the palace, but he had avoided any intelligence with its master; Maxwell perceived, therefore, that he would be compelled to make the first decided step. The interval between the infamous bargain and its completion was a last season of grace to him. But no influence was strong enough to combat the feeling of hate, daily growing to murder in his heart. Even the death of Helen, suggesting a double portion to Grizelda, was too weak. His love of Julia Cassels and his hate of his wife were more powerful motives than his love of money. Upon Christmas eve there was to be a grand *file* at an English gentleman's residence, four miles from Rome. Lord and Lady Maxwell had invitations to it. This was the opportunity Maxwell had been looking for. Among the crush of vehicles going there one more or less would never be particularly noticed.

He called Peppo with a glance, and again took him to his room. There was no civility between the men. They already understood each other.

"You have heard of the *file* at the Gigha villa?"

"I was thinking about it. The opportunity is good."

"How will you manage the affair?"

"Will miladi be with you?"

"Yes."

"It is known that she wears jewels. Magnificent! I will stop your carriage. I will put her into my carriage. It will be supposed she had been taken for her jewels. Eh?"

Maxwell cast a black look at his confederate villain. He understood that Peppo expected the jewels as a perquisite; and that the negotiation would be closed if he opposed the plan. He, therefore, affected to acquiesce.

"The rest."

"The next day I may be looked for and I shall be smoking in my usual place."

"And—she?"

"She will be safe. She will trouble you no more."

"The jewels!—they are family jewels."

"They will be safe also."

"You dare not sell them in Rome."

"Per *Bacchus*! I know that. I shall sell them to milord—in time."

"You are to be relied on?"

"As the hour. Both it and I are certain."

(To be continued.)

**Sabbath School Work.**

**LESSON HELPS.**

LESSON II. July 14, 1889.

**THE SORROWFUL DEATH OF ELI.**

I Sam. iv. 1-18.

COMMIT VERSES 17-18.

**GOLDEN TEXT.**—His sons made themselves vile, and he restrained them not.—I Sam. iii. 13.

**CENTRAL TRUTH.**

We cannot keep the sin and escape the consequences.

**DAILY READINGS.**

M. I Sam. ii. 12-17.  
Tu. I Sam. ii. 27-36.  
W. I Sam. iv. 1-18.  
Th. Ps. lxxviii. 56-64.  
F. Deut. xxviii. 15-25  
Sa. Prov. i. 20-33.  
Su. Heb. xii. 1-13.

**TIME.**—B.C. 1114. About twenty years after the last lesson.

**PLACE.**—(1) Ebenezer, named from Samuel's victory 20 years later (I Sam. vii. 5-12). It was 15 miles west of Jerusalem, and 20 south-west of Shiloh. (2) Shiloh the capital, a few miles north of Jerusalem.

**SAMUEL.**—About 32 years old.

**ELI.**—Judge and priest for 40 years. Now 98 years old. He was a Levite and descendant of Aaron through Ithamar.

**HOPHNI,** "the fighter," and **PHINEHAS,** "the brazen-mouthed," were sons of Eli.

**SAMSON,** in another part of Israel, was just beginning his exploits, B.C. 1116-1096.

**THE PHILISTINE OPPRESSION** had lasted 20 years and continued 20 years longer (Judg. xiii. 1).

**INTRODUCTION.**—The fearful doom of Eli's sons revealed to Samuel was not fulfilled for 20 years. So much time was given for repentance, but the result was in preparation, and now the time had come.

result was in preparation, and now the time had come.

**HELPS OVER HARD PLACES.**—1. *The sword of Samuel:* this sentence belongs to the last chapter. It shows how wide Samuel's influence extended during the 20 years. *The Philistines:* a rich warlike nation on the west coast of Palestine. *Ebenezer:* see Place. *Aphak:* a place near Ebenezer. 3. *Let us fetch the ark:* thinking that God would protect the ark, even if with it he had to save them while still unrepentant. 4. *Which dwelleth between the cherubim:* Here God manifested his glory between the cherubim over the ark. *Hophni and Phinehas:* see above. By this plan they were brought into the battle to be slain. 10. *Into his tent; i. e. home* (Josh. xxii. 8). 11. *Ark of God taken:* a proof that God had departed from them. *Hophni and Phinehas:* stain the sign fulfilled, foretold by Samuel (ii. 34). 12. *Ran:* a professional runner, accomplishing his 15 miles in the hours of daylight remaining after the battle. A tradition of the Jews says it was Saul fleeing with the tables rescued from the ark. 13. *Seat:* a judgment seat or throne at the entrance of the city. It had a canopy over it, but no back to the seat. 18. *When he made mention of the ark:* this shows how Eli prized God and his religion above all personal possessions.

**SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.**—The character and sin of Eli.—The sin of his sons.—The character of the people.—The prophecies of punishment.—How long delayed and why.—The Philistines.—The first battle.—The second battle.—What the people expected from the presence of the ark.—Why they were disappointed.—Eli's death.

**QUESTIONS.**

**REVIEW.**—Tell the story of Samuel's early life. What did he do at the Tabernacle? What call came to him one night? What was revealed to him?

**INTRODUCTION.**—Point out the places on the map. What age of Israel are we studying? What famous men lived at this time in Judah?

**SUBJECT. SIN AND ITS CONSEQUENCES.**

**I. THE SIN OF ELI'S SONS.**—What were the names of Eli's sons? What was their position in the temple service? What kind of men were they? (ii. 12-17.) What effect did their crimes have upon the religious life of the people? (ii. 17.) Against what good influences did they go on in sin? By whom were they warned? (ii. 23, 25, 27.) What is said of disobedient children? (Deut. xxi. 18-21; Prov. xx. 20; 30; 17.)

**II. THE SIN OF ELI.**—What hints do you find in this story of the good character of Eli? (i. 17; 3, 6, 18, iv. 18.) What was his great fault? (ii. 29; iii. 13.) Did this excuse his sons? Why are the sins of good men recorded in the Bible.

**III. THE SINS OF THE PEOPLE.**—How long had the people been under judges? (Over 300 years.) What shows their character at this time? (Judg. xiii. 1.) Into what sin were they led by Hophni and Phinehas? (ii. 17.) What does Jeremiah say? (Jer. vii. 12.) What shows that they had fallen into idolatry? (Ps. lxxviii. 57, 58.)

**IV. THE PUNISHMENT OF THE PEOPLE** (I. 1-10). Who were oppressing the Israelites at this time? (v. 1, Judg. xiii. 1.) How long had this oppression continued? Should this have led the people to repentance? (Deut. viii. 2; Ezek. xviii. 30; Chron. vii. 14.) Does God love to punish? (Ezek. xviii. 30-32.) Where was a great battle fought? (vs. 1, 2.) What did the Israelites now do in order to gain the victory? Was this of any use so long as they did not repent? Can any form or holy place save us, unless we obtain new hearts by faith? Relate the story of the reception of the ark in camp? What was the result of the next day's battle? What similar event took place twelve centuries later for the same reason? (Matt. xxiv. 1, 2.) What great lesson do you learn from this?

**V. THE PUNISHMENT OF ELI'S SONS** (v. 11).—How did the priests Hophni and Phinehas come to be in the battle? What became of them? When was this foretold? (ii. 34.) Had they had abundant opportunity to repent? What is said of such persons? (Prov. i. 20-32.) Is this as true now as then? Is there any promise of good for disobedient children?

**VI. THE DEATH OF ELI** (vs. 12-18).—Who brought the news of the battle to Shiloh? How far? What was Eli doing when the messenger came? How did he learn the news? What was the effect upon him? What lesson do you learn from the death of Eli?

**PRACTICAL SUGGESTIONS.**

**I.** Children may grow up bad amid good influences.

**II.** In disorderly families both parents and children are usually to blame.

**III.** God gives abundant time for repentance.

**IV.** The most sacred religious forms will not save us without the spirit of religion.

**V.** God cares more for the worshipper than for the temple.

**VI.** The punishment of sin will come in due time.

**VII.** There is no escape but by forsaking sin.

**VIII.** Disobedience to parents can only bring disaster and ruin.

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THURSDAY, JULY 4, 1889.

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay.

FATHER CHINQUY'S 80TH ANNIVERSARY.

At the request of the committee the Editor of the PRESBYTERIAN REVIEW will receive and make acknowledgment of any moneys received by him for the "Father Chinquy 80th Anniversary" Fund.

MESSIANIC ELEMENT IN THE BOOK OF JOB.

IN the June number of Christian Thought there is a remarkable paper on the "Messianic Element in the Book of Job," as illustrated by Egyptological teachings, from the pen of Dr. Lansing, of Rutgers' College, or rather the Theological Seminary of New Brunswick, N. J.

