

**Pages Missing**

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"Knock and it shall be Opened."

I thought myself indeed secure,  
So fast the door, so firm the lock;  
But, lo! the toddling comes to lure  
My parent ear with timorous knock.

My heart were stone, could it withstand  
The sweetness of my baby's plea—  
That timorous baby knocking, and  
"Please let me in—it's only me."

I throw aside the unfinished book,  
Regardless of its tempting charms,  
And, opening wide the door, I took  
My laughing darling in my arms.

Who knows but in Eternity,  
I, like a truant child, shall wait  
The glories of a life to be  
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed  
The truant's supplicating cry,  
As at the outer door I plead,  
"Tis I, O Father, only I?"

## OVER LAND AND SEA.

On July 21st the Federal Council of the Presbyterian Churches in South Africa met in King William's Town, and constituted itself into the First General Assembly of "The Presbyterian Church of South Africa." The two Presbyteries of the Scotch U. P. Church in Kaffraria have unanimously agreed to accept the constitution of the united Church, and to form a part of it. The three Presbyteries of the Free Church of Scotland, the separate Presbyteries of Natal, Capetown, and Transvaal, and the congregation of Port Elizabeth, have also agreed to enter the united Church, which will then number some 13,000 communicants, of whom three-fourths are natives. Outside the English and native Presbyterian Churches forming this union there are two other Presbyterian Churches in South Africa—the Dutch Reformed, numbering about 160,000 communicants, and the Basuto Church, numbering upwards of 9,000 communicants.

The *Bristol Mercury* recently had the following curious piece of information:

A correspondent, upon whom we can depend, sends us a copy of a notice which he has seen affixed to the Church door at Whitchurch. Of many devices for arresting the attention of people who will not listen to sermons, this is one of the most curious. The following are the terms of the notice:

*Missing* last Sunday, some families from church.

*Stolen*, several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

*Strayed*, half a score of lambs, believed to have gone in the direction of "No Sunday School."

*Mislaid*, a quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

*Wanted*, several young people. When last seen were walking in pairs up Sabbath Breakers Lane, which leads to the city of No Good.

*Lost*, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with

one or two older companions to the Prodigal Town, Husk Lane.

Any person assisting in recovery of the above shall in no wise lose his reward.

The *Southern Churchman* puts this inquiry, in view of the departure of three useful and successful rectors of Episcopal churches from Richmond, Va., "Can you help us out? Can you possibly conjure up the reason, still less the excuse, for a minister who is active, effective, loving and being loved by his flock, with ample income, going to another charge?" Then the *Churchman* adds, "All of them give the same reason for going—one so trite, stale and tiresome that it is hoped the thing will become obsolete—viz.: "A sense of duty calls me." The same reason for pastoral change prevails to a somewhat alarming extent in other denominations.

A curious instance of the poor law regulations in England is given in *The Christian World*. In a certain place the Board of Guardians have for some time allowed Nonconformists to deliver religious addresses in the dining room of the workhouse. Recently the chaplain announced that under the regulations adults in a workhouse may attend a Nonconformist service if they wish to, but children are never to attend. The question was then raised whether the adult paupers might bring their own children with them, but it was found that the legal prohibition was clear, even in that case. The Board accordingly felt themselves obliged to give only a limited sanction and say that any one of adult age may attend.

A large part of the aggressive missionary work of the Roman Catholic Church is under the lead of the English Catholic Missionary Society, which sends priests to the Maoris, of New Zealand; the Dyaks and Head Hunters, of Borneo; to India and Cashmere, and more recently to Eastern Africa. These priests are, for the most part, educated at St. Joseph's Foreign Missionary College, Mill Hill, England, where there are now sixty students, most of whom have served a preparatory course in Liverpool, Holland, or the Tyrol.

This lunatic asylum story comes from Glasgow. Two councillors of that city were taken over a large asylum the other day by one of the patients, a safe man. He had led them to a room to display a view from a window, when some one shut the door, with its self-acting lock, and the three men were prisoners. The patient alone preserved his composure. While the councillors clamored to be released, he remarked:

"If I were you, I would be quiet."

No help coming, the councillors grew desperate beads of perspiration stood on their brows, and they fairly yelled.

"If I were you," repeated the patient, soothingly, "I would keep quiet."

"But we're no daft," pleaded one of the visitors.

"Hoots, mon! that's w'at I said masel' when I was brocht in."

## The Presbyterian Review.

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Toronto, Sept. 10, 1896.

### Hope for Armenia.

THE Turkish sky is cloudy, and prognosticators see an early and a ruinous storm. The clouds cannot break too soon. Too long has the insufferable Turk been allowed to practise his inhuman cruelties and to bring the Christian nations into discredit and disgrace. He is unfit for self-government and has ever ruled by the tranny of the poisoned cup and the sword. Christianity and moral enlightenment have had in him a mortal foe. He has been faithless, treacherous and perfidious to his allies and implacable to his foes. Standing as sponsor Europe is responsible for his persecutions in Armenia, and the blame ought to be pressed home. And in no small degree is the government of the United States at fault for the inactivity of Britain in behalf of the Armenians. It will be remembered that when British public feeling had been roused to a nervous pitch on account of the slaughter and spoliation in unhappy Armenia, and when Mr. Gladstone wrote his famous denunciation, and Lord Salisbury was talking threateningly to the Sultan on public platforms, and by official protests, that, at that time, the President of the United States launched his famous (or infamous) Venezuelan message which harrowed the feelings of civilized Christendom at the prospect of an Americo-British war. The poor Armenians were for the time all but forgotten and the new situation had to be faced. The more enlightened Americans themselves see now, in the light of recent events, the disastrous effect upon Armenia of that war message. Speaking, not long ago, to an audience numbering many hundreds, Rev. Mr. Fay Mills, the noted evangelist, expressed some plain truths to the American people. He, with most thoughtful people, who have followed the course of events, feel that President Cleveland's action saved the Sultan, and exposed the Armenians to continued suffering. Thus the two great English speaking peoples bear a heavy load of responsibility in the matter and that fact seems to be dawning upon them gradually but forcibly.

The disgrace to the European nations is only heightened by the reasons that have been put forward to excuse non-interference, viz.: the jealousy among themselves of each other; the distrust of the nations in an equitable division of territory in the event of the dismemberment of the Turkish Empire; and finally the money interests involved. The principle of international equity as well as international amity ought to prevail in Europe when the cause of humanity calls for co-operation. Instead of jealousy, and diplomatic impotency there ought to be a readiness to act in concert to protect their wards from the murderous ravages of the Turk. Yet a callousness unparalleled in the annals of this century has been displayed until once again public patience is about exhausted. Mr. Gladstone's bitter epithets are again flying abroad and none too strong

has been his denunciation of Abdul Hamid as that "assassin who sits on the throne at Constantinople." The immediate cause of the present outbreak has been the huge massacre of Armenians in Constantinople following the Ottoman Bank affair, thus described by the *London Spectator*: "One of the bloodiest deeds in history has been committed in the face of Europe, yet Europe can find nothing better to punish the perpetrators than refusing to put candles in the windows on the Sultan's fete day. In the September massacres of the French revolution not one fourth of the slaughtered of Constantinople were killed, yet England sighs and does nothing. Even that one little heroic act, when a handful of British blue jackets with fixed bayonets kept a horde of savage Turks from butchering Christian victims in a public street, was the unauthorized act of a British charge d'affaires, which, but for the national outcry, might endanger his official position. "Are you aware you are on foreign soil?" demanded the angry Sultan. "Wherever we are," Mr. Herbert coolly replied, "we will prevent outrages." To-day everyone demands that something be done." The *Standard* calls for amputation. At least let Armenia have autonomy like Crete under strict European guarantees. The *Spectator* realizes that Russia's policy is rather to leave Turkey to more complete putrefaction, but a strong demand arises for the immediate deposition of Abdul Hamid. When the Czar meets Lord Salisbury at Balmoral he may be induced, now that Prince Lobanoff is dead, says the *Spectator*, to abandon Lobanoff's policy of maintaining the status quo and worrying England.

### The Plebiscite on Prohibition.

One of the most important announcements of the new Government was the assurance given a few days ago to the deputation from the Temperance organizations that they would as speedily as possible redeem their pledge to take a plebiscite of the whole Dominion on the question of Prohibition in such a way that it should be entirely separated from all other issues. To some extremists even this may seem to be a shirking of the plain duty to pass prohibitory legislation without waiting for any further expression of opinion. But in the divided state of opinion that obtains within the party supporting the government it is all that can be hoped for in the meantime, and gives the promise of leading to something practical if the vote should prove to be in favor of decided action. It is perfectly true that the plebiscites already taken in Manitoba and Ontario have accomplished little or nothing owing to the uncertainty of jurisdiction. But now that the Privy Council has virtually set that at rest and made it certain that the Dominion Parliament has the right to prohibit, any clear expression of public opinion can hardly fail to be followed by corresponding action.

