

**Pages Missing**

# The Presbyterian Review.

Vol. XI.—No. 9

TORONTO, SEPTEMBER 6, 1894.

\$1.50 per Annum

## In the Valley.

Thy feet are glorious on the distant mountains,  
Thy tread majestic on the swelling sea,  
Thy ways are pleasant in the lowly valleys,  
Come down to these, O Lord, and smile on me.

Mirth for the mountains where thy footsteps lingered,  
Joy for the ocean waves whereon they pressed,  
Deep peace and dreams down lower in the valleys,  
And in the lowest, where I lie, sweet rest.

When death's sure hand that reaps at last the mountains,  
And gathers treasure from the laden sea,  
Draws near to garner in the pleasant valleys,  
Then draw Thou near, O Lord, and smile on me.

## *Impressions of a Visit to the United States.*

BY REV. DR. JAMES DENNEY, BROUGHTY-FERRY.

I Had a glimpse of the American schools in Minneapolis (Minn.) both the primary and the high school—and learned much from it. The equipment of the schools with apparatus is much superior to that of our common schools, I have nowhere seen in this country the plan of having a separate desk and seat for each child, though it has so many obvious advantages, educational and ethical.

Unluckily for myself, I saw little of the actual working of the colleges and universities. No one who knows what Goodwin and Gildersleeve have done for the study of Greek, or what philosophical study owes to writers like James and Bowne, can doubt that the forces are at work in American schools which produce the highest type of scholar, and it is with diffidence and deference that I venture the remark that the point in which the average American student is probably most deficient—I mean the student leaving the college to enter the seminary is philosophical training. Not only students but teachers admitted this in conversation—a want of skill in the manipulation of ideas, of readiness to see what they presupposed and to what they led, a willingness to be eclectics, which means to wear motley in the brain and despair of truth.

American churches seem to aim at greater variety and brightness in their services than Scottish ones. It is, in a way, pleasanter to go to church in America than here; there is more sunshine in the building, there is more music, the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always liked the music. It strikes a stranger, sometimes, as rather professional for the occasion; and a solo which is not an inspiration is very apt to be an affliction. But here my prejudices may be as great as my experience was limited, and I give this passing impression for no more than it is worth. I am very sorry that I heard so little preaching—seven sermons in all. But two out of these seven were impressive and memorable in the highest degree—one rich in every imaginative and poetic virtue, as well as in the inspiration, all through, of one sublime thought, the other simple, direct, and powerful, carrying in it every

atom of the preacher's strength, physical and spiritual, and reminding me irresistibly of Mr. Spurgeon. What minister would not be happy if he preached well two times out of seven? Not, of course, that the other five did not preach well but they attained not to these two!

Of American theology, or even the impression I got of the conditions of men's minds on theological questions, it would not be becoming of me to speak, even if I knew much more of the matter than I do. I found myself in easy and natural sympathy on most questions with most men whom I met. I imagine, rightly or wrongly, that Americans overestimate the differences between themselves, at least between different parts of the country in these respects. The East is not so daringly heterodox as it seems in the West, nor the West, nor even Chicago, so determinedly obscurantist as it seems to some people in the East. A liberal theologian, provided he held to the sum and substance of the New Testament, could be at home and live in peace in the most conservative circles to which I was introduced, and a conservative theologian, under the same conditions, would find his rights admitted in the most liberal circles. The burning question, formally, is that of Scripture; but it is remarkable that men who differ widely when they *talk about* the Word of God, and try to explain its peculiar value, agree without trouble when they *preach* the Word of God and leave it to do its own work. The moral of this may reach further than one thinks at a first glance, but surely it reaches thus far—that men who preach the same gospel and find the standard declaration and interpretation of it in the same record, should be able without loss of temper or love or spiritual power, to come to an understanding with each other about what is, after all, a secondary question. The discussion of the critical problems arising out of the study of the Bible has been carried further in public with us than with you, at least in the West; and I do not think the result has been discouraging.

One thing is certain—the discussion must be carried through. It must be carried through in public, and the results must be, and will be, made intelligible to all men. The truth asks no more than a fair field, but most of the defences that men raise round it act as barriers to make it inaccessible. It is really like beauty, when unadorned, adorned the most, when undefended, inviolable. One of the gravest dangers the Church has to encounter is that of creating a prejudice against the truth by her very anxiety to safeguard it. Men who believe that in Jesus Christ God has come into the world, calling men once for all to judgment and mercy, have enough to unite them through all conceivable disagreements about minor things. And every lover of the American churches will pray that they may be kept in this unity, and brought out through all the controversies that await them into a large room.—*Congregationalist.*

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms N. 20, 21  
22, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be  
addressed PRESBYTERIAN REVIEW, Drawer 2164, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line  
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;  
1 year, \$3.00. No advertisement charged at less than five lines.  
None others than unobjectionable advertisements taken.

Toronto, September 6, 1894.

### Knox College Jubilee.

AS the time is drawing nigh when the Jubilee of  
Knox College will be celebrated, interest is  
widening and deepening in what will rank as an im-  
portant historic event to the Church in Canada. The  
holidays intervening just before the date set apart for  
the celebration have proved somewhat inconvenient  
and now that the time is so brief it behoves all the  
friends of the institution to be up and doing, so that no  
stone may be left unturned to secure the greatest pos-  
sible success. Money is greatly needed. An appeal  
has gone forth which will doubtless produce the "sinews  
of war," but much beyond what has thus far been done  
is absolutely necessary, if the credit of the College is to  
be maintained. And the college has many friends who  
are well-to-do, even wealthy. Few institutions are as  
ardently loved and loyally supported. On this occasion  
let not these friends fail "dear old Knox" as a graduate  
writing on the subject recently wrote of his Alma mater.  
Indeed the love with which "dear old Knox" is re-  
garded is one of the finest features in the life of her  
many and scattered children. On behalf of the mother  
there is now an appeal which ought to fan the spark  
of devotion into a glowing flame. We hear of some of  
her sons who are working hard among the members of  
their congregations for funds to meet the jubilee wants.  
They are loyal sons, May their number be legion and  
their success worthy of their efforts. Here is a letter  
from Mr. Burus, the indefatigable agent of the Church  
which ought to have a golden effect:—

TO THE GRADUATES OF KNOX COLLEGE:

Will you permit me to say a few things in regard to  
the Jubilee Fund the time for collecting which is now  
very short. Without some arrangement in each Pres-  
bytery there is danger lest some of our congregations  
may be overlooked, and unless we have a general under-  
standing in a district it may be that some congregations  
will not do what they might be glad to do if they were  
appealed to personally. There are some congregations  
formerly warm supporters of Knox College that would  
be pleased, were an opportunity afforded them, to aid  
in the Jubilee. There is certainly a great propriety in  
affording such friends a chance to contribute. Then it  
may be that some of you feel it necessary to protect  
your congregation against frequent appeals. You will  
not be here in all probability at the next Jubilee and  
your regrets will be in vain after this one is over. Only  
six graduates to-day can date their graduation back of  
1850, and three of these are in active service, but it is  
not usually necessary to care for the liberality in this  
direction. It usually is sufficiently watchful against  
appeals, and the minister who hinders Christian liber-  
ality is usually first to suffer. Do not wait for some  
one from a distance to organize, but meet in some cen-

tral point in the district or Presbytery, and arrange that  
as far as possible an appeal be presented to each con-  
gregation. This is the opportunity of a lifetime.

Yours in the work,  
W. BURNS.

### A Visitor's View.

C. M. DesIslets, who is touring the Dominion,  
writes to the *Presbyterian Messenger* from Montreal,  
about things in Quebec. He professes to have drawn  
his information from some of the leaders of liberal  
thought in the province, and these are some of the im-  
pressions he has received:

"This is probably the most Catholic country in the  
world; or at least has been so up to the present time.  
The priesthood has here taken its strongest foothold  
and has ruled with undisputed sway for more than one  
hundred years; even the civil authorities doing obeis-  
ance to its power. To understand how the church came  
into such absolute control, we must go back to the days  
when the colony was founded. The founding of French  
Canada was peculiar. The leading men who founded  
this province were churchmen (*gens d'église*) who  
brought with them people whose sole ambition was to  
extend the dominion of the Roman Catholic faith by  
means different from those used by other colonists.  
Hence it came about that the churchmen have had an  
influence out of proportion over the other settlers of the  
country. Laymen were ignored from the first and this  
was assumed to be a Canaan promised to the priests  
and theirs by prescriptive rights. So the priest came  
to be looked up to by the common people as the foun-  
tain of religious light not only, but also the source of  
all authority to whom deference must be paid on all  
matters. So that for many generations passed, it was  
the priest who dispensed salvation; he might keep  
people out of heaven and in purgatory indefinitely; no  
one might be married, baptized or buried without his  
permission. He decided what schools the people should  
patronize, or indeed whether there was to be a school  
at all. He selected the text books that were to be  
used, the branches that were to be taught and the  
teachers that were to teach; when and what church  
building was to be erected, its location and its cost.  
He was even lord in private matters, deciding even on  
such matters as to the companions the young people  
were to associate with. The English accession had a  
large influence in increasing the power of the clergy  
and the church. For the English have bartered with  
the priesthood who have never scrupled to sell their  
own people in order to gain for themselves some poli-  
tical advantage. One of the most recent examples is  
the late Archbishop Tache of Manitoba, who sold out  
his compatriots on the language question. But the  
people have their eyes opened. One of the leading  
minds of Canada said to me, 'The men are all awake;  
but the priests have our women and they teach our  
children as they have all the schools in their own hands.  
We are fighting for secular schools; although, since we  
have commenced this fight for secular schools, the  
church schools have been greatly improved in the char-  
acter of their instruction.' This is the most critical  
period in the history of the Roman Catholic Church in  
Canada; for there is a general awakening, especially  
among the brightest and best people."

With respect to the progress of evangelization among  
the French, Des Islets expresses surprise that there are

so many divisions among the French Protestants, into denominations, in presence of the powerful and united Roman Catholic cohorts. But he also sees many fine opportunities for aggressive and effective work in the field of French Evangelization which call for renewed efforts. The French Canadian cannot receive too much attention from honest friends. The more light that is allowed to stream on their condition and on their thoughts and beliefs the sooner will the Churches waken to the harvest that lies ripe for the sickle, waiting only for laborers and well directed counsel.