Dr. Lansing examines critically Job ix. 32-35; xvi. 19-22; xix. 25-27, xxxiii. 23-4 to show the leading features of the religion of Job. It was sacrificial, spiritual, and approved by God. The religion of his three friends, on the other hand, was defective as they took the view common to all natural religions, namely, personal merit, no reconciliation, no future retribution, selfishness the ruling motive, and ease and gain the only object of desire.

shall see God as a real, visible, embodied person. True, the God humanized of the first section, the personal witness of the second section, the living and standing-on-earth Redeemer of this section—and no more a stranger, "the stranger God has become lost, merged into the one God—redeemer."

The last passage brings out more clearly that Elihu as well as Job had some knowledge of God's grace and the provision of a ransom. Thus we have the Messianical work of Jesus Christ brought out in its fullness and as accomplished by God himself manifested, Immanuel, who said, "I and the Father are one," and who shall be again beheld by every eye, "the one Messiah God, besides whom there is no other."

Dr. Lansing next proceeds to throw light on this ancient book, defending it from the foolish attacks of negative criticism. This is done by showing, with a profusion of quotations from Egyptian authorities, that the ideas of Monotheism, Messianism and immortality are to be found long before 700 B.C., which the negative critics say is impossible, or "hardly conceivable."

THE MORAL OBLIGATION

THE following sentences are found in the Jesuits' Estate Act.—Mr. Mercier writes to M. Turgeon, (page 7 of Act, sec. 3):—

"In consenting to treat with you respecting this property the Government does not recognize any civil obligation, but merely a moral obligation, in this respect."

M. Turgeon replies (page 9, sec. 3): "The moral obligation which the Government recognizes in consenting to treat with me is a sufficient guarantee to permit of my entering upon the negotiation."

And on page 10 he says: "If, however, it should be necessary to resort to arbitration, none of the parties interested can object thereto."

And again on page 12 he says: "It is, therefore in view of these documents that I am called upon to make a claim for reasonable compensation before putting the Government in full enjoyment and lawful possession of all the Jesuits' estates in Canada."

The Pope's claim is that he is the rightful owner of these estates. (See his decree of January last.) Consequently the Government of Queen Victoria has no lawful possession of the property. But the Pope offers to give up his claim for \$400,000, and put the Crown in lawful possession.

The Queen's claim is the estates are hers, (1) By right of conquest; (2) by cession of the King of France; (3) by

escheatment of a vacant and derelict estate; (4) by concession of the Jesuit fathers, (5) by undisputed possession for eighty-eight years. To use the language of the law-officers of England in 1799, "The Jesuits' estates, have long fallen to and vested in Her Majesty by every rule of public or private, civil or national law and practice."

Now, Mr. Mercier admits that the Queen is not under any civil obligation to acknowledge the Pope's claim, but asserts that she is under a moral obligation. That means that according to civil law she is owner and is not under obligation to give any compensation; but according to moral law she is a usurper who by force has unjustly taken possession of the Pope's property and is under obligation to make restitution. But what is moral law? It can only mean God's law—the law of eternal right. Has the Crown of England, then, been guilty of robbery in taking possession of lands which, according to the laws of conquest, of cession, of escheatment became the property of the Crown? For one hundred years the answer has been, No! the Queen is rightful possessor—morally, as well as legally, owner of these lands.

Mr. Mercier admits this moral obligation and proposes to act in accordance with it, and M. Turgeon on the Pope's behalf graciously consents to treat of the compensation; even speaks about a third party acting as arbitrator to say how much compensation is due. Mark well what Ultramontaniam gains as a precedent by this nefarious Act: (1) A concession that the *dictum* of the Pope has the force of moral law, as he speaks for God, (2) an admission that the Crown of Great Britain is under obligation to obey the Pope's edict; (3) an implied assertion that the Pope in any disputed question of law or jurisdiction is superior to the Crown and Parliament of Great Britain.

EDITORIAL NOTES.

By a majority of more than 185,000, the Amendment to the Constitution prohibiting the liquor traffic has been defeated in Pennsylvania; and the State of Rhode Island has repealed the Prohibitory Amendment to its Constitution by a vote of 28,449 to 9,873. These bring the list of rejections of Constitutional Prohibition within the last two years by various States, nine.

The defeat in Pennsylvania is ascribed to various causes, prominent amongst which may be mentioned: (1) the combined power of the liquor makers and dealers throughout the States, who used money without stint to defeat the Amendment; (2) the active opposition of both political parties bidding for the liquor vote, and, in consequence, the combined voice of the party press, (3) the apathy of the temperance people, many of whom took no part in the campaign, and even remained away from the polls, and (4) a desire to give high license a fair trial. Whatever be the real reason for these great reverses, the friends of prohibition must now sit down and calmly take counsel together as to what is the best means to secure victory and preserve it when won. It is satisfactory to notice that, though they are somewhat cast down over the success of the Saloon, they are not in despair. They recall, with kindling hope, that Bull Run preceded Gettysburg and the March to the Sea, and that Washington planned his triumph when wintering in Morriston, after repeated defeats.