No government or parliament would dare to disregard the popular demand. The practical importance of the vote can therefore hardly be overestimated. Should the result be adverse the cause of temperance would receive a check that would be felt for many years to come. Should it even be favorable but with a small majority the chances of real success would be small.

Now we are satisfied that the real sentiment of the vast majority of the people of the country is in favor of prohibition. The result in the two provinces of Manitoba and Ontario, is a sufficiently fair proof of that. But it is not safe to assume that the vote will be all right if it is left to take care of itself. The manifest seriousness of the consequences that will follow to the traffic will make its friends work for it as they have never done in any preceding contest. It behoves the temperance organizations to take up

the matter in earnest so as to guarantee success. As they are in many cases organized for the special purpose of securing prohibition, its supporters will naturally look to them to lead the campaign. But it is equally binding upon the churches to lend them all possible assistance in carrying it on. Our own Church has again and again in its supreme Court by overwhelming majorities passed resolutions in favor of prohibition. It must now be the business of both ministers and people to make it plain that these resolutions were not an empty form. The various ways in which they can lend assistance will become plainer as the plan of campaign develops. But let nothing be spared to make it successful. The women of the Church, who have no votes to cast but who are so deeply interested in the result, may do much to bring about the issue they desire.

#### The Sunday Cars.

The deadlock in the matter of Sunday cars for Toronto continues and there will be no agitation pending Mr. Christopher Robinson's opinion as to the interpretation of the company's contract with the city; the point in dispute being whether the contract covers the Sunday franchise without additional rent or mileage to the city. Should Mr. Robinson decide that no additional mileage charges can be levied, the question will be narrowed down to Sunday cars or no Sunday cars unconditionally. Then the friends of the Sabbath will have a clear issue, the preservation of the sanctity of the Lord's Day and their efforts must be vigorously pushed, for strong is the enemy.

#### "Your Train has Gone."

A correspondent writes these timely words: How much can rush through the mind in a moment. The disappointment to the friends I had telegraphed to meet me at that train: the one who was to meet me at another station and take the dusty long ride with me—but the train had gone. The only question, of course, was, when can I take another train? And the fear that that was the last train—but it was not; there was another train, and I had only to wait. Of course, I thought of the disappointment I had caused, but I said, I must not think of them, I can do nothing, and so thought in that direction is useless; only let me put up a little prayer that it may be made a useful discipline to them in some way. And then I thought of what you have heard before: take away the first three letters in disappointment and you have the word appointment, and just put three other letters in the place of those you have taken away and you have God appointment. Oh, if we could come quickly to see that all our disappointments are God's appointments how rich life would become to us. For there are various kinds of trains. Some of you have lost trains and you have to wait for another train. I hope you will not be kept long waiting, but make something out of the waiting time. You cannot be without an opportunity of becoming more Christlike. Above everything else don't fret. It is the most unprofitable business you can possibly go into; you come out a loser every time. Fretting is wearing. And if you lose a train along any line in life don't lose yourself; you are of more value than many trains; make something out of your losses. "Your train has gone," are not pleasant words, but you can make something if you will out of all lost trains and be the better and stronger when you take the next train.

**Spiritual Blindness.** Blinded eyes are among the ruins sin has brought to human souls. Not to see the truth, nor the love of God when they are everywhere above us; not to see the beauty of Christ, unveiled

to us in the Scriptures; never to behold Him who is altogether lovely, and our soul's life and hope in Him; this is the worst blindness men can ever have.

**Good Counsel.** To the young man coming under the influence of the prevailing political excitement, and having thoughts of entering political life, we venture this counsel: Engage in some other business by which you may hope to gain an honest living, and if the Lord has chosen you for political position he will open up the way to it. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*The United Presbyterian*.

**Choice of a Church.** Many a weak, struggling church would be made strong and independent if persons of means and influence would settle the question of their church home, not upon the ground of personal advantage in the shape of fine music, superior preaching and social standing, but upon the basis of pure usefulness. Every Christian ought to put to himself the inquiry, "Where am I most needed," and after answering it at the mercy seat in the light of providential indications, he should follow the dictate of conscience and grace, and heartily and fully work for the success of the enterprise with which the Spirit of God has identified him. As the result, he would find his own spiritual good and that of his family, as well as the cause of Christ, greatly advanced by his wise decision and worthy action.

**Li Hung Chang.** It is a bold statement to make that Li Hung Chang is "the first of living Statesmen of Asia, and one of the most distinguished of the public men of the world;" and yet after reading the most lucid and interesting account of the man's career in the *August Century* by General Foster, no one can fail to agree with the writer. A man of no family, he has risen to the highest possible position in China; and although he has been thrice deprived of his yellow jacket and peacock feathers, they have been as often restored to him again. His position is quite unique. Oriental and Confucianist, he has shown himself progressive, as China's great statesman, as far as the Imperial Court on the one side and the great mass of ignorance and superstition on the other would permit. From his visit to the great Christian governments and peoples, there will come surely farther opening in China to civilization and enlightened administration of public affairs. To the venerable man himself, and through him to his people, let us pray there may come the light of the Gospel, and the saving knowledge of the God of the whole earth.

**Portrait of John Knox.** A recent find gives a full description of the appearance of John Knox which goes toward identifying the usual portrait of the reformer. It is as follows:

"In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, long fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty, not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge over his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The colour of his eyes was blueish grey, their glance keen and animated. His face was rather long; his nose of more than ordinary length; the mouth large; the lips full, the upper a little thicker than the lower; his bearded black, mingled with gray, a span and a half long, and moderately thick.

## The Church and the Children.

It is certain that the Christian Church has no more sacred charge than that of the children. To be intrusted with millions of them, even for a while week by week, affords a grand though serious opportunity. If this be turned to the best account it is impossible to tell how much may be accomplished on their behalf. They will learn the evil of sin and the beauty of goodness, and, being led into Christ's way, become prepared for the manifold experiences of life. The solemn though magnificent importance of this trust cannot be too often emphasised.

But the Church is not allowed to remain in undisputed possession of the children. Never was the piper more earnestly endeavouring to beguile them away from her care than to-day. A thousand bewitching strains are being made use of to entice them. Promises are held out like those the Pied Piper gave—

"For he led us, he said, to a joyous land  
Joining the town and just at hand,  
Where waters gushed and fruit trees grew,  
And flowers put forth a fairer hue,  
And everything was strange and new."

And fair scenes and bright pleasures are similarly held up before the children and young people, and the world plays its alluring music so as to bring them to begin the vain and disastrous search. They are encouraged by the piping spirit of the times to be increasingly impatient of parental authority, and are less and less inclined to acknowledge the sacred influences of the best and brightest family life. Clubs and associations threaten to completely usurp the place of the home. Moreover, they are being wheedled by loose and unscriptural teaching. All sorts of gatherings are being countenanced as substitutes for Christian worship. The museum is to take the place of the Sunday-school, the art gallery that of the church, and any loud-mouthed "ism" that may be popular for the moment that of the Gospel. This piping is loud and continuous. Use is also made of stronger blandishments still, and the world is sometimes allowed to pipe in the Sunday-school itself. Needful restraints, which a wider experience would recognise and appreciate, are set utterly at defiance. The theatre, the ballroom, and many such resorts, which, to say the least, are not famous for inculcating high morals, are drawing increasing numbers away. Temptations of the most flagrant kind are being made use of with alarming results. Drink and gambling are, unhappily, not only besetments of "children of a larger growth;" the latter evil especially is painfully prevalent among those who are yet quite young. Wicked men indulge freely in these vices, and not merely among themselves, for the music of the "pipe which is in their feast" is heard by many who are already beginning to dance the dance of death. The piper blows long and cunningly, and while we stand aghast

"Out come the children running,  
All the little boys and girls,  
With rosy cheeks and flaxen curls,  
And sparkling eyes and teeth like pearls,  
Tripping and skipping, run merrily after  
The wonderful music with shouting and laughter."

Happy in such cases will it be for those of whom it may be said, "They have piped unto you, and ye have not danced."

But what must be the attitude of the Church while this strange music continues? Shall we be content to remain in idle indifference, scorning the whole thing like the mistaken mayor of Hamelin?