#### The Summer Session.

The summer session has evidently taken root at Winnipeg. It has been found not only practicable, but to work well. The session just closed has been a most satisfactory one. The attendance was larger than that of last year and notwithstanding the unusual heat the work was well done, as Principal King said in his closing address, "it has been found possible even in such a summer to do good, honest work in connection with theological study. As to the permanence of the summer session, and its good effects Dr. King's words will be re-echoed throughout the country. He said that he would like to intimate once for all that, with all inconveniences—and they were not small to some, the summer session had come to stay for a good while. It had been more of a success than had been anticipated. The superintendent of missions, and all connected with missions, had been able to testify that it had been a great blessing in the interests of the great mission field. If any student in any part of the Dominion, or the continent, or on the Atlantic desired to attend, he might rely upon it that next April would find the summer session in operation and he thought a great many succeeding Aprils. Dr. King also acknowledged in warm terms the obligation of the Church to the gentlemen who so kindly assisted in the professional work. He referred to the interesting and important lectures of Rev. Mr. Macdonnell, of Toronto, on the work of the ministry, and expressed indebtedness to him and also to Principal Caven, Prof. McLaren and Prof. Thompson who was present. (Applause.) These gentlemen had laid the College, Prof. Baird, and himself (Principal King); also, through their preaching, the whole community of Winnipeg, under debt, and he wished to make public acknowledgment. It was an unremunerated service altogether, freely given and gratefully received.

**Sabbath Desecra-** The *Christian Leader* publishes the following paragraph: "The Duchess of Devonshire has had a dispute with the Eastbourne Golf Club over their objection to letting a party from her house play on Sunday. In the end the club offered her the ground (which belongs to the Duke), but refused to supply caddies. She then sent her friends for their game to a rival club." And yet the Duke and Duchess of Devonshire are held in high esteem in the highest social and political circles in England. It is on the head of this house that millions of English-speaking people place their hopes for the integrity and unity of the British Empire. It would seem, indeed, that religion is a non-essential in present day politics. And the Church is subserviently silent! Silent? Well, no; not altogether. One voice, at least, is heard. It pre-

ceeds from Rev. H. W. Horwill and this is what he says: "The time has surely come for the leaders of the Churches to avow in plain English the plain truth that in the usual sense of the word there is no such sin as 'Sabbath breaking.'" And this was uttered by a popular preacher before the Bible Christian Conference. To such a pass has things come.

**Economizing Time.** "How to save time at Synod meetings" is a question to which Rev. Principal Dykes has been giving much attention. He has formulated his suggestions in definite form, and some of them might be well considered by other than the English Presbyterian Church. He would dispense with the opening sermon by the retiring Moderator, have the Communion at an earlier hour, and dispense with the missionary night, when the Synod meets in London owing to the Exeter hall meeting. In Canada the desire is to render the Synod more effective and useful as a court of the Church, and there has not been much to complain of in the matter of waste of time, yet a really effective body cannot afford to lose sight of the best uses to which its time can be devoted.

**Monument to Rev. Dr. Fraser.** The many friends of the late Dr. Donald Fraser in London and elsewhere, will be interested to learn that a handsome monument of grey granite is being erected over his grave in the old chapel-yard burying ground at Inverness. The monument, which is of neat Gothic design, has three compartments. The central compartment bears (underneath a plain Latin cross) the following inscription:—"In memory of Donald Fraser, A.M., D.D. Born at Inverness, 15th Jan. 1826. Minister of the Gospel, for seven years at Montreal, for eleven years at Inverness, and for twenty-two years in London. Died in London, 2th Feb. 1892." The compartment to the right preserves the memory of Dr. Fraser's two little daughters, Helen Millicent and Lillian Isabella, who died shortly before his translation to London in 1870; whilst that to the left is in honor of an elder brother, Colonel Alick John Fraser, C.B.

**Congestion of Work.** The Presbyterians of England are not satisfied with the way business is done at the annual meetings of their Synods. At a meeting of the various committees of the Church, held in London lately, Principal Dykes discoursed to the members for considerable time on the question, "How to get through with the work of the Synod?" We hardly understand the terms used, but Dr. Dykes is said to have complained "that the Standing Orders mortgaged the best time of the Synod." We gather from what is said that among the "Standing Orders" was one which related to the reception of the Deputies from other Presbyterian Churches. These come in large detachments, and the flow of oratory rolls far and wide. The point to be secured, Dr. Dykes intimates, is to get "sufficient time to consider well the schemes of the Church," in other words, to hear of its missionary work, and wisely to press it forward.

The really difficult question of whether there should be a Synodical Evangelist for the Maritime Provinces is agitating the Presbyteries down by the sea. The question is an important one and wider in its bearings than might at first sight be supposed. The decision of the Maritime brethren therefore will be interesting as the pros and cons are being carefully weighed.

## CHURCH UNION.

For the Review.

BY THE BISHOP OF NOVA SCOTIA.

I. Whether it is desirable that there should be a union of the various Protestant denominations of Canada.

1. If "the various Protestant denominations of Canada" are Christian bodies organized for the purpose of carrying on the work which they believe is committed to them by the Lord Jesus Christ; and,

2. If they expect the prayer of their Master for His disciples ("that they all may be one") to be answered; and,

3. If they are looking for the conversion of the world in this way ("that the world may believe that thou hast sent me")—

Then there can be but one answer to the propositions, viz.: it is desirable that there should be a union of the various Protestant denominations of Canada.

II. Whether a basis of union fairly acceptable to the leading churches could be devised.

1. If "the various Protestant denominations in Canada" are agreed that their present separate (and not even federated) existence is not advantageous to carrying on the work which they believe is committed to them; and,

2. That the prayer of their Master that His disciples "may all be one" cannot be answered except by their union; and,

3. That the work of the conversion of the world is hindered by their present condition, and would be furthered by their union and,

4. If they are willing to put aside all considerations which are merely personal to themselves as organized bodies of Christian people, and to regard nothing but the perfecting of the Kingdom of God, and the promotion of the best interests of mankind by making it co-extensive with the world; then

There is every reason for expecting that a basis of union fairly acceptable to the leading churches could be devised.

III. To what extent and in what direction the Church of England in Canada would be justified in making concessions for the sake of such a union.

1. "The Church of England in Canada" has already, in the first session of her General Synod, adopted and set forth what she considers may form a basis for negotiations with any bodies of separated Christian brethren, with a view of union, viz.:

(a) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

(d) The Historic Episcopate, locally adopted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

2. The concessions which would seem to be involved in specifying these articles only are, that,

(a) While retaining the Thirty-nine Articles of Religion as the standard to which subscription is required from her own clergy, she concedes to all bodies with which she is in communion the right to adopt Articles of religion otherwise worded.

(b) While continuing to require the exclusive use by her own ministers of the forms contained in "the Book of Common Prayer, etc." (unless so far as ordered by lawful authority) she concedes to all bodies with which she is in communion the right to adopt and use other forms of worship, or even to be without a set form altogether.

(c) All doctrinal questions, except those involved in Articles (1) and (2), to be regarded as open, in the sense of being looked at from different points, and stated in varied phrasology.

(d) All ceremonies to be looked upon as non-essential save those specified in Article (3).

(e) All theories respecting Apostolic Succession and the nature of the Christian Ministry to be recognized as subjects for discussion and mutual agreement, the fact that the Episcopate is Historic being admitted, and its adoption secured.

1. For a number of years past the question of the union of "the churches" has been "in the air" and in England the "Society for Home Reunion" has done much to prepare men's minds for a thoughtful consideration of the question, which the setting forth

of the above specified "Articles," by the General Convention of the Protestant Episcopal Church in the United States of America, and their adoption by the Pan-Anglican (Lambert) Conference in 1888, and the subsequent discussion, still going on and intensifying in interest, has stirred many to consider seriously what tremendous possibilities for good are involved in its accomplishment, and to estimate better the nature of the many and great difficulties which are in the way and must be grappled with and overcome before it can be brought about.

2. It would seem that a plan advocated by some, of federating the existing organized bodies of Protestant Christians would not be productive of much good, even if it could be effected, chiefly for the reason that it does not appear to offer any remedy for the present condition of affairs. And that this is so appears to be indicated by the failure of the Evangelical Alliance, which brings many separated brethren together for its united meetings, during which they enjoy much pleasant and profitable spiritual communion with one another. And yet now after the many years of its existence, the various bodies are yearning for something, which, their very yearning after it testifies, they have not yet found. That "something" is union not federation. Hide it from ourselves as we may, by pleasant platitudes about "the many and important points on which we all agree," and "the few and unimportant on which we differ," these latter are the things which have caused our separation from one another, and keep us still apart. If we are ever to secure union, we must discuss our differences, not with the object of magnifying them and insisting upon their importance, but of endeavoring to see how unworthy they are to be made causes for disunion. The first thing that is necessary is the condition of mind which makes a denomination, as such, willing to face fairly the points upon which it originally succeeded from some other Christian body, and enquire whether or not it cannot concede to the conscience of the Christian Commonwealth, that these very points do not constitute now a justification for separating, but are rather subjects for differing within the one Household of Faith. This would be, indeed, to start from the other end from that which is the starting point of the "Articles" set forth by the Churches of England and the United States of America, but with a view to meeting midway; for, if the one insists upon as few Articles as it possibly can, as forming a basis for negotiations, and the others endeavor honestly to ascertain how it can cease to insist upon differences as justifying separations, the result must be that the two will meet; and when they meet, with these opposite matters settled beforehand in their own minds, how shall they fail of achieving union?

But, some one may ask whether discussion is an evil. We all believe in the kingdoms of this world being opposed to the Kingdom of God, and that the former are ruled by the prince of this world, whose motto has always been, "Divide et impare." Are we engaged in the same enterprise; is our cause but one? Then to be disunited is to retard its accomplishment, and to make ourselves weak, where, if united, we should be strong. We may see the resultant evils, or some of them, plainly enough, if we look either around us or abroad. What have we around us? In every considerable town, and some quite small villages, rival congregations, ministered to by men who profess to be brethren, but who, as denominationalists, are opponents. The result is rivalry on the part of the people, not in good works but in justification of their existence in a state of separation from one another.

Again, we are all crying out for the best and godliest young men to enter the ministry, and human nature being what it is, even with the grace of God, how can we expect to get them, when we have to offer them only a few souls to shepherd and a miserably small and often doubtful income on which to support themselves, to say nothing of their families. It is a wonder that under existing conditions we get as many and as good men as we do; but it is manifest that we should be able to offer a larger field and better income if such a union could be brought about as would let one minister and one large church building do the work of two or more. And then there is the ruinous expense attached to keeping these separate congregations going, which allows of little, and in not a few cases nothing, being contributed for the extension of the Kingdom in heathen lands. And when we look abroad it is enough to specify the one evil of the scandal in the eyes of the non-Christian, and the shame to the soul of the Christian, presented by rival bodies, each eager to make converts, and, when made, carefully instructing them in those things which are supposed to justify and tend to keep in separation, those who profess to be disciples

of the same Master, and belong to His own Body and His own Kingdom.