In a letter to the *New York Evangelist*, Professor John DeWitt makes a

suggestion respecting the Revision of the Confession of Faith as sent down to the Presbyteries, which, if adopted, will stop some foolish writing, and possibly some foolish talking. "Let no one," he says, "be permitted to suppose that he is doing anything for revision, by simply saying, 'The sections on Predestination should be amended,' but compel him to write out a section which he is prepared to defend as better."

THE World's Sunday School Convention is now in session in London, England. It is doubtless a great gathering. From the United States alone over three hundred delegates have gone, every State in the Union being well represented. Hon. S. H. Blake, Q.C., of this city, is the Chairman.

PRINCETON COLLEGE has been presented by the class of '79 with a mural statue of ex President Dr. McCosh. The statue is in high relief on a groundwork of bronze, is life size, and cost over \$10,000.

Literary Notices.

CHURCH GOVERNMENT. A Treatise compiled from his Lectures in Theological Seminaries. By Alexander T. McGill, Emeritus Professor at Princeton, Philadelphia. Presbyterian Board of Publication and Sabbath School Work. 15 mo, pp. 560. Price, \$1.50 net.

In this volume we have the substance of more than forty years teaching on Church government. Dr. McGill's students are numbered by hundreds all over the United States and with not a few in Canada, and to them especially these lectures of their old and honored instructor will be most welcome. The table of contents shows how wide a field these lectures cover and of what great value the book will be to those who are interested in the questions that are here considered. In his preface the author says: "My readers will see throughout the volume that Ruling Elders, whether learned or unlearned, are a leading order in the writer's judgment, to be understood, instructed and animated with ever increasing concern."

"THE Woman's Story" is the striking and not inappropriate title which Mrs. Laura C. Holloway, author of "The Ladies of the White House," gives to a compilation of twenty stories, by twenty of the most famous of American women, including such names as Harriet Beecher Stowe, Louisa M. Alcott, "Josiah Allen's Wife" and Marion Harland. Each story was selected by the author herself as the one she most highly esteemed, and each is preceded by a concise and interesting biographical sketch, and with one exception (that of Rebecca Harding Davis, who will not consent to sit for a portrait even for her own children), an excellent portrait of the writer appears. Thus the book presents a "composite" story which is characteristic of our ablest American story-tellers.

The frontispiece of the *Magazine of Art* for July is a capital etching, by M. Daniel Mordant, of Rembrandt's famous painting, "A Family Portrait," which is among the treasures of the Brunswick gallery. The opening article is by the distinguished English painter, Geo. Frederick Watts, who, under the title "More Thoughts on Our Art of To-Day," gives some capital advice to the art student. Portraits of Alexander the Great are treated of with pen and pencil, while the Editor discusses "Current Art." "The Aim and Tendencies of Caricature," by M. P. Jackson, is a paper well worthy of perusal, while the student will find much to consider in "Old Arts and Modern Thoughts." F. G. Stevens gives a careful study of Savonarola, which is illustrated by the well known Fra. Bartolomeo portrait. The notes are abundant and far-reaching.—[Cassell & Company, New York.]

It is announced that Messrs. Funk & Wagnalls, New York, publishers, have in course of preparation a new "Encyclopedia of Missions." The Encyclopedia proposes to give—what is essential to an accurate idea of any great movement—the History, Geography, Ethnology, Biography, and Statistics of Missions, from the apostolic times to the present. There will be full maps, diagrams, and a copious index. Nothing will be wanting to make it a complete book of reference

for all interested in this great work of the Church.

The July issue of *Scribner's Magazine* is a Midsummer Fiction number, containing seven complete short stories, four of them richly illustrated by such artists as Frederic Remington, Robert Blum, and Chester Loomis; and an unusually exciting installment of Mr. Stevenson's serial, "The Master of Ballantrae," the illustration of which, from a drawing by William Hole, is the frontispiece of the number. There are also included the second article in the new Electrical Series, and interesting Poems.

Under the title of "The Sabbath-School Question," Rev. R. F. Burns, D.D., pastor of Fort Massey church, Halifax, has published in neat tractate form the substance of two out of four discourses designed originally for purely congregational purposes. The pamphlet also contains the old law of Nova Scotia and the New Act which has recently passed both the Houses of the Local Legislature. The pamphlet is a valuable addition to the literature of Sabbath Day Observance, and deserves wide perusal.