"You threaten us, fellow? Do your worst,  
Blow your pipe there till you burst?"

If so, we shall wake up one day to find all the children gone, and shall look in vain for their return. That will never do. The old Greek myths tell how on two occasions ships succeeded in passing the island where the Sirens lived, and whither they lured sailors to death by their bewitching songs. Ulysses having been duly warned, stopped the ears of his companions with wax, and ordered himself to be tied to the mast until they had sailed out of hearing of the irresistible music. The Argonauts got safely past because Orpheus sang more melodiously than the Sirens, and so protected his comrades by the stronger spell of his own music. Here is an obvious lesson for us. If evil pipes so alluringly, we must be prepared to counteract its

influence. We can perhaps do something to keep the children from hearing the fatal world-music. But we can resist its spell altogether if we know where to find melodies mightier and more enchanting. We need not be at a loss to discover these. The Church has nobler music, strains infinitely more sweet and powerful than any the whole orchestra of evil can produce. What can surpass the wondrous charms of divine truth if fully and rightly presented? The prodigal listened to the seductive voices of the world, and followed them, "taking his journey into a far country." But he only "began to be merry" in the best sense, and found the sweetest "music," when he returned to his father's home. In true goodness there are grander joys than any the world can offer, if we would only let them be made known, and they will destroy the weird spells of siren voices. Some perchance "will not hearken to the voice of the charmer, charm he never so wisely." But how many will not hearken and obey if we are faithful in voicing our message and proclaiming that name which is "music in the sinner's ears," and that service which is "fullness of joy"! The children shall not be able to resist, but joyfully follow Him through whom alone is truest harmony and gladness. Cannot we strike a higher keynote? Cannot we make our music play

"such sweet,  
Soft notes as yet musician's cunning  
Never gave the enraptured air."

Let us seek for grace that we may present to them Christ's service in all its winsomeness, telling forth with gladness that invitation of surpassing tenderness, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of heaven."

## The Aloofness of Grief.

BY MRS. M. E. SANGSTER, IN "THE CONGREGATIONALIST."

Our Lord was alone in Gethsemane. Then, as all through His earthly life, was fulfilled the word of the prophet that He was a Man of Sorrows and acquainted with grief. In those experiences of trial and suffering which come to His followers there is great comfort in the thought that He is aware of the loneliness and desolation of those who are led by grief into the wilderness, there to wrestle with the tempter, there to struggle or to bend beneath the pressing load, there to await the relief of heaven in the hour of utmost need.

We are often impressed anew as we sit in homes under the shadow with the aloofness of grief. It has a certain awesome dignity. Into the mystic circle which it draws about the sufferer no alien may intrude. Even friends and kindred walk softly and touch with gentlest care the hand of her whose whole being is absorbed in one intense yearning for that which has gone, in one baffled heartache over the mistakes of the past, in one agonized endurance of the conditions of the present. It seems strange that just beyond that hushed and darkened spot, where the mourner's slow tears fall, the world is going on just the same as it did before, with cheerful sounds of activity, the stir of business, the whirl of gaiety, the comings and goings of eager and happy people not affected by the heart-break which has set its seal on the bereaved. To them life is shorn for the moment of its usual interests, they feel stunned or benumbed, or else acutely alive to suffering in every vein and nerve, but the world does not care, and nature goes smilingly on in its procession of day and night as if nothing had happened.

The aloofness of grief, while it apparently adds to the intensity of its sadness, is really a blessing, for it surrounds the mourner with a sanctuary. As of old one in peril clung to the horns of the altar and was safe, so in the extremity of mortal pain and the bitterness of the anguish-cup the wounded heart is shut away from the world and shut in to Heaven. At first the cloud is so dark that Heaven itself hardly penetrates it, but by degrees there comes the rising light. The voice that could not frame coherent petitions falters out its "O, my Father," and back through the gloom, thrillingly, tenderly, returns the answer, "Here, my child." Bit by bit faith resumes its control, never lost, but perhaps for a little while shaken, and the promises, one by one, rise and glow, like stars in the firmament.

One can do little for friends in deep sorrow by the way of direct counsel; spoken comfort is inadequate. The ordinary consolations, accepted in ordinary times, fall on deaf ears. To love one's own, to cling to them, to feel

with them, to pray for them, is the most that sympathetic and affectionate friends can do in the hour of the aloofness of grief.

Friends and relatives do not always see this necessity of letting the grief stricken remain in the sanctuary. With well-meant, but clumsy, endeavors they force food on those who are not hungry and drink on those who are not athirst. They speak of recreation to those who can think of nothing beyond the desert place in which they must abide till the tender Shepherd Himself find them and lead them into the light. It would be better in most cases to forbear attempts which do little good, and to wait with patience for the healing touch of time and the return of healthy life and vigor. These come when God has done what the sorrow was sent for, and from the sorrow's hour of darkness the sufferer arises, stronger to comfort others, with a new experience of the Divine love, and sometimes with a revelation, never forgotten, of the nearness of Heaven to earth.

### Rejecting the Gospel.

BY REV. ADDISON P. FOSTER, D.D.

As the end of Christ's ministry drew near the opposition of His enemies became more pronounced. In consequence and by necessity His teaching passed over from themes of grace to themes of judgment. He spoke with greater distinctness and severity of prevailing evils and their results. On one occasion the Pharisees challenged His right to teach in the temple. With a masterly stroke He silenced them by showing them that as on their own confession they were unable to decide concerning the position of John the Baptist, neither were they competent nor had they the right to question His authority. He followed up His advantage by giving three parables, all of them illustrating the different ways in which men sin against Christ by rejecting His message. The parable of the Two Sons shows there is

#### A REJECTION OF CHRIST, IN SPITE OF PROFESSIONS.

God's kingdom is compared to a vineyard in which grapes are to be gathered and in which work is to be done. In this kingdom God graciously desires the assistance of men. They may be of service in His work. But some are like the Pharisees, ready in promises, abundant in professions, but utterly failing in performance. It is almost as easy to deceive oneself as others in such matters. The outward observance of forms and the reiterated declaration of a right purpose often leads one to suppose he is doing all he ought, when these are merely the shell within which the meat has withered away. Let no man be satisfied with well sounding words, or with church-membership, or with ordinances. We shall be judged for our deeds. Even the defiant refusal to do right, such as comes from flagrant wrongdoers, if followed by repentance and right doing, is far better than the empty professions of Pharisaism.

#### REJECTION OF CHRIST WITH VIOLENCE,

is another form of this great sin, which Christ sets forth in the parable of the Wicked Husbandman. The history of the Jews is a dreary illustration of the truth of this parable. God's prophets who came to receive the fruits of His Kingdom were successively maltreated and killed, and last of all, the Son of God, who had come on the same errand, was slain on Calvary. Nor is this form of rejecting Christ a Jewish peculiarity. The ten persecutions under the Roman emperors, the horrible record of cruelties in mediæval times against all who sought to worship Christ in simplicity, show the same disposition. And to-day the bitterness often manifested towards those who raise their voice against popular sins evinces the same spirit. "Prophecy unto us smooth things," was the demand of ancient Israel. We hear the same demand to-day. It is not so long since he who lifted up his voice against slavery was mobbed, and in recent years the Salvation Army has suffered many things for Christ's sake. There is no question as to the penalty for this defiant and rebellious rejection of the truth. It means destruction. The Jewish nation for their rejection were scattered and their high privilege as the conservators of religion given to others. To-day all opposers of the truth are crushed by the Divine progress of the Gospel. The stone cut from the mountain without hands shall grind them to powder. In the nature of things it must be so. In the progress of

civilization new truths come to light, great inventions are made, a better way of living is devised, improvements in manufacturing and building are continually made. The result is that business that does not accept the truth thus brought to light fails, that a nation that does not receive such new truth grows weak and falls behind, that individuals that remain stolid and stationary lose all influence. This universal law holds good in religion. Christianity brought in a new and mighty truth. He who fails to receive it is broken to pieces and scattered to dust.

The parable of the Marriage Feast teaches that there may be

#### A REJECTION OF CHRIST WITH PERSISTENCE AND CONTEMPT.

God loves us so that He invites us repeatedly and even with entreaty. God condescends to set forth the attractions of His feast. "My oxen and fatlings are killed." It is a great occasion, the marriage of the King's son. Come, for this is an honor due your King. It is amazing that an invitation from God urged on grounds like these should be rejected at all, but in fact a great number refuse the invitation repeatedly, and even with scorn. The honor due to God and the privileges He offers men are not felt. Not only are the blessings rejected but indignities are shown those who are sent to offer them.