(2) By the phrase "the leading Churches" I suppose to be intended, besides the Church of England, the Presbyterians, the Congregationalists, the Wesleyans and the Baptists. The first step towards "a basis of union" would appear to be the acceptance by these denominations of the articles put forth by the Churches of England and the United States "as forming a basis," not of union, but "for negotiation with a view to union." In various quarters, not by individuals only, but by larger or smaller aggregations among these bodies, the first three of the Articles have been cordially accepted, while the fourth (the Historic Episcopate) has been advocated by individuals among the Presbyterians, (notably Dr. Shedd, and Professor Shields, the latter of whom has recently published a book with this very title,) and by at least one conference of Congregationalists in the United States, viz. the Congregational Association of New Jersey, Eastern Pennsylvania, Maryland, and the district of Columbia, by whom it is recommended as a basis for action at the next National Council.

There has come over many minds, in all communions called Christian, a consciousness of the greatness of truth, and of the extended sanctification of every portion of it, and the endeavor to arrive at a complete and accurate statement of the Christian religion which shall be final, both as to content and definition, is seen to be one which is not destined to succeed. It is not therefore to be wondered at that the points insisted upon as essential should become fewer and simpler, and those which are open to discussion and on which different opinions may be legitimately held, should become more numerous. In this connection I may be permitted to quote the words of one who has given as much consideration as any to this subject and written and spoken upon it continually—the Rev. D. Huntington, rector of Grace Church, New York. In a recent address on "Causes contributory to the interest in Church Unity" delivered before the Congregational Club, he said, "The modern Church is content to confess itself unformed upon many points with respect to which the Church of a hundred, two hundred, three hundred years ago felt bound to have and to give an opinion. Do not suppose for a moment that I am disparaging dogma, or casting a stone at systematic theology. I hold dogma to be absolutely essential to Church unity, and I consider systematic theology to be as inevitable a thing as systematic chemistry or systematic astronomy. But just as our modern chemists acknowledge ignorance upon matters about which the alchemist, their predecessors, felt confident, and just as our modern astronomers are agnostic where the astrologers their predecessors were omniscient; so our modern theologians, at least the best of them, have learned to say, 'I do not know' in many a region of spiritual thought, where the system makers of Westminster and Trent trod with a firm step." Let the truth which is in this statement be clearly seen and consistently acted upon, and it ought not to be an impossible matter 'to devise a basis of union fairly acceptable to the leading Churches.'"

The points which the Church of England would seem to be willing to concede, for the sake of such a union, I have indicated concisely above. It is only needful for me to say that, probably, many members of the Church would not agree with me that these are all involved in what has been called her "Quadrilateral," and that I do not speak with any authority on her behalf, but only as an individual.

The cause of Church Union is one which it is so essential to achieve, and so full of untold good to the sacred cause of Christianity both within its own borders and in the world at large, that it is well worth any amount of discussion, the bestowing upon it of the best thought of devout and earnest minds, the expenditure of much time in consultation and effectual fervent prayer, the carrying on of controversy with infinite patience, (in the face of opposition and the accentuating of points of difference,) with that lowliness of mind in which each esteems others better than himself, and with growing faith in the final success to be bestowed by the Lord of all, who can make the "pastors to see eye to eye," and combine all in the one body, where all the members shall occupy their fitting place, no one thinking itself the whole, but each contributing its share, in living union with the others, to make "increase of the body unto the edifying of itself in love."

#### Something About Holiness.

When the Keswick brethren were in Toronto some time ago one of them was represented by the press reports as having spoken to this effect that formerly justification by faith had received too much prominence in the ministrations of the church, that now it is

proper that prominence should be given to sanctification. It is possible that there may be some truth in the representation. One can suppose so mischievous a state of things to exist in the case of those, always it is to be feared too large a proportion of the teachers of the truth, who are acquainted doctrinally, but not vitally with the truths of religion. They may, indeed necessarily will, make a separation in doctrine, where separation is death. But it is only in the case of such, that so mischievous a condition of things is possible. No genuine religious teacher will ever, no genuine religious teacher can make such a separation. There is no preacher who has a vital hold of the doctrine of justification by faith, who will fail to make that doctrine a vehicle of the very earnest presentation of the doctrine of sanctification. In support of that position I have no hesitation in referring to any recognized exponent of the doctrine in question, with the assurance that if the reference be made it will be found that the ardent exponent of the doctrine of justification by faith is a no less ardent exponent of the doctrine that "without holiness no man shall see the Lord." To test the matter let me make three very prominent references. My first is to the first great exponent of the doctrine of justification by faith, the Apostle Paul. No one will accuse him of giving such prominence to that doctrine as to overshadow the doctrine as to the necessity of holiness. My second reference is to the modern exponent of that doctrine, Luther himself. In his case there might almost be expected something of the evil the Keswick brother pointed out. Possessed by his newly formed doctrine, and one which played so important a part in his own experience, and one with regard to which he expressed himself with so ardent an enthusiasm, one would naturally imagine that in his case if anywhere, there would be an advocacy of the one doctrine at the expense of the other. But his writings will be searched in vain for such a manifestation. Eager exponent as he was of the doctrine of justification, he will be found no less eager an exponent of the necessity of holiness.

My third reference is to one whose relation to the two doctrines is no less pronounced than that of Luther, the famous puritan P. H. Owen. John Owen. Any one who is even slightly acquainted with his writings or his history knows how prominently he sets forth the doctrine of justification by faith. Any one who is acquainted either with his writings or his history knows how prominently he set forth the doctrine of personal sanctification. But what is true of these noted teachers of the Christian Church is no less true of every teacher in every age who had an experimental acquaintance with the doctrine of justification by faith. It is true of every teacher of justification by faith in the present day who has a vital acquaintance with the doctrine. I venture to say that there are no pulpits in this or any other land where the requirement of personal sanctification is more earnestly or fully urged than in those where the doctrine of justification by faith is most faithfully proclaimed. And it cannot be otherwise. The contrary is an impossibility. Sanctification is the flower of justification, and he who cultivates the plant necessarily has a regard for the flower. Sanctification is the fruit of justification and he who takes care of the tree necessarily does so for the sake of the fruit. We see then how to look upon the utterance of the Keswick brother. His saying, if true, means in reality that in the past day to which he refers the Church was largely ministered to by men who had not a vital acquaintance with the truth they proclaimed. If the Keswick brother is prepared to make such a charge against the Christian Church of the past is he prepared to say that it is otherwise now. If he is not, and I do not see what ground for that conclusion existed more in the past than in the present, will it mend matters to set men who have no vital acquaintance with the truth promulgating the doctrine of sanctification. He is but a poor physician who would prescribe that remedy.

But we are reminded that whilst that is the only way in which the utterance of the Keswick brother can be properly understood, it is yet not the way in which he wanted to be understood. The understanding in which he spoke the words referred to was the impossible one of true preachers of the gospel committing the mischief of separating between the doctrines of justification and sanctification. In that understanding besides supposing what is impossible he commits two evils, one is the common one of slurring the past. It is an easy thing to do. It requires no special ability to do it. Yet it has this advantage that it imparts a certain imposingness to the man who does it. He is in a certain way exalted over all the past which is a very high exaltation indeed. And he has the additional advantage that the people are willing to see and admire him, taking this position. It is the fashion to decry the past especially in the religious world. And the man who does so is making a bid for popularity that is sure to be honored. But it is a pity that popularity should be so easily purchased. It is a pity that it can be purchased with so shallow a falsehood as the present case represents. We simply deny that the preachers of the Church in the past days so presented the doctrine of justification by faith so as to overshadow the doctrine of sanctification. We repeat that no man deserving to be regarded as a teacher of the faith ever did so. And we deny it, not only because we can instance to the contrary but because the thing is impossible. The other of the two evils he commits is the more serious one of making the suggestion that the two doctrines can properly be presented apart. But this evil is so serious that we prefer to defer consideration of it to another opportunity.—PHILADELPHIA.

## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XII.—JESUS AT JACOB'S WELL—SEPT. 9.

(*Jno. iv. 9-26.*)

GOLDEN TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst." *John iv. 14.*

CENTRAL TRUTH. The Life Giver.

ANALYSIS.—The Life Giver, ix: 15. The Life Reader, xvi: 19. True Worship, xx: 26.

TIME AND PLACE.—The month of December, A.D. 27, probably at the close of the day. Jacob's Well was at Sychar northeast of Mt. Gerizim, and some two miles from Shechem, now Nablus.

INTERESTING EVENTS.—Soon after the interview with Nicodemus, as described in last lesson, in Jerusalem, at the time of the Passover in April, Jesus and his disciples left the city and spent the summer and autumn in the country of Judea, probably in various places. Here he taught the people, and his disciples baptized them the crowds leaving the ministry of John and flocking in large numbers to Jesus. This awakened the jealousy of some of John's disciples, and they reported the fact to John, who then bore his last and noblest recorded testimony of Jesus as the Messiah.

EXPLANATORY.—JESUS' JOURNEYS FROM JUDEA TO SAMARIA.—Vs. 1-4. The larger part of the first year of his ministry Jesus spent in Judea. It was now winter. He had been so successful in gaining disciples, chiefly from those John had taught and prepared, that his disciples increased faster than those of John, who himself had said, "He must increase, but I must decrease." This was the fruit and proof of John's success. But, seeing that remaining in Judea might cause friction between his disciples and those of John, and that the Pharisees would foment this feeling and arouse opposition, and wishing to seek freer fields of labor, where he could nurture the infant church, Jesus decided to leave Judea and spend some time in Galilee. The provinces of Samaria lay between, and he, with his disciples, began the journey on foot. The road from Judea to Galilee led by the town of Sychar, a part of the ancient Shechem and Jacob's well or fountain. It was the sixth hour when Jesus reached this well. While his disciples went to the city half a mile away to buy food, a Samaritan woman came to the well to draw water, probably for the laborers in the field, for their was water to drink nearer Sychar. Jesus, having no means of drawing water for himself, asked her to give him a drink.

It is worth while to note here how often Jesus gives his best instruction, his choicest truths, in private conversation and to one hearer or a very few. It was the same in our last lesson.

"Sir, give me this water." She understands Christ's words sufficiently to be earnestly attracted by the blessings in his offer; but of course cannot realize the fulness of his meaning. This is true of all seekers after God.

HE REVEALS TO HER HER NEED OF THE LIVING WATER.—Vs. 16-18. "Jesus saith unto her, Go, call thy husband." This appears to be, at first thought, a break in the conversation; it is in reality the first step toward granting the woman's request, "Give me this water"; for the first step is to convince of sin and of the need of a better life. "The husband who was no husband was the plague-spot where her healing must begin."

LESSONS LEARNED AT JACOB'S WELL.—We should be ready in season and out for the Lord's work.

A single soul, even the poorest and most obscure, is worthy of all our efforts, of our time, our earnestness, our best truth.