*Harper's Magazine* for July contains "The State of Iowa" (illustrated), by Mr. Justice Miller, "Palatial Petersburg" (illustrated), by Theodore Child; "The South and the School Problem," by Rev. Dr. Haywood, and the delightful old poem, "To Master Anthony Stafford," with seven charming illustrations. *Harper* easily holds its own amongst all the magazines of the day.

Contributed.

TENT LIFE IN PALESTINE.

A FIFTH LETTER FROM MR. WILLIAM MORTIMER CLARK.—FROM JERUSALEM TO THE JORDAN.—A STRANGE HOSTELRY.—FIRST GLIMPSE AT THE PLAIN OF JORDAN AND THE VALLEY OF THE DEAD SEA.—TENTS AND TENT LIFE.—CAUGHT IN A STORM.—SHELTER IN A SHEIK'S HOUSE.

THE day after our return from our visit to Bethlehem we entered on our camp life. We were conducted from our hotel to the Jaffa Gate, outside of which we found our riding horses waiting us. After much adjusting of girths, saddles, bridles, etc., at which the greater part of the city seemed inclined to assist, we started on our journey. Our route lay along the outside of the North Wall and past the Damascus Gate. Here we passed what is now generally regarded as the site of Golgotha. It is a small round hill, the south face of which has been cut away in quarrying. In these ancient operations three large dark cavities have been made, which correspond strangely to the eye-holes and nose orifice of a skull. From the analogy of the institutions of the Ceremonial Law regarding sacrifices, the writer has been inclined to think that the site of the Great Sacrifice for sin must be looked for on the north side of the city. It seems impossible that the site included within the Church of the Holy Sepulchre could be the place of crucifixion, while the eminent lawyer mentioned seems to me to have mentioned identification.

We then passed around the north end of the city wall, and after a rapid descent into the valley of the Kidron—yet much deeper, by the way, than I had imagined it to be—we ascended Olivet, and passing round the south shoulder of this hill by way of Bethany, descended into a narrow valley among the bare hills of Judea and held our course easterly along what, out of courtesy, may be called a road. Here I became conscious of the presence of armed Bedouins among our party and learned that they formed our escort. They were well armed and well mounted, and were mainly, though not tall men. The road from Jerusalem to the Dead Sea is the only part of the journey where such an escort during the day was required, as some of the wandering tribes east of Jordan occasionally visit the Plain of Jordan without bringing with them any very clear ideas of *mann and tuum*. Our guards numerically could have made but little show as against some of the bands we met with, but their presence indicated that things had been made right with the Sheiks.

in such an open situation. When, however, you look down into the frightful and narrow gorges of the Cherith, you at once realize how ready a place of concealment they afford, and how well such a dismal retreat consorted with the gloomy thoughts of the disconsolate prophet.

The ravine winds down to the Jordan, but contains no water in summer. As we rounded the shoulder of the mountain known as Jebel Karantel, the view of the Plain of Jordan and the Valley of the Dead Sea burst upon us. The prospect was truly magnificent. At our feet lay the Plain, at this season covered with verdure, except towards the Salt Sea. The course of the Jordan could be traced along it by a line of trees. Beyond rose the range of Nebo, stretching north as far as the eye could see and joining the Mountains of Moab on the south. To the right or south the deep, blue waters of the Dead Sea lay calm and placid in the deep valley between the hills of Judea on the west and the mountains of Moab on the east. Both ranges project spurs or steep capes into its waters, and these as well as the sea are enveloped in a soft blue haze which appears soon after sunrise. The sea lies 1,293 feet below the level of the Mediterranean, and as at all seasons the sun is intense, the evaporation is very great. We rapidly descended to the level of the Plain and halted with pleasure the sight of our first encampment. Our seven white tents all flying the Union Jack, looked charming among the green bushes growing around the stream flowing out of the fountain known as Elijah's Spring. As our ride had been about seven hours along a weary arid road in great heat, it was refreshing indeed to sit under the shelter of our tents by the sweet running water and find four o'clock tea waiting us. We were all curiosity to find what our camp was like. I may here describe it and tell you something of tent life in Palestine and our daily routine.