There can be but one result from all this, a most evil one to those who persistently refuse. Such grow rapidly callous and unworthy, and having deprived themselves of the blessings essential to happiness, have only misery at last.

The incident of the Wedding Garment with which the parable of the Marriage Feast ends shows that there may be

#### A REJECTION OF CHRIST BY UNWORTHINESS OF CHARACTER.

It is not enough to accept Christ formally. The character must correspond. He is not pleasing to God who heeds the call of Christ, acknowledges Salvation as only through Him, and yet lives an impure life. There must be a robe of righteousness and Christ only can furnish it, while no one really accepts Christ who rejects it. Consistency of conduct is absolutely required to prove one a Christian. There must be harmony among the guests at the wedding feast. Any lack in purity of thought and life would destroy the pleasure of all. He who found himself there in the presence of those of Christly character while his own heart was black, would be unhappy and dislike his surroundings. No wonder that the penalty is written "Bind him hand and foot, and cast him out into the outer darkness." His lack of sympathy with the saved and the pure makes this inevitable.

### Our Conversation—What is it?

BY MISS M. V. WILCOX.

A noted lecturer once said, "To-day conversation is one of the lost arts." Was he right? Look at the facts. Read for yourself the records of society. Gather up the fragments you hear in the street, the store, the office, the school and the home circle, piece them together, then add the polite language of society and tell me what have you. Only babble, do you reply, for surely the language of business, home and social circle were never meant to form models of beauty and eloquence?

I grant you this is true, but where I ask you to look for the training, if the work-shop of language is not to be found in daily life at home and abroad?

What are your every day words but the language of expression the utterances of thought. Ponder well the message they bear, before you decide whether conversation is one of the "lost arts." What so difficult of cultivation as the speech? What blunders the uneducated are constantly making! What restiveness under curb and bit do ignorant persons constantly manifest while seeking a higher education. When, do you ask, will language reflect perfectly the varying shade of thought and feeling? When, do I repeat, will the human soul of another vibrate to your slightest touch, respond to your faintest wish? Never, until the heart of conversation has been restored to its rightful place, as the audible utterance of character, the visible expression of soul.

Have I dimly outlined the meaning of conversation? Would you learn the full lesson that experience would teach you? Study well the marks of violence on your soul made by thoughtless, bitter, unkind, angry words,

\*An Exposition based on (Matt. xxi. 23—xxii. 14); in the Bible Study Union Course on "The Teachings of Christ."

and answer whether you would willingly see them reproduced in the lives of those with whom you live? Look in memory's faithful mirror and see the effects of the idle, vain, foolish, wicked, it may be impure words; what image is reflected there? the dwarfed, imperfect woman, shorn of her beauty—without virtue—destitute of principle—alas! here, too, in an exaggerated likeness, is found in such a woman's friends the image of her own character.

Still life with its deepening shadows of duty, fear and death is struggling with the light of love, hope, joy and trust in God, all the time your character is becoming fixed and immovable. What are the results of your life work? Let the echoes of the past answer, then your words will be taken at their real worth—the audible utterance of the life within.

Do you say I have made conversation a gloomy, forbidden subject, that I have painted it in colors drawn from a misanthropic view of the world? No, I have only set before you the picture, asking you to realize if you can, the tremendous force of words. A conversation means the meeting of two lives moulded, it may be in different ways; what effect can the interchange of thought, feeling, purpose emphasized by the living voice, tremulous with emotion, earnest and brave in the utterance of truth have on two such persons? What but the fellowship of soul. Here then in this picture see perfected the lost art of conversation.

#### The Grace of Pluck.

If you are one of those mothers who, instead of a quiverful, have but one son, above all things teach him to be plucky. He may be quiveringly sensitive, with nerves all on the outside, and you may think a fine motherly thing to shield him from contact with whatever may annoy him. In a family of many children with varied interests this is quite impossible.

But that which you, with your pathetic one hold on the future, so tenderly care for, the great rough world will handle without gloves. Therefore, at any cost to yourself, cultivate pluck in your boy. By "pluck" is not meant a readiness to fight, but a determination to endure—to bear burdens, and to weather buffetings.

He may even be of a cowardly spirit,—that is a source of grief to a courageous mother. But have faith, that there may be about him a germ, if no bigger than a grain of mustard-seed, that can be dug around and shone upon, and lured upward into life and sunshine.

When he gets a pinched finger or a broken arm, don't moan over it and pity him. Show him how he can help you physically and mentally by bearing pain pluckily. Let the story of others' suffering bring generous tears to his eyes, but teach him to scorn self-pity.

Read him stories of heroes,—of brave men who have given their lives for their country, of martyrs who have gloried in pain and death. Let your enthusiasm for a brave spirit kindle the spark in his own breast; for it must be there, since he is an offshoot of divinity.

In the making of a man, all-important self must be kept small, or it will rise up everywhere to claim the time, the consideration, the sympathy, the very life, of others.

It is of consequence that he learn early the wisdom of self-preservation. The reckless are terribly selfish through ignorance of love of applause. They risk life and limb without a thought of the pain they may bring to others. They take no heed of the days of nursing and care and watching, of the weary nights and heartsick fears, that attend their foolish daring. True pluck never rushes into danger, never rushes away from danger.

Impress upon your boy the great fact that cheerful endurance in, and becomes the material out of which enduring character is made.

Pluck is distinctly a mental attitude. Defeat that comes to a brave spirit proves not only tonic, but a stimulus to a higher effort.

Your one hope may not be a brilliant student, a successful business man, an artist, nor a poet. Better than all, he will be a man. And a man, self-controlled,

brave, and God-fearing can never be despised, what ever else he may lack. More than this, he will be a tower of strength to the weak, and a savior of souls that but for him might never have sloughed their earthiness, or looked up to anything higher than riches or worldly success.

#### Rest in Work.

Rest in work is better than rest from work. Rest from work is mere inaction. There is no real gain in that. One grows tired in it, if not of it. But rest in work is refreshing. One gains strength and power as he works while thus resting. His rest which Jesus gives to those who seek it in His service, is rest under His yoke, not rest away from it. Not until the believer is doing more than now, can he have refreshing rest in work. A Christian's rest is found under the yoke and in the furrow.

#### Missionaries Take Leave.

The departure of missionaries for the Foreign field is ever a source of deep and prayerful interest to the church. At the present time the work abroad among the heathen is doubly interesting, the harvest being verily ripe, and the laborers few. That Canada is alive to her duty and responsibility in this matter is a source of much satisfaction. Last week witnessed pathetic farewells, and it now remains for the friends at home to support their agents, just gone, with prayers and money to render their services effective. The following report of the affecting farewell meetings in Brantford and Toronto will evidence the deep sympathy felt by the many friends of the two young ladies:

There was a large congregation in attendance at Zion church, Brantford, Monday 31st ult., when a public meeting took place for the solemn setting apart of Miss Minnie Pyke to the work of the church, in Honan, China.

Mr. Hamilton Cassels, barrister, of Toronto, presided in a very efficient manner and expressed the deep regret which all felt at the unavoidable absence of the Rev. Dr. Cochrane.

Rev. W. S. McTavish, of Deseronto, conducted devotional exercises, and offered an earnest prayer for the success of Miss Pyke in her new and important field of labor. He then, owing to the indisposition of Rev. E. Cockburn, of Paris, delivered the address to the missionary elect.

Mr. Cassels gave an address tracing the history of the work in China and the great need for more help there. In the Province of Honan fifteen millions of people dwelt and to carry the glad gospel tidings to them there were in all twelve people, not including the wives of missionaries who did what they could but whose first care was naturally for their household duties. In Canada with five millions of people the Presbyterian church alone had 1,000 ministers and this comparison would afford some faint idea of the utterly inadequate nature of the provisions which had been made for carrying the glad message to those people. They had been singing that millions of souls in heathen darkness would be lost and this was the only conclusion which could be drawn from Biblical teaching. Surely if people stopped to realize this they would not give so grudgingly on behalf of the spread of the Gospel. Many like Miss Pyke were willing to be spent in the service if funds could only be found.

Rev. Mr. McPherson, who was formerly a school teacher at Tranquility, gave a soul stirring address in which he dwelt on his early associations with Miss Pyke in Christian work, and the sincere desire which she had always felt to win souls for the Kingdom.

Miss Pyke made a brief but earnest response. For some time she had experienced a deep desire to devote herself unreservedly to the service of the Master. She prayed that God would give her the strength and wisdom to carry the glad message to the hearts of many unbelievers.