The way to gain a person is often to ask a small service from him. Prejudice of race, of social position, of personal feeling often prevents men from recognizing the good in others, and from doing good to them.

Christianity breaks down such prejudice. The true church welcomes all, recognizes all.

Jesus Christ satisfies every thirst of the soul.

The most common and necessary things of daily life—bread, light, water—typify to us our spiritual needs and God's abundant supplies. They are (1) most essential; (2) most abundant; (3) most simple; (4) most satisfying.

Religion is not deadness and dullness, but life, and activity, and happiness.

The first work of the Spirit of God, and of him who speak in the fulness of that Spirit, is to convince of sin.—*Alford.*

### Application and Illustration.

AN ADDRESS OF ONE.—Do not be discouraged by lack of numbers. This is a direct rebuke to those Sunday Schools that "close during summer because "there are so few present." A few years ago some Christian young men were holding an open air meeting in Toronto. They sang and spoke and prayed, but no one stopped to listen; yet they kept faithfully at it for three quarters of an hour without an audience. Just as they were moving away a woman stepped out from the shadow of a doorway, where she had been an unobserved auditor, and told them she had sought and found the Saviour while they were speaking. A soul might have been lost had they been discouraged by lack of numbers.

A LESSON IN TEACHING.—Christ was the great Teacher, let us learn from His method how best we may win souls. Begin with the known and lead to the unknown. Take your class in imagination to the bubbling spring, and lead them from it to the source of ceaseless life. Use tact. Find the point that interests your class, and draw from it the needed truths. Christ spoke to the fisherman of fishing, to the woman at the well of water, to Nicodemus the theologian of the deep things of God. Be sympathetic. Understand the child nature

and talk from its level up to a higher plane. Be to the boys a boy, and to the girls a girl.

A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE.—There is somewhere on the English coast a natural spring within high water mark of the ocean tide. Twice a day the tide spreads over it, and the pure sweet water is defiled by the salt, bitter wave. But as the troubled sea goes down once more, again the spring flows, bubbling fresh and clear. Thus is it with the Christ life; however the tide of a world's cares may bitter its surface, the source cannot be touched, and through it all it flows with purity and lasting freshness.

GATHERED GOLD.—Christ gives more than he asks. V. 10. The well of Jacob is now a rubbish pit; the Living Water still flows in a multitude of hearts. V. 12.

Before she could receive the water she must be made to realize her need. Conviction is the first step to conversion. Vs. 15, 16.

Always make use of every opportunity to commend. Vs. 17, 18.

The place of worship is not important; it is *who* we worship and *how*. Vs. 22-24.

## CHRISTIAN ENDEAVOR.

### Daily Readings.

First Day—For safety—Pa. xci: 1-10.

Second Day—For righteousness—Pa. xc: 7-17.

Third Day—For plenty—Pa. xxxvii: 16-49.

Fourth Day—For power—Pa. lxxiii: 1-28.

Fifth Day—For joy—Jer. xxxi: 10-17.

Sixth Day—For love—Rom. xiii: 8-14.

Seventh Day—HUMAN LONGINGS AND THEIR SATISFACTION—Isa. lv: 1-13.

PRAYER MEETING TOPIC, Sept. 16.—"Human longings, and their satisfaction," Isa. lv: 1-13. The longings of the human heart are God implanted; it is as we seek earthward or heavenward for their satisfaction that they become debasing or uplifting in their effect upon our character. Man longs for happiness and peace and loses both in the wild whirlpool of a world's vain pleasures; but he who giveth not as does the world, has promised peace that passeth understanding, and fullest joy that none can take away. Man longs for power, and seeks too often on the earthly plane; wealth, honor, position, how often are these the talismanic keys to power for which men sell their souls. But God gives freely a key to power by which the poorest and most humble Christian may turn the combination of the universe—the Golden Key of "Prayer."

When will men learn that He who made them needy alone can meet and satisfy their needs?

No yearning heart, no hungering soul, no thirsting nature that comes to Christ for satisfaction, comes in vain. From him flows streams of ever living water, He is the Bread of Life, 'twas life and life abundant that He came to give, and every need of poor sin-stricken souls, pardon and peace and power are met completely in His Divine perfection. Reference passages:—Psa. xlii: 1-2, lxiii: 1, lxxiii: 25, 26, lxxxiv: 2; Matt. v; 6, vii: 7-11; Eph. iii: 14-19; 1 Pet. 1: 1-3.

JUNIOR TOPIC, Sept. 16.—"Bible waters; what are some lessons you can learn from them?" *Jno. iv: 7-15.*

### Among the Juniors.

There are two Junior societies in China. Request the day and Sabbath school teachers of your juniors to remind them of their pledge if they need reproof. This will make it practical.

The boys and girls themselves should take the bigger share in their own meetings. Where the Superintendent does all the talking it will be hard to keep the interest.

Make each Junior feel he has a place in the society, upon the faithful occupying of which its success depends. This is the most certain way of securing interest and loyalty.

Have a Junior committee in your Y. P. S. C. E. and make its report on the progress of the work at your regular monthly business meeting. In a Toronto society the Junior Committee meets for brief prayer and consultation before each Junior prayer meeting.

The echoes of the Cleveland Convention have not yet altogether died away. Said a Cleveland motorman the other day: "I never enjoyed anything better than that Convention—and I didn't get to a single session, either. Every night, on my last run, I had a car-load of those happy young folks, and to see their faces and to hear them sing, was enough to give a fellow an idea of religion, such as he had never had before. I had never known that Christians were so happy."

A speaker at the recent convention told of a man who had died out West, and as no one could be found to conduct religious services, the undertaker took it upon himself to supply the deficiency. As the coffin was being lowered into the grave he paused, and announced, solemnly: "This corpse joined the church nine years ago." Whether or not the man told more truth than he intended, we have no means of knowing, but that it would be about the most truthful funeral eulogium that could be pronounced over a good many people, is beyond question. Never allow people to sum up your Christian profession by saying that you "belong to church"; for while being outwardly identified with that which He has ordained to be the home of his followers is a necessary part of being a Christian, there is something suspicious about the case when the world can say nothing more than this about you.—*The Lookout.*

## MISSION FIELD.

## Prayer for Missions.

The mustard seed has already grown into a goodly tree and the birds are resting on its branches. There are now 280 missionary societies organized and supporting 9,000 foreign missionaries, laboring in nearly all unevangelized countries in the world, and assisted by about 45,000 native helpers. Into 7,800 churches, about a million members have been folded, and over a million pupils into 7,000 Sunday schools. The 80 Bible societies at work, have translated the Bible wholly into 90 different languages, and in part into 230 languages more, and have distributed in all about 350,000,000 of copies of the Scriptures, besides many hundreds of millions of pages of literature printed by the Mission Press, and distributed from sea to sea. In hospitals and dispensaries hundreds of thousands of patients have been treated who otherwise would have suffered and died without sympathy or aid. There are 70,000 pupils in higher educational institutions, and there are 608,000 children in village schools. That is the extent of the work and it is already a goodly tree. It is pleasant to sit down and read and rejoice over such reports, but do we ever sit down and reflect on the amount of toil and self-denial and prayer this represents? Every twig on that tree means sacrifice for somebody. Away back of this table of results are the agonizing pleadings of men and women who were seen only by God, their work can be translated only by Him, who seeth in secret and rewardeth His servants openly.

When John Eliot, "the Apostle to the Indians," finished his "Indian grammar," he wrote at the end of the book "Prayers and pains through faith in Christ will do anything." To such men, anything done without prayer and pains might as well be undone. The real contribution to the sap and life of the tree comes from having its roots in the rivers of waters. Such men as Eliot and Williams, and Wilson and Carey and Duff were the roots through which the blessing of Heaven descended, for this tree is like some tropical plants that have their roots pointing upwards.

An outpouring of the spirit of prayer, such as rested upon these heroes of missions, would to-day, with all our facilities for work, produce such results as we little dream of. David Brainerd describes his own experiences thus, "God enabled me so to agonize in prayer that I was quite wet with perspiration though in the shade and in the cool wind. My soul was drawn out very much from the world for multitudes of souls." And Brainerd was honored in the multitudes of souls during his life, but much more in succeeding days. We have entered into the inheritance won for us by the agony of these men, who "were filling up in their flesh, that which was behind of the sufferings of Christ."

It would be wrong not to acknowledge the well known fact that many hearts are now wrestling with God, and that these are sharers in the service and will be in the reward, we cannot doubt. But we are equally certain that they are but a small proportion of the bulk of our church membership. In the early church they continued steadfastly in the Apostle's teaching and fellowship, in breaking of bread and in prayer. Is it not possible for the church of to-day to wash her hands of her thousand and one other engagements and unite in prayer for an outpouring of the Spirit and "who knoweth if he will return and, repent and leave a blessing behind him, even a meat offering and a drink offering unto the Lord your God."

## Indignation Meeting at Poona.

The Anandobhav Theatre which was used for Dr. Pentecost's Evangelistic Meetings, was crowded even to standing room on the evening of June 28th, by an English speaking audience, all Indians, called, as was stated on the notice, "to protest against the unjust imprisonment of Mr. A. S. Dyer, Editor of the *Bombay Guardian*, and Messrs. Hudson, Prautch, and Man Sukh Lal, for exposing the fraud of the *Bombay Opium Department*." Rev. A. W. Prautch, who served one month in prison, was announced to speak, also Sydenham Smith and others.

Mr. M. B. Sate, a pleader, proposed Sydenham Smith, Esq., as chairman. In taking the chair, Mr. Smith made a few opening remarks explaining the reason that made it necessary to express our indignation, and to what extent the authorities had failed to sustain their integrity. Then he called upon Rev. A. W. Prautch, who gave a review of the events and evidence, in spite of which he and his companions were convicted; he pointed out how the magistrates had obligingly disbelieved the witnesses for the defence and put full reliance on the statements of Rustomji, the Opium

Inspector, who was held up in the article complained of as a partner in the evil. He pointed out that the article called on Lord Harris, Governor of Bombay, to institute a thorough and impartial investigation into the frauds complained of. If this had been done and they had been unable to substantiate the charges of fraud, they would have been justly held up as defamers and the proceedings would have been proper, but as it was the Government in a cowardly manner helped and shielded the criminals, and confused the minds of some in making it appear that they had broken the law. But every one would yet be satisfied that the truth was with them; and they had proved the truth of the allegations, yet in the face of this, were sent to jail, where Mr. Dyer and Man Sukh Lal then were.

He was followed by Rev. D. O. Fox, who presented the following Resolution in an earnest speech:—

"Resolved that in the opinion of this meeting the action of the authorities in imprisoning Messrs. Dyer, Prautch, Man Sukh Lal and Hudson for exposing frauds in connection with the Opium Department is indefensible, more especially while the demand of these friends of India, addressed to H. E. the Governor for a thorough investigation of the frauds, remains unnoticed.