Our tents, including a large dining tent, were seven in number. They were octagonal and the angles were strengthened by oak ribs sewed into the canvas. The roofs were double and of steep pitch. The interiors, both of roof and sides, were lined with oriental hangings of scarlet, green, yellow and blue, so that no part of the white canvas appeared. This gave the tents a very cosy appearance. The beds were iron and the bedding good. The ground was covered with Damascus rugs. The tents were furnished with tables, and the ewers, basins, etc., were of iron. Our retinue consisted of fifteen men, including our dragoman. We had seven riding horses and fifteen pack horses and mules. Our halting places were always near water and not far from a village, where supplies of eggs, poultry, mutton, etc., might be obtained. Our cook was a Maronite, from Lebanon; the two waiters, Latins, from Haifa; our dragoman, a Latin, from Jerusalem, and our muleteers, Mohammedans. We usually rose about half-past six and breakfasted a little after seven. This meal generally consisted of tea, coffee, and cocoa, with eggs and chicken or chops. Beef was never included in our dietary, and our cook had to exercise his daily ingenuity on mutton, poultry, and eggs. His skill was something remarkable and our table was supplied with meats which would have done credit to a first-class hotel. By eight o'clock the tents were down and we were off on our journey. We rode for about three hours, and halted for lunch near some spring or stream. Here a small tent was pitched and lunch served. This consisted of hard boiled eggs, cold chicken and cold roast mutton, with salmon, sardines and potted meats, oranges, walnuts, etc. I noticed, by the way, that our canned salmon was from British Columbia and our butter from Norway. During our rest at lunch the muleteers passed with the luggage and tents and hastened on to our next camping ground. By the time we reached the place selected our tents were pitched and tea ready for us. The afternoon was spent in strolling round our camp, visiting the Arab villages or resting by our tents. We dined at six and usually spent our evening in looking up in our Bibles the references to the various places passed during the day. We turned in very early, as five or six hours daily riding over roads (?) in Palestine was very fatiguing.

I may explain at once that the roads are no roads. They are simply tracks barely distinguishable in many cases. The bed of a mountain torrent is smooth compared with them. The thought of some places we rode over makes me shudder even now. Our horses and mules were picketed near our camp during the night, and sometimes enlivened the night watches by fighting among themselves. They were all stallions, and none of us could venture to ride near each other without the danger of our steeds engaging in furious combat. Five or six men from the nearest village were usually engaged as guards for the night, and it was a somewhat weird sight to see the dark figures in their burnouses stalking about in the starlight. The jackals and occasionally hyenas made night hideous by their wails and shrieks. Sometimes a shot at night or a strange cry, with many unfamiliar sounds, tended to keep sleep from the eyelids. It is not surprising if during the darkness of the night, when awakened by some startling sound, a thought of insecurity and danger should pass through the mind, as one remembered that he was among





British and Foreign.

THE SCOTCH ASSEMBLIES.

THE FREE CHURCH. (Continued.)

EVANGELISTIC WORK.

DURING the adjourned debate on Religion and Morals, Mr. J. Campbell White, the Glasgow millionaire, who is so enthusiastic in the support of all evangelistic agencies, found himself at variance with the views of some of his hearers.

ELECTION OF DR. MARCUS DODS. When Rev. W. Ross Taylor arose to propose Dr. Marcus Dods for the chair of New Testament Exegesis, at Edinburgh, he was greeted with prolonged applause.

REPORT ON TEMPERANCE. Rev. William Ross submitted this report on Friday morning. It declared that the advantages already accruing from early closing in towns under 50,000 population were such as must necessarily foster and would strengthen the demand for early closing over the whole of Scotland.

ELECTION OF SUSTENTATION FUND SECRETARY.

In moving that Dr. Melville be appointed to the secretaryship of the Sustentation Fund, Dr. Adam said there was an idea that a layman should be elected to the office; but though in committee he had been of that opinion, too, it would be difficult to get a professional man with the qualifications required at a salary which the Church could afford to give.

FOREIGN MISSIONS REPORT, in which it was stated that in ten years the number of natives baptized, and of young men and women evangelized in colleges and schools, had more than doubled.

DISCUSSION ON THE CONFESSION.

The long anticipated debate on the Confession was opened in a crowded house by Rev. Wm. Balfour, who moved that the Assembly refuse to entertain the overtures which had been sent up so far as they suggested any change in the doctrinal standards of the Church.

Rev. A. Inglis, of Dundee, seconded, and suggested that if a committee were appointed it ought to embrace all sections of the Church, so that the coming conflicts should be carried on as much as possible within the committee itself.

In proposing the appointment of a committee to consider the whole question, Principal Brown said he was afraid a number of their good ministers and excellent elders had subscribed to the Confession of Faith, as he himself did, sixty-three years ago, as if it were little else than an extension of the Shorter Catechism.