Miss Pyke spoke in a low yet clear voice, and the sincerity of her self sacrifice made a deep impression upon all present.

Mrs. Kirton, of Woodstock, then with a few appropriate words handed Miss Pyke a Bible, and Mrs. Rolls,

of the Young Ladies College, spoke on behalf of the Women's Foreign Missionary Society.

Rev. E. R. Hutt, of Ingersoll, gave the address to the people, and spoke well, the impressive proceedings closing with the touching hymn, "God be with you till we meet again," and the benediction.

On Thursday evening the W.F.M.S. in connection with St. James' Square church, gave in the parlors of the church an informal farewell reception to the two lady missionaries leaving for China Miss Pyke and Miss Robb, Miss Pyke being a member of the Society. The chair was occupied by the President, Mrs. Cowan, who made a feeling address wishing Godspeed to the young ladies in their new and untried field of labor. She was followed by Mrs. Ewart and Mrs. Robert Grant. Short and appropriate responses were made by both ladies. At nine o'clock the pastor, Rev. L. H. Jordan, arrived and gave a short address.

A farewell reception was given on Friday evening in the Bloor street church to Miss Divina Robb, daughter of Mr. George C. Robb, of this city, who is leaving for the China mission field. The church was well filled. The Rev. L. H. Jordan conducted the opening services.

The chairman, Mr. Hamilton Cassels, expressed in well-chosen language the regret of the congregation at the departure of Miss Robb, who was known as one of the most energetic workers in the Church and Sabbath school work. He enlarged upon the grandeur of the work to which Miss Robb had been called in the China mission field, and upon her fitness for the work.

The Rev. Professor McLaren, of Knox College, also spoke of the devotion to Christian work of Miss Robb in entering upon the arduous career of a missionary in far China.

After Professor McLaren's address, Mrs. Gray, on behalf of the Woman's Missionary Society, presented Miss Robb with a beautiful Bible, and Mr. R. J. Hunter, on behalf of the Sabbath school, presented her with a very complete traveling case.

Miss Robb replied, thanking her friends for their kind thoughtfulness. She regretted the breaking of old ties, and more especially was she sorry to discontinue the work in the Sunday school and church in which she had been engaged. She hoped that she would not prove unworthy of the office to which she was about to devote herself.

Rev. Principle Caven then offered up prayer, and the Rev. W. G. Wallace, the pastor of the church, addressed the gathering, paying a high tribute to Miss Robb's zeal and personal worth.

Mr. J. O. Anderson and the Rev. Wm. Patterson, of Cook's church, also wished the departing young lady every success in the life to which she has devoted her energies.

Miss Robb has been a member of the church since childhood, and is a teacher in the Sabbath school. Her father, Mr. George C. Robb, is an elder in the church. The young lady will be missed in many circles in this city. She will work in the Honan Mission field.

On Saturday night there was an enthusiastic reunion at the Cherry street mission, when Miss Robb and Miss Pyke, the two missionaries for China, bade farewell to the mission where they had laboured for several years past. Mr. J. O. Anderson presided, and among those present were Rev. Mr. Stephens, secretary of the China Inland Mission; Rev. Mr. Scott, of St. John's church; and Mr. and Mrs. Geo. C. Robb, the parents of Miss Robb. A solemn communion service took place, and a purse of gold was presented to the two young ladies to expend on their mission cause as they thought best. The number of missionaries who have gone out from the Cherry street mission to China, India, and Central Africa will number eight. The last was Robert Jaffray.

#### Looks into Books.

The *Pulpit* for August contains six complete sermons, above the average quality, on practical live subjects. We would commend especially that by Dr. Leavell on "The Christian position of woman" as containing good strong common sense. The one by Dr. Hillis, of Chicago, on "The Influence of Jesus Christ in Civilization," is sadly defective in ignoring the real secret of the power of Christ in the world—the atoning value of His death on the cross. G. Holzappel, Frederickburg, Pa. Price \$1.25 per annum.

The *North American Review* for September opens with a most interesting paper by His Excellency, Sir Alfred Moloney, Governor of British Honduras, entitled "From a Silver to a

Gold Standard in British Honduras," wherein is described a financial transaction unique in the history of currency, and the material benefits derived from an establishment of a country upon a gold basis.

MODERN SUBSTITUTES FOR CHRISTIANITY: A Consideration of the Claims of Theosophy, Christian Science, Spiritualism, Socialism and Agnosticism. By Geo. W. Shinn, D.D. 12mo, paper 25 cts.; cloth 50 cts. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

The contents of this book were delivered originally as a course of lectures in and around Boston, where new fashions in religion are so likely to be favored. It gives in simple popular language the outstanding features of these various systems so that any one may make the comparison for himself with Christianity. It ought to be helpful to those who have neither the time nor the inclination to study more learned works.

THE ART Bible PARTS 11 to 14. London, Eng. Geo. Newnes, Southampton St., Strand. Price 6d. per part. Complete in 14 parts.

With part 11 the Old Testament is concluded, and the New Testament begun. This part contains some of the most beautiful illustrations that have yet appeared, and a map of Palestine by George Armstrong. Number 14 concludes the volume and contains a copious list of illustrations. In this number the Publishers express their thanks to the artists who have co-operated with them in the illustration of the work and certainly the thanks is well deserved. It is pleasing to note that this beautiful addition of the Bible is also being issued in German and French, and the Publishers sincerely hope that these two will have a large circulation. In glancing over the work as now completed, one cannot but reiterate the statement that it is the most complete illustrated Bible for home use yet published.

#### THOUGHTS BY THE WAY.

AIMS IN LIFE.—Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honours, then to retire.

A BUSY LIFE WORTH LIVING.—The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth living.

CHANGE IN LIFE.—As the rose tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrow, with pleasures and with pains.

LIFE IN CHILD AND MAN.—Hope writes the poetry of the boy, but memory that of the man.

LIFE, CONSECRATED.—Come, let us live while we live! Let us serve God to the utmost stretch of our manhood. Let us ask the Lord to brace our nerves, to string our sinews and make us true crusaders, knights of the blood-red Cross, consecrated men and women, who for the love we bear Christ's name will count labour to be ease, and suffering to be joy, and reproach to be honour, and loss to be gain.

LIFE AN EXAMPLE.—Slow by your life that you live, move, and have your being in the sunny element of God's love.

LIFE FRITTERING AWAY.—It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not to serve Him till you must.

MORAL AS TO THE END OF LIFE.—Phillip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand, and when he rose again, observing the print of his body in the sand, cried out, "How little a parcel of earth will hold us when we are dead, who are ambitiously seeking after the whole world whilst we are living!"

KINDNESS.—The grass of the field is better than the cedars of Lebanon. It feeds more, and it rears the eye better; that thymy daisy-eyed carpet, making earth fair, and sweet and homelike.

Kindness begets kindness, and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.



## MISSION FIELD.

## The Social Side of Missionary Life.

(MRS. THOS. C.) LILA WINN.

It is often said that we have not only come to preach Christianity, but to live it before these people, and this must be done by associating with them. The social duties of a missionary must begin in his own family. The Japanese are especially curious in regard to our home life, and if they see us considerate and agreeable there, it impresses them most favorably, all the more so perhaps, because of the frequent lack of such elements in their own homes.

Most of us find no difficulty in cultivating sociability in our homes, and yet it sometimes happens that we become absorbed in our work, or worried about it, and fall into the habit of eating our meals in silence or answering only in monosyllables. This gives the impression to our over-observing servants that we have had a family quarrel—a conclusion most deplorable.

Our children are cut off from the society of other children and are subjected to many evil influences, which seems to make it imperative for us to devote much of our time to their benefit. This should not apply to mothers only. Paternal parents should share the responsibility. They will find a romp with the children is very good exercise, and they may sometimes indulge in it with safety in place of a game of tennis or a spin on the wheel! Missionary mothers often feel that their children demand all their time and strength, and they are unable to undertake anything in the way of missionary work. This is undoubtedly true in some cases, but none of us can tell how much outside work we can do until we make the effort. It seems to me that the social influence of mothers in their own homes is greatly augmented when they take an active part in missionary work. Moreover it is such an entire change to go to a woman's meeting or Bible class that it is a kind of recreation, and we come home to our families feeling better spiritually, as well as physically. When we undertake any direct missionary effort, the reflex influence upon our own children is most beneficial. Their sympathies are easily enlisted and they become very much interested in our work, especially if we take pains to tell them interesting incidents.