"We sympathize with these gentlemen in their suffering in the cause of right and are thankful to them for their brave stand against the Opium Traffic."

An Indian gentleman, Mr. D. B. Vaidya, arose in the hall and stated that he heartily seconded the resolution of sympathy with the four brave men who went to jail for their principles, and he hoped that the resolution would carry. He also wanted to point out that India was being steadily ruined by liquor and in his opinion they had more to fear *just now* from liquor in Poona than from opium. He wanted to rouse up the hearers to fight liquor as these gentlemen so nobly fight opium. The Resolution was put to the meeting and carried unanimously.

Rev. J. E. Robinson, who was on the platform, quite agreed with the last speaker that liquor was a great danger, and urged everyone present to abstain from it as well as from narcotics, and by precept as well as by example get as many more to do the same. He desired the meeting to bear in mind that every one who fights opium also, fights liquor; that to his personal knowledge those who are the leaders in the Anti-Opium cause are also leaders in the Anti-Liquor cause. And those who were doing most in England to get better laws passed to save India from drink are also leaders in the Anti-Opium agitation. He appealed to the young men in the audience to form high and noble principles and to stand by them.

A gentleman arose in the hall and asked permission to say a few words. This being granted he said all present were bound to respect the four men who held convictions and valued them enough to suffer for them. He pointed out that the people of India weakened when pressure was brought to bear on them; but here is an example worthy of them to follow, of reformers who not only talked but who went to jail for stating what they had seen and sticking to it.

Mr. M. B. Sate made a few remarks summing up the proceedings of the evening and thanked the chairman for presiding.

## Covenanters' Commemoration.

It was intended to hold an open-air conventicle at Rulhion Green Pentland, in memory of the Covenanters who fell on that fatal field. The proprietor's consent not being obtainable, the gathering took place in a field on Townhead farm, Loanhead. Rev. Dr. McAllister, Reformed Presbyterian Church, America, conducted a service in the presence of a large audience. Taking for his subject Rev. xi. 3, he delivered an eloquent discourse, dwelling on the nature of the power given to the witnesses, both what it was not and what it was. It lay not in numbers, as here there were but two witnesses. The Covenanters of Scotland, who stood up nobly for the truth, were but a very small minority of the nation. This power lay not in outward greatness or success. The witnesses wore humble, "clothed in sackcloth," an emblem of suffering and distress. It lay not in the immediate triumph of their principles. In what, then, did their power consist? It was in the truth of God, to which they bore testimony, "not counting their lives dear unto them." They held firmly by the Divine Word as the supreme law. While rejoicing in Christ as Prophet to teach and Priest to atone, they delighted in testifying to His Kingship. This sovereignty of Christ over nations as well as individuals lies at the very root of the Covenantants of our fathers, which have resulted in the blessings of our civil and religious liberty. Reference was made to the spread of covenanting principles in America. In the United States there is a union, embracing members of various denominations, seeking to influence Congress in that direction. Dr. McAllister concluded by an earnest appeal to the young men present, as descendants of the Covenanters, to act worthily of the noble inheritance handed down to them. The afternoon was favorable, and the service was much enjoyed by the large meeting.



### The Halifax Presbyterial W. F. M. S.

THE Halifax Presbyterial of the W. F. M. S. met in Park street church. There was a large attendance of delegates and members from the city, besides several from the country districts. The chair was occupied by Mrs. Pearson, president of the Presbyterial of Musquodoboit, who discharged the duties of her office with much grace and ability.

The morning session, beginning at 10.30, was devoted to business connected with the society, and a satisfactory exhibit was made, not only as regards the financial results of the past year, but also in the increase of auxiliaries and members.

A bountiful and elegant lunch was provided by the ladies of Park street church, to which with their usual generous hospitality all present in the morning were invited to remain.

The afternoon meeting was devoted to the reading of papers by Mrs. McPherson and Mrs. Wm. Ross and a stirring address was given by Rev. J. Fraser Campbell, returned missionary from India. He chose for his subject "The work of missions in relation to the women of India," more especially in his own field of labor. Mrs. Campbell also addressed the meeting in a very pleasing and interesting way, answering questions of general interest which had been asked her since her return. The president of the Methodist Woman's Foreign Missionary Society, Mrs. Whiston, was present and conveyed kindly greetings from that organization. She spoke a few earnest words of good fellowship and encouragement.

The papers and addresses were interspersed with appropriate solos very effectively rendered and the singing of hymns.

The meeting was closed by the singing of "Blest be the Tie that Binds," etc., and the benediction by Rev. Mr. Campbell, thus closing a most pleasant meeting of this Presbyterial.

### Mrs. Watt's Death.

At noon on April 26, a messenger, Sauti one of Mr. Watt's Aneityumese teachers, reached us from Port Resolution with the sad news that Mrs. Watt died suddenly early that morning. Within an hour I set out for Port Resolution and reached Mr. Watt's station at 5 p. m. By the time I arrived, Mr. Martin, formerly of the Aneityum saw-mill, had prepared the coffin, and the grave was nearly dug. On the road, though fully aware that Mrs. Watt's death was a fact, yet I could not help thinking that the message we had received might be a mistake. The sight of the grave, the coffin and the corpse, made the message a sad truth. Soon after my arrival we made the final preparations for the burial. It was too late for a service in the church, so the open coffin was carried out to the verandah, and there the natives and we looked for the last time upon the familiar face of dear Mrs. Watt. At this juncture the Kwamora teachers, with Mr. Forlong, a trader, arrived. In the gloaming the coffin was carried to the grave, a sweet spot just by the side of the noble Workers' Memorial church, under the shadow of a bread-fruit tree, and within view of the little table in the study where lay her journal, her last letter, her open desk and her pen. We sang the Tagalog translation of "Sweet By-and-by." The Niwan teacher, Pavonga, offered a pathetic prayer, and then the coffin was lowered amid the subdued sobs of the natives gathered around. The darkness closed in and we could just see the coffin at the bottom of the grave. Natives slowly filled in the earth—a work that was finished by the light of lanterns. On Friday morning the people gathered for school as usual, and we turned this into a little service. All present were deeply moved. One could not help remembering that Mrs. Watt, who was seldom absent from the morning school, would never be at it again. After the service we got the natives to bring stones, and Mr. Forlong and I put a kerbing round the grave.

Mrs. Watt was, I think, the youngest woman who ever entered this mission. When she joined this mission with her husband twenty five years ago, she was about twenty years of age. At the time of her death she

was the senior mission lady. In her own home, at a gathering of any kind, her presence (in the best sense) was felt. At every thought about Mrs. Watt, one's sense of loss seems to grow, and one simply does not like to think what his wife's death must mean to Mr. Watt himself. In going through the house after her death, everything seemed to speak of her till one felt that the whole place was sacred. For twenty-five years Mrs. Watt has been familiar with all the "ups and downs" of mission life possible on Tanna. In her time the sheaves of harvest gathered have been few but precious. But the sowing—Oh, how long and painful! Now she sleeps on Tanna till Jesus comes, her grave a witness of her devotion and a trumpet call to impenitent Tanna. Hers is now an earthly honour and the heavenly rewards. Others must go on sowing till the harvest is ready.—From the Presbyterian Witness.

### Corea.

Now that our attention is so repeatedly called toward Corea and the political troubles there, we begin to realize how little we know of that country as a kingdom. In comparison with its neighbors it is so small and retiring that it is easily overlooked. We have had its needs frequently presented to us by earnest missionaries who labour there, but it will be of benefit to us to look at it from all sides. An exchange in an article on this subject says:

It is not a proof of ignorance by any means if you do not know exactly where Corea is located. It is a peninsula pendant on the eastern coast of Asia. Nominally it is under China; but in reality it has been for centuries living utterly within itself and doing about as it pleased. It has from 8,000,000 to 20,000,000 inhabitants upon its 79,000 square miles of area.

The religion is Buddhistic, if it is anything. But the years in Corean chronology are reckoned from the date of the overthrow of the Buddhist priests, when the progenitor of the present line of monarchs became king. Buddhism swept down upon Corea early in the Christian era, when it swept down upon the whole East. By the thirteenth century the priests had become licentious and corrupt, and when they were overthrown it was ordered that they should never show their heads in Seoul, the capital of the realm, again. They fled to the mountains, where they have lived since their downfall. They have been completely separated from the Buddhists of other nations.

The peasantry live like pigs, in huts with roofs of thatched straw. Their most lucrative product is silk, but it is much inferior in quality to that produced in China. They live almost entirely on rice and possess neither the industry nor the cleanliness of the Chinese. Their tools for farming are of the rudest imaginable sort.

The Japanese have swarmed into Corea since 1882. The stupid peasants are easy prey and now the Japanese have practically control of the business of the country and they fill most of the important positions in the business world of "the hermit nation." Naturally the peasants hate the Japanese quite as venomously as they hate the ruling class.

The name of the monarch is Li. Li is the twenty-sixth Li, the names of all the monarchs of the present royal house having been Li. In Corea, instead of saying so many years A. D. or B. C., they say so many years Li. Li is a young man.

The literature of Corea consists of a few little red-covered books in the Chinese language glorifying the twenty-six Lis who have ruled the country. The art of Corea is wholly represented by the monasteries, some of which are rather quaint and pretty. The Corean has none of the faculty for drawing possessed by the Japanese. Sul and European dinners are more to his taste.

The flowers in Corea blossom before they leave, which show that even nature has been turned upside down in "the hermit nation."

There are a great many august formalities among the office holders. They invent pretty names for one another, such as Dewy Morning, Beautiful Flower, and the like, and when one Corean meets another and wishes to be flattering, he says: "Good morning, Beautiful Flower! You are looking very aged to-

day." It is a great honor to be considered aged.

In sending an invitation for guests to a feast the Corean host always starts his lengthy and flattering epistle by mentioning the season of the year and saying that it is the time to dine and make merry. It does not matter what the season is. One serves as well as another.

When a dignitary sends out an official order he usually begins by mentioning the names of all his ancestors.

THE Christian Endeavor Society of Knox church, Souris, Man., Rev. A. C. Driscoll, pastor, has undertaken the support of a native missionary, in the Honan field, China.

THE Home Mission Committee of the Synod of Manitoba and the North West Territories met in Winnipeg, on the 20th inst., and arranged business for submission to the General Assembly's committee.

THE Women's Missionary Auxiliary of Milverton, Ont., recently met in the basement of the church and quilted quilts and made other preparations to send a box of needed clothing to the foreign mission field.

REV. JOHN McNEIL has been carrying on his evangelistic work in South Africa with great success. In Pretoria and also in Kimberley he held full meetings. In the latter place the drill hall, the largest on the diamond fields was crowded day after day. Mr. McNeil not only spoke to the English hearers but through interpreters addressed the natives.