Dr. Adam, in seconding, remarked that the motion was truly a conservative motion. To oppose all change, reasonable and unreasonable alike; to shut their eyes to the signs and to close their ears to the calls of the times in which they lived; to take up a position in every respect of non postumum when every proposal was made, he said, that was not truly conservative.

Rev. A. Forbes proposed that the prayers of the Overtures should not be granted until the Church was informed what was the precise nature of the modifications desired, and Rev. J. Smith moved that the Overtures be remitted to the Presbyteries from which they emanated for that purpose.

Towards the close of the debate Dr. Walter C. Smith said the Confession would be greatly improved as an ecclesiastical symbol if a great deal of its contents were omitted. They ought to drop what was unnecessary, and formulate their theology on the Word of God.

Rev. James Wells proposed a motion calling on the Assembly to invite all ministers and members of the Free Church to consider the whole subject, and also to promote local and general co-operation between their Church and the United Presbyterian.

After Professor T. Smith had seconded the motion, Rev. J. A. Fletcher remarked that he was at present arranging with the United Presbyterian minister in his parish for carrying on a united Sabbath-school. He would have liked that something had been proposed in the way of co-operation with the Established as well as with the United Presbyterian Church.

UNION WITH THE UNITED PRESBYTERIANS.

DR. DODS AND HIS OPPONENTS. A private meeting of constitutionalist ministers and elders took place in the evening, at which about thirty were present. It is reported that in the general conversation the opinion was expressed that the appointment of Dr. Dods is indicative of a tendency in the Free Church towards heterodoxy.

THE closing sittings of the Assembly took place on Tuesday. In the afternoon Dr. W. C. Smith moved a resolution deploring the increase of the armaments of European nations, and urging the Church to join with other Churches in petitioning Parliament on the matter.

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a returning wave of barbarism, once more taking them back to the condition when every citizen was a fighting man. The motion was seconded by Professor Simpson, and carried. At the evening sitting the Moderator (Dr. Laird) delivered his closing address, in which he dwelt with the present position and prospects of the Church.

Special Notices.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRH OF DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists, Tyndall, Huxley and Beale endorse this, and these authorities cannot be disputed.

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WHEN Rev. J. T. McGraw (who has just been appointed general secretary of the English Presbyterian Church) went to Sale, the church there had a membership of only twenty-five; now it numbers 232.

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Meetings of Presbyteries. BELEVILLE—West Winchester, July 9th, 5 p.m. BRUCE—Chesley, July 9th, 1 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—Windsor, July 9th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. GLENGARRY—Alexandria, July 11, a.m. GUELPH—Guelph, July 16th, 10.30. HUNTER—Goderich, July 9th. LONDON—London, July 9th, 2.30 p.m. MARYLAND—Wingham, July 9th, 11.15. ORANGEVILLE—Orangeville, July 9th, 10.30. PARIS—Paris, Sept. 24th, 10 a.m. PETERBORO—Peterboro, July 9th, 9 a.m. QUEBEC—Richmond, July 9th, 7.30 p.m. SAUGEN—Harrison, July 9th, 10 a.m. SARINIA—Sarnia, July 10th, 10.30 a.m. WHITBY—Newcastle, July 16th, 10.30 a.m. WINNIPEG—Winnipeg, July 23rd, 7.30.

### Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion. Births. RATHBUN.—At Bayview, Deseronto, on June 24th, the wife of Mr. W. C. B. Rathbun, of a daughter. Marriages. EASTON—MURDOCK.—In Toronto, on June 12th, by the Rev. Dr. Parsons, William Easton to Elizabeth Herberston Murdock, third daughter of the late A. W. Murdock. FARRELL—DICK.—On June 26, 1889, at Kingston, by Rev. Malcolm Macgillivray, M.A., Alexander Gray Farrell, barrister, Smith's Falls, to Isabella Jane, only daughter of W. J. Dick, Esq. MILNE—MILLS.—On June 26th, at Toronto, by Rev. A. Gilray, T. A. Milne, V.S., to Mary Mills, both of Toronto. McMILLAN—KENNEDY.—At Hornby, on June 18th, by the Rev. Robert Haddow, B.A., George W. McMillan of Evesing, to Isabel Kennedy, of Trafalgar. WHITSLY—KENNEDY.—At Powassan, on June 26th, by the Rev. J. M. Goodwillie, M.A., Francis Whitsly, of Chapman township, to Myrtha A. Kennedy, of Powassan. MACVICAR—McNAB.—In Crescent street church, Montreal, on June 26th, by the Rev. A. B. McKay, D.D., assisted by the Rev. Principal MacVicar, D.D., LL.D., father of the groom, the Rev. J. H. MacVicar, B.A., to Bessie, youngest daughter of the late Mr. Thomas McNab. DECLOS—HOLBROOK.—On June 25th, at Ottawa, by the Rev. W. T. Herridge, assisted by the Rev. R. P. Ducloux, father of the groom, Chas. A. Ducloux, Esq., advocate, of Montreal, to Belle Holbrook. DONALDSON—PATERSON.—At Agincourt, on June 26, 1889, by the Rev. J. Mackay, B.A., Alexander Donaldson, Markham, to Hannah Ellen, second daughter of J. L. Paterson, Esq., Scarborough. CAMPBELL—MCALISTER.—On June 26th, at the residence of the bride's father, by the Rev. W. Farquharson, B.A., assisted by the Rev. G. McLennan, B.A., the Rev. Alex. N. Campbell, B.A., of Uxbridge, Ont., to May, second daughter of Duncan McAlister, Esq., Comber. Deaths. FRASER.—At Brandon, Man., June 4, 1889, Rev. S. C. Fraser, aged 83 years. EDWARDS.—At Peterboro, on the morning of July 2nd, Mary Ann Harrlett, beloved wife of E. B. Edwards, Esq., and second daughter of the Rev. Dr. Reid, Toronto.

MR. FORSTER, ARTIST. Portraits admitted to the Salon of France. Studio 31 King St. East. N.B.—Portraits in Oil & Spandix

## Presbyterian Review.

THURSDAY, JULY 4, 1889.

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Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

(Continued from page 1471.)

bly was the Supreme Legislature of the Church, and consisted of four hundred or five hundred members coming from all parts of the country, from the Atlantic to the Pacific, many of whom had not met before or done any business with each other; that it was a body which treated the ecclesiastical business of nearly a million of people, with a revenue amounting to \$2,000,000 coming under its review; instead of being considered strange that their sitting should extend over a week, it was something of a marvel that their business should be compressed within that time. This was all the more remarkable when they compared the time taken up by the Parliament of the Dominion and the Provincial Legislatures, which, he believed, wasted two or three weeks appointing committees. This fact, that they were able to do all their business, legislative, executive and judicial, in such a time, showed that Presbyterianism was a thoroughly workable system. It could adapt itself to the necessities of the country. It was their claim that the civil power in modern times was more and more basing itself on their fundamental principles, and the other Churches were likewise doing so. He thought, too, that perhaps the latter did better than the Presbyterian Church in the matter of thorough representation of Christian people. In speaking the clerical rather predominates over the lay element in the Assembly. This was not so in one or two of the great Protestant Churches. At one time the Churches did not recognize the lay element at all. The speaker expressed his thankfulness to God for the harmony which had prevailed during their deliberations, and said that their differences would only give them greater determination to work for the glory of God and the good of the country. He referred to the Galt "Heresy" case, which, he said, was not really a heresy case, but a case of discipline. He said that such cases were to be taken up with calmness and deliberation, and much time was to be spent on them, as when a man appealed to a court

of justice the utmost and most careful consideration should be given to the matter. He was glad that the appellants felt that they had been treated with thorough fairness and courtesy by the court, and had been constrained to acquiesce in its decision. He acknowledged the services of Dr. McMullen in this connection, who presided throughout the discussion of this question, and relieved him of the arduous duties in connection with it. Many matters had been before them of great interest, not only to the Church, but to the country, and he called attention to the report on the proposed union with the other Churches. Although they had been able to give but little time to the report, yet from the manner in which it was presented to them, and the whole circumstances connected with it, they must be inspired with the conviction that better days were drawing near, when the different Churches of Christ would consent to meet together on a common platform, and consider matters on which they had hitherto differed, with a desire to minimize their differences as far as possible. Such conferences must lead to a better understanding between the Churches, and then in the next place to lessen the conflict in different parts of the country; and it might be to some extent, if not absolutely, to shape their operations so that they might form a confederation in which all might retain their distinctive peculiarities, the same as in a confederation of provinces, and appoint a common body that would take common action in many matters. This would fill their hearts with gladness. There were difficulties, but these would only strengthen them in the work. Instead of unnerving them they would only make them trust God more absolutely, and their own reason and conscience more, and go forward to do the duty of the day, believing that if they did so God would bless them, the Church, and the country. After pronouncing the benediction, Principal Grant declared the Assembly adjourned.

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