Our social attitude towards our servants is worth consideration. If we show a real interest in their welfare we can easily gain their confidence and good will, which will be a great advantage to us in every way. If at any time there is danger of their misunderstanding our actions, it is well worth our while to make some explanation, especially on the subject of family discipline. It is emphatically true in Japan that what we do in the secrecy of our homes is known from the house-tops.

A crucial test of our ability to set forth the spirit of Christ, in social contact with the people, comes when taking a trip into the country or travelling on a coast steamer. One is excusable for not being in exuberant spirits on a little dirty tub of a steamer, where passengers are packed away like sardines in a box. The surroundings are not conducive to a pleasant state of mind. Neither does it help one's feelings if he happens to be aroused from a troubled nap by finding a man, in the row next above, is warming his bare feet under your pillow. But even under such annoying circumstances, let us remember that any show of selfishness or irritability detracts from our influence for good. I once knew of a Japanese who was travelling some distance on the same steamer with a lady. They had never seen each other before, but hearing that she was a missionary the Japanese determined to watch her, to see if Christianity really did make any difference in the lives of its followers. Most fortunately this young woman, unwittingly, bore the inspection well. She bore the discomfort of the journey in a pleasant spirit and showed a thoughtful interest in others, which won the admiration of her inspector, and, if I mistake not, the man was so impressed that he afterward became a Christian himself.

On another occasion when travelling on a very crowded car, a missionary of our own Board arose and gave his seat to a Japanese woman who would otherwise have been obliged to stand. It was interesting to watch the effect of that little act of courtesy upon our fellow passengers, and presently a well-dressed man came forward and begged our missionary to take his place.

Japanese callers are sometimes tedious. It requires a great deal of grace to lay aside the work we want to finish, and, instead, entertain a caller who seems unlimited in his hours of leisure. The more we are in danger of being annoyed at the length of our call, let us the more earnestly teach our guest of Christ, and if we can succeed in influencing him we shall never regret the time. One can spend a great deal of time in calling upon the Japanese, and I think it pays well. A great many informal calls can be made on a single afternoon, when one simply sits at the doorway

or a little visit. This avoids the bother of taking off shoes and also prevents the family from giving tea and cake. If Christians are absent from Sabbath services for several weeks, it is a good plan to call and inquire the cause. . . . It is astonishing what effect a dish of ice cream will have on almost any of the Japanese and I never know any ill to result from giving it. It is quite generally known in Kanazawa that we make ice cream for the sick, and requests sometimes come for it from entire strangers. Thus our circle of acquaintances is enlarged.

A music box gives a good deal of pleasure in a sick room. Last week, the widow of a former high government official, while calling here said with tears in her eyes that our music box had been the chief comfort of her husband during his last illness. Bound volumes of illustrated papers can do the same kind of missionary service, and if one keeps a few feather pillows to soften the beds of the dying, which we give in the name of Him who had not where to lay His head, may it not be one of the little deeds which we are promised shall not lose its reward? Let us show that we do not consider our "things" too nice to use in reaching the people. Let us include our possessions when we offer ourselves up as living sacrifices, which is our reasonable service.

I never knew a Japanese to be ill-humored or contrary after a pleasant visit at the supper table, and if one wishes to further plans that he fears may meet with opposition, I advise him to try giving a good meal first. If there be any one who, reasonably or otherwise, bears a grudge against you, his feelings will be wonderfully mollified by a dish of hot soup with "more to follow." I speak from experience. Hot soup is more comfortable to take than hot coals on the head! Many people of the official class will lose their prejudice against foreigners when they are brought into contact with us at our dinner table, and will be very friendly even when they cannot be persuaded to accept Christianity. Perhaps more of them are convinced of its truth than we know. Let us be given to hospitality and we shall have opportunity to sow our seed by all waters.

In all our social dealings with the Japanese, the one thing needful is a genuine interest in them and a sincere desire to do them good. Without this motive we shall fail to influence them, even if our language and pronunciation were faultless. We must make them feel we love them, if we would teach them to love Christ.

In conclusion I would remind you of the words given to us by St. Paul. "But to do good and to communicate forget not, for with such sacrifices God is well pleased."—*Woman's Work*.

## Mission Notes.

Last week thirty Chinese boys, sons of prominent and wealthy residents of Canton, Hong Kong and other large cities of China, arrived in the city of New York in charge of Rev. Hule Kin, a minister of the Presbyterian Church. These boys have been sent for the purpose of being placed in school, and after their preliminary education they will enter college. Large numbers of others are to follow these and, it is said, the government of China will spend millions of money to carry out her plans in this direction and to bring her youth into contact with the arts, the sciences and the influences of this country.

The Lepser Asylum of the London Missionary Society at Almora, India, is doing a noble work, and recent letters from that place, given in the *Chronicle*, speak of the death of the patriarch of the asylum, Jai Bhan. He was eighty-seven years of age and on entering the asylum was a Brahman, but he turned to Christ in full purpose of heart and bore his sufferings patiently and had great joy in the expectation of entering the heavenly home. Having full use of his faculties till within a few weeks of his death, he used them all in his Master's service. The scene at his burial was very touching. The inmates with their mutilated leprous hands sought to do everything in their power to show their love for the aged saint. The account is given also of the recent conversion in the asylum of a lad fourteen years of age, who before he became a leper had heard a woman tell her fellow-villagers of what Jesus Christ had done for the sufferers at the asylum. When attacked by the disease he sought admission to the institution and at once found in Christ a Saviour who gives him joy in the expectation that his soul, which now dwells in a body terribly scarred and crippled, shall soon dwell in perfect purity in the presence of the King.

We grow able to do and bear that which it is needful we should do and bear. I have no fear for the Christian man who keeps to the path of duty. Straining up the steep hill, his heart will grow up to its proportion to its steepness.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

## ROMANS 1. 19, 20.

Men say, "We do not know, we cannot see,  
Perchance God is, and yet He may not be."  
God says "Men know, for in the world I made  
My being, and My power are displayed."

S. J. D-C.

## TEN MINUTES WITH THE BIBLE.

We will bring our series of talks on Bible study to an end this week with a few words on how to derive profit from the study of a single word. A miner prospecting for gold will notice a bit of quartz jutting out of the earth, and from it deduce the existence of a vein of the precious metal running away beneath the surface unsuspected by the careless passer by. So we may often find projecting from the context of a passage some word which the eye enlightened by God's Holy Spirit will recognize as an indication of a mine of wealth beneath the surface that with a little labor may become our own. Just such a word as this is "created" in Gen. i. 1. Last week in our brief glance at this verse we noted two facts about the word "created," viz.: First—It means "to make out of nothing." Second—It is only used in connection with the words of God. Starting from these two facts as a basis let us follow out some of the ramifications of this interesting word. Almost the first question naturally occurring to us is "Why did God create the world and its inhabitants?" A reference to the margin will direct us among other passages to Col. i. 16, where we read, "All things were created by Him (Christ), and for Him," and to Rev. iii. 11, where these words are found "Thou hast created all things, and for Thy glory they are and were created." Here we have our question answered, and the significance of our word widens as we realize the purpose of God in calling us, and all things else into existence. "But," the next question frames itself in our minds, "Has God's purpose been accomplished? Are men glorifying God?" A glance at the world about us convinces us of the fact that the lives of the great majority of men must only be dishonoring to God; that comparatively few are giving Him glory; and our conclusions are strengthened and justified by such passages as Rom. iii. 23, "For all have sinned and come short of the glory of God," and Rom. i. 18-32, where the dreadful descent of man from his first high calling, is so vividly depicted. Now we find ourselves confronted with a startling problem. "Can it be," we ask ourselves, "that God has failed in His creative work? If not, how can He be vindicated?" The solution is to be found by keeping close to our word, and following it up in its further use in the Scriptures. Here a concordance becomes essential, and following Young's "Analytical," we will find a late edition of Oruden's the most useful. Among many passages brought to light by a reference to it, under "created," we find the following which are all suggestive of an answer to the questions raised above:—Ps. li 10, "Create in me a clean heart O God." Eph. iv. 24, "And that ye put on the new man which after God is created in righteousness and true holiness." 2. Cor. v. 17, "If any man be in Christ, Jesus he is a new creation." What do we learn from these verses? That although man has apparently frustrated the purpose of God in the creation of the first Adam, His purpose will be gloriously accomplished in a new creation in Jesus Christ the second Adam. From this we deduce a most important truth, viz.:—that before we can give God glory we must be recreated (Jno. iii. 3-5); not renovated, not reformed, not merely the old nature made over and patched up, the old materials used in the construction of a new man, as it were; but recreated, made anew and from above, another nation fashioned like the first, out of nothing. We must realize this truth before we can enter into the full enjoyment of the new creation in Christ Jesus; just so long as we think there is anything God can use in our old natures, just so long will we be prevented from possessing the power and peace of the new. In this provision for our recreating God has vindicated Himself, and made His purpose in the first creation possible of attainment. If we learned no other lesson from our study of this word, we would yet have learned enough surely to justify any time and labor expended. But there are many others just awaiting our discovery. Young People, there is no book will yield you so large a profit for so little effort as the Bible. I have striven to show in these four short talks how our time may be profitably spent in companion-

ship with it. Remember these things in closing: First—The Bible was given to testify of Jesus, Jno. iv. 80. Second—The Holy Spirit was given to "guide us into all truth," and to "testify of Jesus," Jno. xv. 26., xvi. 13. Third—Obedience to the Word brings the most certain understanding of its teaching, Jno. vii. 17. Jas. i. 22-25.