THE committee of the Wardrobe Auxiliary of the Woman's Foreign Missionary Society, together with a large number of the ladies of Chalmer's church congregation, Guelph, had a very pleasant gathering at the campground of Mr. W. W. Macalister, across the river, last week. There were about ninety present, and all enjoyed the afternoon outing very much, Mrs. Macalister doing everything she could to promote their comfort. A pleasant tea party closed the day's pleasures, which one and all enjoyed very much.

DR. JOHN G. PATON sails this week, Aug 18th, from England to the New Hebrides, says the Presbyterian Messenger. He has made for himself a place in the heart of every earnest Christian who heard his marvellous story of faith and devotion, and has given a new impetus to missionary zeal wherever he has had the privilege of speaking. So long as we have such missionaries the Christian Church need fear no attacks of infidelity. The bush may burn, but it is not consumed. Dr. Paton takes with him three other missionaries and money for a new ship.

REV. ROBERT SELKIRK SCOTT, D.D., who five years ago resigned the church's home mission secretaryship which he had held for twenty-one years, died in Glasgow on the 6th ult. at the age of 82. Born near Newcastle, he for many years helped his father in a builder's business. After a distinguished career as a student at Edinburgh University he entered the theological hall of the Secession Church, and on receiving license he got several calls, one from Manchester being accepted. He rendered valuable service in the negotiations that led to the formation of the Presbyterian Church of England. In 1868 he succeeded Rev. Dr. McGill in the United Presbyterian Church's home mission department.

At the weekly prayer meeting at St. Andrew's church, Lindsay, on Wednesday evening last week, there was present Miss Ferguson, of Glasgow, Scotland, who has been very successful since her conversion in doing good missionary work in the slums of Dundee and Glasgow, and also among the poor of New York, and never has she yet appealed to the public for financial support, always having faith in her Master to supply her with just the necessary means to accomplish the work to which He calls her. Miss Ferguson, feeling assured that she has a divine calling to go as a missionary to the foreign fields, leaves shortly for Tibet, that country situated in the heart of China, and which has always been closed to missionary effort. She has strong faith that, with the aid of her Divine Helper, and strengthened by the prayers of God's people, she will accomplish good work in Tibet.

## Church News.

### In Canada.

REV. MR. M. LEOD, of Barris, conducted anniversary services recently in Knox church, Little Current, Manitoulin Island.

REV. W. G. FORTUNE, Elkhorn, Man., who has been filling Rev. Dr. Fraser's pulpit at Hamilton for the past four weeks, returned to the Northwest on the 29th ult.

EVANGELIST J. S. MCKAY, who has been labouring at Richmond for a fortnight, with good results following, is to hold a series of meetings at Quoddy and Moser River, commencing this week.

REV. E. SMITH, of Upper Stowiacke, who has been inducted into the pastoral charge of Middle Musquodoboit congregation is the sixth pastor the congregation has had since it was organized eighty years ago.

BISHOP KINGDON (Episcopal,) Fredericton preached on Sabbath, 10th, in the Presbyterian church at Little Metis, Quebec. He was invited to do by people, largely Presbyterian, spending the summer there.

DURING the census decade, 1881-91, the Presbyterians built 15 churches in P. E. Island, 38 in Nova Scotia, 26 in New Brunswick, 42 in Quebec 181 in Ontario, 61 in Manitoba, 8 in British Columbia and 40 in the Northwest Territories.

AN excellent concert was given in Victoria Hall, Port Carling, recently. The following talent took part: Misses Burr and Chambers and Mrs. Kiltie, Messrs. Martin and Baker (vocal soloists,) Mr. McLaren (violin,) Misses Metcalf and Henry and Mr. Every (elocutionists,) Miss Harris (piano solo,) Miss Turnbull accompanied throughout in a very able manner. The hall was crowded. The proceeds amounting to \$33.10 were in aid of the Presbyterian mission, which is conducted by Mr. Hugh T. Kerr, B.A., of Knox College.

ON learning that the congregation of Thamesford had moderated in a call to the Rev. W. Robertson, of Puslinch, a meeting of the elders and managers of the church was held on the 13th ult. to consider the situation. Nearly all the members were present, and after conference they unanimously requested their pastor to remain with them. Mr. Robertson, after receiving so hearty an expression of good will and so strong a desire to have him remain, requested the Thamesford people to proceed no further with the call.

It may not be that many of our congregations can show a record of eldership extending back to the early days of organization. Mr. Hugh McDougl, elder of Annapolis, was installed in that office when Rev. James Murray, the first pastor, formed his first quorum of church officers. Faithful to duty then he has continued under the ministry of the many succeeding pastors, and is yet alive to the best interests of the congregation. He has passed the mark of four score, and his venerable record will show many an act of timely importance to Christ and the Church. Mr. Daniel Cameron is a brother in office who began service in the days of Rev. D. S. Gordon. Mr. Cameron comes of a ministerial family being brother to the Rev.'s John and Alexander Cameron, and with a son now in preparation at Princeton. With two such experienced officers the Annapolis congregation will remain on solid ground.—Presbyterian Witness.

THE sixth anniversary of the induction of the Rev. J. W. H. Milne, B. A., into the pastoral charge of Boston church, Esquesing, was celebrated on Sabbath, August 26th. Special sermons were preached by the Rev. J. C. Smith, B. D., of Guelph, both morning and evening, before large and attentive congregations. In the morning sermon Mr. Smith brought out very happily and forcibly the duty and privilege of the people to help their pastor in all departments of his work. The theme was taken from Gal. vi. 2.—"Bear ye one another's burdens." The evening sermon was a thoughtful discussion of the "Construction and destruction in Christian character," from Matt. xxiv. 2. On the Monday evening

following, a social meeting of the congregation was held in the manse grounds. The vocal solos of Miss Jessie Bruce, of Almira, and the violin solos of Miss Alice Kerr, of Toronto, in which she was accompanied by her sister, were much enjoyed by the company present. Mr. Milne's six years' work in Boston church has been successful in the highest sense, as is evident from the harmonious and earnest spirit which pervades the congregation.—II.

### Presbytery of Hamilton.

AT a special meeting of the Presbytery of Hamilton, held in Crimsby on August 27th, a call from that congregation addressed to Rev. John Muir, lately from Scotland, was sustained and accepted. The induction is appointed for Thursday, the 20th September, at 3 p.m.; Dr. Laing to preside, Mr. Marsh to preach, Mr. Radcliffe to address the pastor, and Mr. James Murray the people. Leave was granted to moderate in a call at Hagarville and at Smithville and Muir's Settlement.—JOHN LAING, Clerk.

### Presbytery of Halifax.

A *pro re nata* meeting of the Presbytery of Halifax was held at Wolfville, to consider a call to Mr. D. J. Fraser from the congregation of Wolfville and Lower Horton. There were present Messrs. W. Dawson, moderator, W. P. Bugg, R. A. Falconer, J. W. Falconer, J. M. Allan, ministers, and Capt. Gilmore and George Loomer, elders. In the absence of the clerk, Mr. Allan was appointed to act as interim clerk. The moderator of the session laid the call upon the table; a deputation from the congregation was heard which strongly pressed the peculiar needs of Wolfville and Mr. Fraser's suitability to meet those needs. The call, which was unanimous and hearty, was cordially sustained, and ordered to be transmitted with the hope of an answer from Mr. Fraser at the meeting of Presbytery at Musquodoboit where arrangements would be made for his induction.

### Presbytery of Guelph.

ACCORDING to adjournment this Presbytery met in the church at Alma on Tuesday, the 28th of August, for the ordination of Mr. T. Watson, B.A., to the office of the holy ministry and his induction to the pastoral oversight of the congregations of Alma and Zion church, Nichol, Mr. A. Blair, B.A., moderator. The clerk reported the subjects he had assigned to Mr. Watson for trial discourses and the same were approved. Mr. Watson was then heard, reading the discourses he had prepared, after which he was examined at considerable length on Biblical Greek, Hebrew, Theology and Church History. His appearance in each of these having been pronounced entirely satisfactory, it was resolved to proceed to his ordination and induction as previously appointed. The edict was called for and returned with sufficient evidence that it had been duly served on the two preceding Sabbaths. The usual proclamation was then made to the people assembled, after which Dr. Torrance, at the request of the moderator, gave a brief narrative of the steps in the call, and the moderator then put to Mr. Watson the questions of the formula prescribed for such services. Satisfactory answers having been given to these the Presbytery proceeded by solemn prayer and the laying on of hands to ordain Mr. Watson to the holy ministry and induct him to the pastoral oversight of the congregations of Alma and Zion church, Nichol, and commended him to Divine grace for guidance and support. Mr. Hamilton then addressed him, and Mr. Glasgow, who had consented to supply the place of Mr. Mullan, who had been appointed to the duty, but who was absent, being away from home, addressed the people on their respective obligations. After the public services Mr. Craig and Dr. Wallace accompanied Mr. Watson to the door of the church that the people, as they retired, might welcome him as their pastor. Afterwards his name was added to the roll, and he took his seat as a member of the court. Mr. Craig was appointed to intro-

duce him to the kirk session, which was instructed to meet immediately after the rising of the Presbytery.

### Presbytery of Prince Edward Island.

THE Presbytery of Prince Edward Island met in the hall of St. James' church, Rev. J. K. Fraser, B.A., moderator. There was a large attendance of ministers and elders. Revs. S. C. Gunn of Boston, A. D. Gunn of Stowiacke, and P. A. McLeod of Sonya, Ont., were amongst the visitors present. Rev. S. C. Gunn, who spent the early years of his ministry on Prince Edward Island and who was so much beloved by Presbytery and people, received a warm welcome from the members, and expressed the pleasure which he experienced in meeting again with the Presbytery. Rev. Wm. McO. Thompson, M.A., was appointed moderator, and A. W. Mahon was re-appointed clerk. The following standing committees were appointed: State of Religion—Revs. Messrs. D. B. McLeod, D. Sutherland, A. A. McKenzie, E. Gillis and W. H. Brown. Sabbath Schools—Messrs. J. K. Fraser, D. B. McLeod, J. R. Collin and G. W. Simpson. Augmentation—Messrs. Geo. McMillan, W. P. Archibald, J. M. McLeod, W. M. Thompson, A. McLean Sinclair, E. M. Dill, and T. C. James. Temperance—Messrs. W. A. Mason, W. P. Archibald, J. G. Cameron, John A. Lawson and James Carruthers. Statistics—Messrs. T. C. James, D. Sutherland and A. W. Mahon. Systematic Beneficence—Messrs. J. M. McLeod, J. W. McKenzie, W. H. Spencer, and Geo. Bell. Examination of Students—Messrs. A. Gunn in Theology, Geo. McMillan in Greek, A. W. Mahon in Hebrew, and W. H. Spencer in Church History. Sabbath Observance—Messrs. D. Sutherland, M. Campbell, and J. R. Coffin. Legislation—Messrs. Fullerton, Sutherland, James and Laird. A committee consisting of Messrs. Cameron, John Gillis and Mason were appointed to visit Murray Harbour North and Peter's Road. Rev. W. P. Archibald, M.A., B.D., was nominated for the chair of Systematic Theology and Apologetics in the Presbyterian College, Halifax, rendered vacant by the death of Principal McKnight. Mr. Archibald's scholastic attainments are recognized by all the brethren and the valuable services which he has rendered the Church in his ministry of nearly twenty years have led the Presbytery of Prince Edward Island to put him in nomination for this position which he is so well qualified to fill. Rev. P. M. Morrison, of Halifax, was nominated as Moderator of Synod. The Presbytery adjourned to meet at the call of the moderator.—A. W. MAHON, Clerk.

### Presbytery of Brandon.

AT the regular meeting of this Presbytery there were present:—A. Urquhart, A. McTavish, D. H. Hodges, T. C. Court, G. Lockhart, W. Beattie, A. Thompson, T. R. Shearer, J. Mowat, ministers; and A. Ballantyne, elder. Rev. D. D. McKay, Rev. T. Beveridge and Rev. D. Carswell were asked to sit as corresponding members. This was the first meeting since the division of Presbytery. The enactment of the General Assembly fixing the bounds was read. Brandon Presbytery now extends from Carberry to the western boundary of Manitoba along the main line of the C. P. R., including several mission fields in the vicinity of the railway. The following standing committees were appointed, the first man in each committee being convener:—Home Missions—A. Urquhart, D. H. Hodges, A. McTavish, W. Beattie, A. Ballantyne; Foreign Missions—W. Beattie, D. H. Hodges, Mr. MacLaren; Temperance—T. C. Court, Messrs. MacMillan and Whitelaw, Sabbath Schools—W. H. Irwin, Richards, Thompson; Statistics—T. R. Shearer, W. Bertram; State of Religion—W. G. W. Fortune, D. H. Hodges, Mr. Broadley; Manitoba College Intercourse—W. Beattie, T. C. Court; Church Law and Property—J. Robertson, D. D. A. Urquhart, T. R. Shearer, Systematic Beneficence—A. McTavish, A. Thompson, G. Lock-

hart; Examination of Students—A. Urquhart, D. H. Hodges, W. Beattie; Allocations for Schemes of Church—A. McTavish, A. Urquhart, D. H. Hodges, G. Lockhart, Mr. G. Lockhart placed his resignation of the pastoral charge of Alexander in the hands of Presbytery, and the clerk was instructed to cite the congregation to appear for its interests at next meeting of Presbytery. The report of the Presbyterial W. F. M. S. was read, and the following minutes adopted:—The Presbytery is glad to hear again of the good work done by the W. F. M. S. within our bounds. They note with especial interest the large amount contributed by the auxiliaries, and the addition of two new auxiliaries. The spiritual life of the members in many of our congregations has certainly been quickened by their monthly gatherings. The Presbytery prays that the Divine blessing may continue to rest in the future as in the past upon this important work. The committee to visit congregations with a view to readjustment, recommended that no changes be made at present in the Douglas and Croxford, and Chator and Humesville or Rounthwaite congregations and that the readjustment of the Alexander, Roseland and Kennay congregations be further considered and a report made at next meeting. The resignation of the Carberry session was considered. The committee appointed to consult with the session and congregation reported that in their opinion certain irregularities were allowed at the meeting of Presbytery, when the resignation of Mr. McLean was accepted. Presbytery expressed regret that these irregularities had occurred and refused to accept the resignation of the Carberry session. Mr. A. McTavish was appointed moderator of Carberry session and permission was given him to moderate in call when the people are ready. Mr. A. Whitelaw was appointed treasurer of Presbytery. Mr. Court gave notice of motion that the meeting of Brandon Presbytery be held hereafter in Brandon, and that an equal levy be made on members of Presbytery for travelling expenses.—T. R. SHZARK, Clerk.

**Important to Ladies.**

How to Beautify and Purify the skin, are questions in which the larger portion of the human race are deeply interested. For nearly forty years Dr. T. Felix Gouraud's Oriental Cream has been, like John Brown, "Marching to Glory."

Thousands upon thousands of cases have been cited, and testimonials of as many living witnesses can be seen to declare its efficacy and power to do all that is claimed for it. As an instance, a letter just received from Newark, N. J., can be seen at our store, and reads as follows:—"Dear Sir: Last October I bought a bottle of your Oriental Cream, to cure Pimples, and I am now satisfied, after having been afflicted with them for seven years, I am cured. Have you anything to cure Moles or Warts? I wish two bottles more of your Oriental Cream." Another case under notice, of a fashionable dressmaker living in Fiftieth street, N. Y., who had been troubled for some years with a rash. She was asked one day, why she did not get some of the Oriental Cream, and she said: "I have spent my income, amounting to thousands of dollars, with best physicians, for treatment, but unsuccessfully. Try Gouraud's Oriental Cream," was said to her, "and if a skin disease, it will cure you." She did so, and in three months was cured—her face reflecting its results.

If a blood disease, Oriental Cream will not cure, if a skin disease it will, and beautify, and defy detection at the same time. To do its best work, it should be applied through the day washing the face in soft water, before retiring, and then camphor ice, or mutton tallow should be applied in order to retain or bring back the youthful appearance of the skin.

Its original invention was intended more as a beautifier of the skin—something that neither heat nor cold would mar the effect of while on the face, nor perspiration while dancing in a heated room.

A lady from New Britain, Conn., Oct. 15th, '89, writes as follows. "Oriental Cream is incomparable." Nov. 22nd, Lillie Hinton writes: "I cordially recommend Oriental Cream, as it is perfectly harmless, and an efficient beautifier."

**An Answer to a Query.**

We have received a letter from a subscriber with reference to an advertisement, which appeared in our last issue, as to the reliability of the firm in question. We refer to the advertisement of Frank S. Taggart & Co., 89 King St. W. In answer to this enquirer and others, who may seek similar information, we would say, that this firm has been in existence for several years in the same stand on King St., and that members of our firm have frequently dealt with the house to their entire satisfaction. Mr. Frank Taggart has been known to us from his boyhood, and we have always found him an energetic, hard-working, straightforward fellow. It is claimed by some that he "puffs up" his wares a little too much, but in our experience, we have never found the quality of the article to be undeserving of the recommendation.

Try the Nickel Plate Road when you go west.

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

**Horsford's Acid Phosphate**

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I. Beware of substitutes and imitations.



**STAINED GLASS**  
And . . .  
Church . . .  
Furnishings  
. . . . .  
**Castle & Son,**  
20 University St., Montreal

**STAR LIFE ASSURANCE SOCIETY OF ENGLAND.**

Established - - - 1843.

Assets 31 Dec. 1893 over	\$17,500,000.00
Annual Income	2,700,000.00
Assurance in Force	66,000,000.00
Invested in Canada	1,600,000.00

Money loaned upon the security of Church property, at low rates of interest.

The attention of Clergymen is respectfully asked to the various Endowment plans of the Society, as the 1st form of investment for the future.

For information as to Terms, Assurance or Agents' Address,

J. FRITH JEFFERS, Secretary for Canada.  
Head Office for Canada,  
29 Richmond St. W., - Toronto-

**LAKE ST. LOUIS.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for New Channel, Lake St. Louis," will be received at this office up to noon on Tuesday, the 18th day of September, 1891, for the formation of a new channel in Lake St. Louis, section No. 1.

Plans and specifications of the work to be done can be seen on and after the 23rd day of August, 1891, at the office of the Chief Engineer of Railways and Canals, Ottawa, and at the Superintending Engineer's office in Montreal, where forms of tender can be obtained.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque, for the sum of \$5000.00 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tender are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,  
J. H. HALDERSON,  
Secretary.

Dept. of Railways and Canals, }  
Ottawa, 4th August, 1891. }

**YOUNG GIRL WANTED**

TO ASSIST IN HOUSEWORK IN SMALL FAMILY,

Good training, convenient to church which she can attend once, and Sabbath School each Sabbath.

Address, Box 73  
THE PRESBYTERIAN REVIEW,  
Toronto.



OUR COMMUNION WINE,

**"St. Augustine"**

REGISTERED.

This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles . . . . . \$4 00  
Cases of 3 dozen half bottles . . . 5 00

F. O. B. Brantford, Ontario.

**J. S. HAMILTON & CO.,**  
Brantford, Ont., Canada

Sole General and Export Agents.

(Mention this paper when ordering.)



## Household Chats.

Questions, replies and communications on all topics of interest and benefit to our housekeepers, whether relating to home adornment or the well-being of the household, are cordially invited.

### By-the-Way.

The addition of a little sugar to the water in which peas, beans, corn, beets, and other similar vegetables are cooked, is often a great improvement; and there is scarcely any variety of squash which is not given a richer flavor by adding a "pinch" of sugar as well as salt in seasoning it for the table.

There is a certain little family living in one of our city suburbs from which a great many pleasant suggestions may be caught. It is a very happy family, rich in contentment; the father is a mechanic, the mother a genuine homemaker, and the children "little helpers," in every sense of the term. Here is one of their ways: All summer long, in their rambles, they gather the cones of pine and spruce, bits of bark, etc., which come in their paths, and save nutshells and acorns and dried orange peels, all for the sake of a cheery fire in the open grate when winter shall come. "You've no idea how prettily such things burn," the little homemaker says, "and the zest of making the collection adds to the children's pleasure through their vacation."

This same wise mother makes a suggestion in regard to the outings of grown folks. "If I were asked to name something absolutely indispensable to the enjoyment of a vacation trip, I should say a pair of comfortable shoes. If you are going to the beach for a week, or to the park for a day's outing, be very sure to wear shoes that are thoroughly "broken-in." You can't take comfort in very new ones, for even if not tight they will "draw;" and aching feet will make any one ill-tempered. In this way the pleasure of the little folks will be spoiled, and the day will be out of joint generally. I had to learn this bit of wisdom by experience, but (with a merry laugh) you may have it for nothing."

At times of vacations, or the season, it is well to remember that a piece of gum camphor as large as a nutmeg evaporated in one's sleeping room before retiring will go far towards banishing the discomfort caused by mosquitoes. In ordinary cases it is un-failing in its results. Place the gum on a fire-shovel or large iron spoon and hold it over a lamp to be slowly consumed.