## DIAMOND DUST.

"Let your speech be seasoned with salt," not with spice.  
He who is taken up with the King's business has no time to meddle with his neighbor's.

Truth is stronger than fiction and it is also a great deal more rare.

To the eye of faith the clouds that hide the sun are but the skirts of God's robe.

When God sends a delayed answer to prayer, He sends it with compound interest.

"Wait on the Lord," it is more important that He should speak to you, than that you should speak to Him.

## KIND WORDS FROM WASHINGTON.

The following extracts from a letter in the *Golden Rule* speaks for themselves: It is most delightful to feel that our friends across the line think so kindly of us, and remember with such pleasure our short sojourn among them. I can only say that we who experienced their boundless hospitality reciprocate every word of this warm-hearted letter, and will extend them all a hearty welcome when they seek to be annexed to our glorious Dominion:—

It is all over—"Washington, '98," is a thing of the past, and I am ready to say with very great emphasis: I'd be willing to go through all the fatigue and worry again, if we could have Washington, '97. All members of my committee express themselves in the same way, and they are sincere in it.

But we should wait the same delegation assigned to our church—our Canadian brothers and sisters. God bless them? They brought a blessing with them; what grand good times we did have together! From the first hand-shake we were friends, and it was with sad hearts we said good-by.

"We feel that we cannot thank the "Committee of '96" enough for letting us entertain these dear Canadians. Such appreciation for everything we did for their comfort! It was a genuine pleasure to do for them.

It was my privilege to attend only two of the tent services and all the sunrise prayer meetings, but I feel that I have been spiritually blessed and helped. Our friends who attended the services brought the good things to us. I could write volumes and then not tell all the love there is in our hearts for these "true-hearted, whole-hearted" Canadian Christian Endeavorers—"the half can never be told." Of one thing I am sure,—we of Central Presbyterian Church are in favor of annexation.

Praise God for the Convention of '96, and for the blessings we feel have come to us from our intercourse with His dear children across the border.

## WHAT AND HOW TO READ.

BY REV. WILLIAM A. POWELL, D.D.

1. Choose the best, and the best in the best. Murders, suicides, divorces, political strifes and the whole world of misfortune and guilt are but a fraction. Look at this fraction only long enough to reprove, pity and "lend a hand." The best is that which will make you best. Read to get high and pure ideas, and to see those ideas realized. Let Clara Barton's sweet, strong spirit make you surer of Christ, while the brutal Turk makes you surer of the need of Christ.

2. Read to gain thoughtful and correct opinions. Don't read only one side as a rule, or you will have far more prejudices than opinions. Aim to get verified facts. You ignore a fact, however distasteful, at your peril. Learn to reason, and modestly, yet firmly, to stand for "the right as God gives you to see the right."

3. Let your aim in thus choosing the best in the best, and gaining thoughtful and correct opinions, be to be more than a cosmopolitan—a citizen of the world. Let it be to be a citizen of two worlds. "The man of the world" is a provincial, for earth is only a province of God's world, and this man knows and talks only earth. Remember that you, "citizenship is in heaven," as Paul says. As you read, pray the first half of the Lord's Prayer as well as the second half, and you will find that the hard facts of bread, debts and temptation can never seem merely mean and equal.

The reading which separates earth and heaven is but a part of the living of discord instead of concord. Let us learn, then, to be duocosmopolitans—citizens of two worlds.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR SEPTEMBER:—*For the Christian Sabbath. Pray that it may be preserved as a day of rest and spiritual refreshment.*

### Home Missions.

DAILY READINGS.

First Day—A call for missionaries.—Acts xvi. 6-13.

Second Day—Another call.—Luke xvi. 19-31.

Third Day—The first home missionaries.—Acts i. 8-14.

Fourth Day—Begin at home.—Luke xxiv. 45-53.

Fifth Day—The power of missions.—Hag. ii. 1-9.

Sixth Day—Our responsibility.—Matt. v. 13-16.

PRAYER MEETING TOPIC, Sept. 20.—THE NEED OF HOME MISSIONARY WORK. Isa. lxii. 1-12.

The man who is not a home missionary will never make a foreign missionary. If you cannot tell the "story of Jesus" love to your next door neighbor, do not imagine you can tell it to the heathen. We should not draw distinctions between Home and Foreign work; every man who is unsaved is a foreigner to God and the Gospel, and every land is the homeland for the Christian if Christ be there. But some of us perhaps in our interest in regions beyond are apt to overlook the field that lies white unto harvest at our very doors. This is not in harmony with the Master's teaching. "Ye shall be witnesses unto me," He said in *Jerusalem*. . . and unto the uttermost part of the earth," Acts i. 8. The centre is the proper place to begin work that is intended to extend to the circumference. The success of our efforts among the distant heathen depends to a great extent upon the conversion and quickening of the near by heathen in our supposedly Christian lands. If Canada is to be a basis of operations for missionary work in China or India, the more entirely Canada is won for Christ the more quickly will the work be done abroad. Mission work is not properly to be divided into Home and Foreign. It should be looked upon as one great enterprise upon which the church commissioned by its Master is to bend its energies. Where the need is greatest, there should the greatest effort be concentrated whether it be three miles or three thousand from your own door. To separate the work thus is to give room for differences and jealousies which must indeed be painful to Christ. Let us seek to make Christ known wherever men are in ignorance of Him, to shed forth His light in every dark corner. Let us not overlook the fact that even in the shadow of the church there may be dwelling unsaved souls, and that our responsibility is greater for the work within our reach than for that which may at present lie beyond it.

## FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

### International S. S. Lesson.

LESSON XL.—DESTRUCTIVE VICES.—SEPT. 20.

(Prov. xvi. 22-33.)

GOLDEN TEXT—"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. xvi. 25.

CENTRAL TEXT.—Wisdom's Warnings.

ANALYSIS.—

Words of Sweetness, v. 22-24. Words of Spite, v. 25-31.  
ays of Safety, v. 31-33.

TIME AND PLACE.—R.C. 1000, at Jerusalem.

INTRODUCTION.—In the Book of Proverbs we have a miscellany or compilation of disconnected observations and wise sayings. Though other writers contributed to the collection, yet they are generally ascribed to Solomon, in the same way as the Book of Psalms is attributed to David though a number of other writers contributed to the book. The portion of the book from which the passage for our study has been selected is usually credited to Solomon.

Solomon was a keen observer, as his writings reveal, and he had abundant opportunity of coming in contact with people of all classes. He saw the benefits of wisdom and the evil results of folly.—*Sabbath School Era*.

VERSE BY VERSE.—V. 22. "Understanding is a well-spring of life." By such words as "understanding," "wisdom" and "knowledge," Solomon always means right judgment and thoughts about God and His truth. To have one's mind in an attitude of faith toward the Almighty, in harmony with His will and purpose, is to have a well-spring of life within one's soul. But such a mental condition can only be attained when Christ is accepted as Saviour, and the Holy Spirit dwells in our hearts to "guide us into all truth." "The instruction of fools is folly."—The fool in

Proverbs is not the idiot or imbecile, or the man lacking in what is called common sense; but any one who has not taken Christ as his wisdom, and who in consequence is devoid of right thoughts concerning God and His truth. The instruction of such is folly, and it is folly for any Christian to go to such for counsel or advice. The worldly views of all questions are morally distorted, and his advice will of necessity be given from the standpoint which he takes, and, "the friendship of the world is enmity with God." If you want instruction prefer rather he whom the world counts ignorant, but who knows God, than he who is wise in the sight of the world, but who, for ignorance of God, the Holy Spirit rates a fool. See, Psa. i. 1, xxxiii. 11; Pro. xix. 1, 21; Is. xxx. 1; Jer. viii. 9; 1 Cor. i. 27, iii. 19.