One little party of clubbish excursionists are greatly interested in making photographs of different leaves which they find in their woodland rambles. The method is very easy: make a solution of a few cents' worth of bi-chromate of potash, pour some of the liquid into a shallow dish large

enough to allow floating a piece of note-paper which will take the leaf, and when the paper is well moistened remove it and place in the dark to dry. It should be of a bright yellow color. Upon this place the leaf or fern—whatever it is desired to photograph—putting under it a piece of soft black cloth and several thicknesses of newspaper. Place the hole between two pieces of window-glass, securing them together with spring clothespins or other clamps at the edges, and expose where rays of bright, hot sunlight will fall upon it vertically. It soon begins to grow brown, and in two or three hours—or so soon as a perfect, dark impression is formed—the paper is removed from its frame and placed in clear water, the latter being changed every five or ten minutes until the paper becomes perfectly white. If rightly done, the shape, veins and markings of the leaf are perfect. The making of a scrap-book, upon one page of which a leaf photograph is mounted, while the opposite page contains a short description of the tree or plant on which it grew, would be enjoyed by older students, as well as the little band referred to.

And here is yet another suggestion which may be acted upon at pleasure, from the household memoranda of the home-mother above referred to. "In every kitchen (she says) paper bags and wrappers are prone to accumulate. Those which are clean and fresh it is often well to reserve for other use, but one cannot begin to utilize half which come in; so I have a box in our wood-bin into which I throw all such papers, tightly twisted, and when I want a little fire, just enough to heat the water for tea or warm a bit of bask, I light three or four of these twists. Such a fire throws out no heat, saves oil, if only a little, and gives one the satisfaction of using up waste material."

Here, too, are some suggestions from a house-keeper, who joins our circle with a budget of

### Hints on Canning.

As this is the "canning season," perhaps a description of my method of putting up fruits and berries may be helpful to any who have become discouraged by being unsuccessful with their canning. If I have many cans to put up at once I use a common wash-boiler, which has a board with holes in it fitted to the bottom; but if only a few I take my large kettle, having a flat steamer in the bottom, doing four or five jars very easily. I fill the jars just as full as can be without crushing the fruit or berries, which should be perfectly ripe, putting in the sugar with them, one cupful of sugar to a quart jar of fruit is a good average rule, peaches and blueberries not requiring quite so much, and cran-apples, currants, and other particularly sour fruits a little more. Place the jars, when filled, in the boiler with cool water, letting them remain over the fire until the fruit is boiling; then take them out, one at a time, run a knife-blade all around the inside of the jar to allow any bubbles of air to come

to the surface, fill the jar to overflowing with boiling hot water, clap on the rubber and cap, and your work is done. I always stand the jars on their heads to test them, as sometimes the rubbers become hard or the caps bent in opening, thus causing leakage. It is always wisest to have new rubbers, as they are so inexpensive, particularly where one has any doubt of their ability to make the jar "air-tight;" and care should be taken that the caps are not injured by careless handling or opening of jars. Should a cap refuse to come off easily, a cloth dipped in boiling water and placed on it in several thicknesses will remove the difficulty.

Now, while we are doing this work we need some protectors for our dress-sleeves. Take a pair of your husband's old cotton hose, cut the feet off, and draw the legs on over your sleeves; I think you will like them so well you will never make any of calico again.

### Helps for the Housekeeper.

When one is doing her work alone, or with little help, especially with "farm-hands" to provide food for, it is always pleasant to feel a little ahead of time. Vegetables for dinner are all the better if prepared for cooking an hour or two before use. Potatoes, parsnips, carrots, etc., should be scraped or pared, as the case may be, and covered with cold water; and this may be done in any spare time during the forenoon. "Top" or leaf plants, such as celery, lettuce, cabbage, etc., should not be entirely immersed in water; after washing them clean, set the roots or lower parts in a vessel of cold water, sprinkle the tops, and place in the refrigerator, or other cool spot, until wanted. Peas, beans, green corn, etc., are improved by the same process—of sprinkling with cold water and putting away in a dark, cool place, especially if purchased at a market. City people are often compelled to use vegetables which they who can pick or pull them fresh from their own gardens would not think of eating.

Moths are very troublesome at this season. The little white millers, which cause all the difficulty, should be watched for and killed whenever possible. It is extremely hard to catch them "on the wing," but they light quickly, and by watching until they do one is nearly always successful. Another thing, many people put off storing furs and blankets until the mischief is done. Not long ago I heard a lady say, "There, I must put my muff and box in the cedar chest; I saw two or three moth-millers in my closet to-day." I wondered if she knew that it is not the miller which eats the fur, but the larva which hatches from the eggs laid by the miller, and that if the eggs have been deposited no amount of "cure" will do the good that a single ounce of "prevention" would have done. The millers should be kept out of garments and furs by packing them away early; how ever, here is a hint which may benefit the dilatory ones: Prepare a large barrel by papering inside, after having first "clinched" or driven out all the nails which might catch garments, around the upper edge place a row of hooks, and have a tight-fitting cover with a cleat on top to lift it by. In this barrel hang all articles which you have reason to believe may be infested by larva or eggs, and in the bottom place an un-corked vial of chloroform, which should be refilled so soon as all evaporated. In this way all insect life will be exterminated. A larger receptacle may be prepared in the same way, and garments kept in it which may be used during the

summer, and which would be, for this reason, "unheedy" if packed away in "moth-proof" chests.



For Busy Fingers.

A pretty bonbon-box or jewel-case can be made of a turned wooden box of rather large size. For the first use, line it neatly with satin-paper and cover the outside with satin, pleated, or with plush neatly glued on, having it extend to where the cover fits down. One which I saw last Christmas was covered with blue velvet and had the words "Sweet's to the Sweet" written around the box, while on the top was "Bonbons" fancifully arranged. The writing was done with a small hair pencil dipped in "size," and before this was dry it was thickly sprinkled with diamond-dust or "frostings." These come in different colors and cost but ten cents a package; and I always plan to have a supply of them for my Christmas decorations.

By-the-way, three of these boxes, one stuffed, for a cushion, one for a hairpin-holder, and one for jewelry or whatever one likes to use it for, joined together and tied with a pretty ribbon, would be a most useful "adjunct of the toilet-table" and take but little room. It seems to me, too, that "scorch-work" will furnish a very

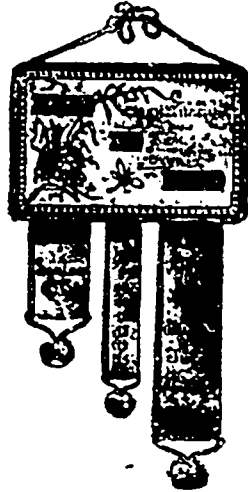


"HANDY BAG," IN CROCHET.

nice decoration for these boxes, and I am looking anxiously for the promised directions.

I like always to have a few flowers on our table, and am never without them in summer. Not having suitable vases, all of

mine being too large, I improvised a pair. I took blacking bottles of fanciful shape — "Bixby's," I think — gave both a coat of glue, let it dry a little, rolled them in coarse



A PRETTY CALENDAR.

bird seed until thickly covered (all but the portion which rounds out just below the neck — this was kept clear, not having received the coat of glue), and when thoroughly dry painted the rough portion of one with pearl-gray enamel and the other with light blue. Before the paint was fairly dry I dusted the gray with silver brocades or "flitters," and the blue with the gray, and, when dry, traced a dainty pattern around each, using silver and gold bronze for the purpose, the silver, of course, on the gray vase. The whole cost me little time and less money, and my "unique" vases are greatly admired! I intend making a piazza vase in much the same way.

I was much interested in the prize award for Christmas contributions last year, even though I did not enter the lists; but I want to echo "Sweet Sixteen's" sentiment that we begin earlier this season to tell of the pretty things we intend to make. — Mrs. E. S., Framingham, Mass.

Another correspondent, in asking that a second "prize award" be made, offers the pleasant suggestion that the articles submitted be printed and voted upon by readers — those receiving the greater number of votes to be awarded each a subscription to the for one year. This we are glad to do, and six subscriptions to the magazine shall be thus awarded in the Christmas number. Articles for competition should be sent in as soon as possible. Directions for scorch-work shall appear next month.

"Handy Bag," in Crochet.

This bag will be found very useful for carrying a leathern dress, towels, etc., as well as in many other ways. It may be made as much smaller as desired by following the general directions.

For the model, Harbours's 5-cord flax thread, No. 16, which comes in large balls, was used, with a rather large steel hook.

It is begun at the bottom with a chain of 37 stitches.

Work around this chain in double crochet, putting 2 stitches in 1st and last stitch of chain. Continue thus, widening at both ends of the strip so as to make it lie flat, or nearly so, for 2 more rows of doubles, then chain 3 to take the place of a treble, and work a row of trebles, joining the 1st to last with 1 single crochet, and widening as when working the first 3 rows. There should be 89 trebles in all. The pattern for the sides of the bag is now begun. This is formed of shells of 2 trebles, 3 chain, and 2 trebles. The 1st row consists of 20 shells, and these are worked into every 3d and 4th treble of previous row, alternately. The shells of 2d and succeeding 6 row are worked under the 3 chain separating the trebles.

Now comes the row for running ribbon through. Work along with single crochet to the middle stitch of 1st 3 chain, chain 7; \* chain 1, then work 5 stitches, beginning with a treble, and putting the thread over one more time in each until the last stitch has 5 times, back into the chain from the 6th to 2d stitch. Make 1 long stitch (thread over 5 times) around next 3 chain, and a double treble round next chain. In repeating from the \* the stitches, which grow gradually longer, are caught at regular intervals into the long stitch which represents 7 chain. At the end of the row the last long stitches are followed by 4 singles worked along the 1 chain and treble, and the shell-work is begun again for the upper part of the bag. The shells are worked alternately into the double treble and the long stitch, 20 in all. Seven more rows are then made, working the shells under the 3 chain, as at first, and in the 8th row, which completes the bag, the shells are caught



CARDINAL LACE.

down by 1 double between the shells of last row.

The handles may be twisted of cord or crocheted; are thirteen inches long, and separated by 5 shells at the sides of the bag. To crochet them, make a chain of 5 or 6 stitches, join, and work around in double crochet, from in to outside. The work is continued until the handle is long enough, working the doubles in the outer loops between the upper stitch links. The latter in this way go to the inside and make the cord tighter. A very durable cord may be made by the little folks, if preferred, on the "daisy" or spool knitting-machines. The bag when finished is stiffened by being dipped into thin glue, to which a little saffron may be added, and when partly dry is drawn over a mold, as thick as the bottom is wide, to become thoroughly hard.

This pattern may be used for waste-baskets and a variety of similar work, and the row of openwork may consist plainly of long stitches, at little distances apart, and separated by equal chains. — M. E.

The following curious advertisement appeared not long ago in a newspaper in Paris: "A lady having a pet dog whose hair is of a rich mahogany color desires to engage a footman with whiskers to match."