V. 23. "The heart of the wise teacheth his mouth."—Why not the head of the wise? Because it is not head knowledge that Solomon counts wisdom. In his estimate wisdom is a matter of heart experience, the possession of Christ, and "Christ shall dwell in your hearts by faith." The best sermons, the most powerful appeals are taught the mouth, not by the knowledge of the head, but by the wisdom of the heart; and the beauty of it all is that while only the privileged few may possess head-knowledge, heart-wisdom may be enjoyed by each and every one. It is as free as the Gospel, for it is a blessing which the Gospel brings. See, 1 Cor. i. 17-31; 2 Cor. i. 12; Col. i. 9; Jas. i. 5, iii. 17.

V. 24. "Pleasant words are sweet to the soul, and health to the bones."—Such conversation only comes from companionship with Jesus, and making His words our study. The language one uses, one's mode of speaking and tone of voice will be largely influenced by the company one keeps. If you would have your speech such as will be sweet to the soul and health to the bones, keep company with Christ; catch if you can, the tender inflection of His voice; learn from Him to talk only of the Father's business; know, as He did when to be silent. See, Isa. i. 4; Matt. xii. 36; Luke iv. 22; Jno. xvii. 8; Col. iii. 16; 1 Thes. iv. 18.

V. 25. "A way that seemeth right."—It is characteristic of the Kings of this life, that many of them are not what they seem. The light of time in which we too often view things, is much like the footlights of the stage that make intel seem as gold and colored glass as precious stones. It is only when we turn the full search light of eternity upon things temporal that we see them in their true character and relationship. Then the flaws and the imperfections become painfully visible, but it is better that we should see things as they are at first than to discover by bitter experience that they are not what they seem. See, Ecc. xii. 8. 1 Cor. ii. 6, iii. 18, vii. 29-31. 2 Cor. i. 4. 1 Jno. ii. 16-17. Luke, ix. 25. "The end are the ways of death."—Any way that does not lead to God leads to death; and the way of self never leads to God. The way to God has death at the beginning, all other ways have death at the end. See, Jno. v. 24. 1 Jno. iii. 14. Rom. vi. 21-23. Heb. ii. 9. Jas. i. 15. Jno. xiv. 6.

V. 26. "The appetite of the laboring man laboreth for him (R. V.)."—Some one says that the two greatest moral forces in the world to-day are hunger and the policeman. Although this is taking a very low estimate of human life, yet outside of the constraining power of Jesus' love which the majority of mankind have never felt, it is probably a correct one. There is something in the suggestion at any rate that will bear thinking about, and it is not a new one, for as we see, it originated with Solomon.

V. 27. "An ungodly man diggeth up evil."—An ungodly man is simply one who does not recognize the control and authority of God in his life. There are many such, and Solomon is not mistaken as to the character of their employment. They not only with every turn of the sod bring to light evil for themselves, but they take a hideous pleasure in digging up evil for other folks. If there is something unpleasant, or suspiciously odorous buried in their neighbor's back yard, trust them to seize the first chance to climb his fence and dig it up for all the world to see and smell. It is ghastly work, this hunting in the cemetery of your neighbor's life for skeletons that have been buried by him without hope of resurrection. Most folks have a burial ground. God keep us from trespassing on them. "In his lips a scorching fire."

V. 28. "A whisper separateth chief friends."—I wonder what bitter experience taught Solomon that lesson. Oh! how contemptible is this sinful habit of whispering, hinting, insinuating about other people. Beware of any one who comes to you with a mysterious look and the eager question, "have you heard about so and so?" Let your reply be quick and certain, "No, and if it is not good I don't want to hear it." Above all don't be a whisperer yourself; don't talk with shrugging shoulders and depreciating glance. These are Satan's weapons for the embittering of lives, the separating of friends, and destruction of good influences. If you hear some doubtful story about one whom God is using put it down to the Devil; that is one of his favorite places of attack.

V. 30. "He that is slow to anger."—Forbearance is more manly than resentment. It needs greater bravery to bear reproach in silence, than to throw it back with scorn. If you have any doubt on the matter try it next time you are irritated. "He that ruleth his spirit." That man is the true hero who has brought every thought and faculty of his being into the captivity of Jesus. Such a conquest far outmatches the victories of Hannibal, Caesar or Napoleon.

V. 33. "The whole disposing thereof is of the Lord."—Thank God for that! If we were allowed to order our future by the lot-casting of our own inclinations and predilections what a dreadful mess we would make of things. But God disposes for us, and always for the good of them that love Him.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### Montreal Notes.

Another index of the Westwood movement of the Protestant population in our city is furnished by the position of St. Bartholomew's Reformed Episcopal church, situated on Beamer Hall Hill. The congregation has never been very strong financially, and of late years its pastors have remained but a short time on the field. And now once again it is without a shepherd by the resignation of the Rev. De Rondon Pos, who gives as his reason the impossibility of holding the congregation together with the church so far from the centre of the Protestant population. So far as can be learned this is the real and only reason since he leaves retaining the entire confidence of his people. It is, however, a very serious matter for the congregation, and may endanger its future existence unless an advantageous sale can be made of the present property which is just on the border of the business section of the city.

The loss of a pastor there is balanced for the city by the gain of one in another direction. Dr. E. W. Dodson has just entered on the charge of the Olivet Baptist church on Osborne street, which has been vacant for some months. Dr. Dodson, we understand, comes from Woodstock, Ont., and has a high reputation as a preacher and platform speaker. He has a good field for work and an active aggressive congregation behind him. And whatever may be the case elsewhere the Baptists of this city are aggressive in the right way, seeking to reach the careless and the non-churchgoing rather than to make proselytes from other denominations. Most of the Baptist ministers are active members of the Protestant ministerial Association and co-operate heartily in all its efforts. In French mission work there is a good understanding as to the division of the field between their Board and that of our own church, so that any serious friction is impossible. May this happy state of things long continue.

The ministers who have been spending their holiday across the Atlantic are now flocking homeward. Dr. Miligan of Toronto, passed through the city recently. Mr. Mackie, of Kingston was just done the same. Mr. Heine of Chalmers' Church arrived on the Lake Superior and Dr. Barclay is expected in a few days. All seem to have enjoyed themselves and profited by the change.

Morrin College, Quebec, announces its opening under the new management on Oct. 1. Since the close of last session its staff has received most important additions. Apart from the appointment of Dr. MacRae as Principal and Professor of Mental and Moral Philosophy, Prof. Wm. Gunn, B. A. will fill the chair of Modern Languages and Prof. McIntyre that of Chemistry and Experimental Physics. These additions to the staff will enable the institution to retain its affiliation with McGill University. In McGill, itself, ground has been broken for the new Chemical Laboratory and the work will be pushed on to completion at as early a date as possible.

Dr. Smyth, of Calvin Church, who is now lying in the Royal Victoria Hospital has had a serious relapse and his condition is again causing the greatest anxiety to his friends. His pupil in the meantime is being supplied by the Rev. J. A. G. Calder.

### General.

Rev. N. Campbell, of Oro, laid the corner stone of the new Presbyterian church at Hillsdale last week.

Rev. N. Paterson, of Hanover, is dead. For a number of years he ministered to the Presbyterian congregation there. He was buried on Aug. 11.

On Tuesday, Aug. 11 Rev. Mr. Taylor of St. Andrew's church, Albert, was ordained. At the same meeting of the Presbytery, Rev. Mr. Macrae, of Nanaimo, tendered the resignation of his charge to accept a call to a church in Los Angeles.

Rev. J. H. Graham, B. A., of Watford, has received a hearty and unanimous call to Avonton and Carlingford.

Prof. James Ross, of Montreal Presbyterian Church, preached two sermons at Knox Church, London, Aug. 23.

St. Andrew's, Napier and Chalmers Brooke, in Sarnia Presbytery, have extended a unanimous call to Mr. I. S. Bell, B. A., of Avonton.

Principal Grant has returned to Kingston, from his trip to Great Britain. The genial Master of Queen's looks bright and refreshed after his vacation.

Rev. John Sharp, who recently resigned the charge of Admaston church, was presented with an address, accompanied by a generous gift of money, from the members of the Bible class in South Admaston.

The sod is broken on the site for the new church, Millbrook, and they are busily engaged at the foundation and judging from appearances, rapid progress will be made in the erection of the church.

Rev. John Campbell, Granton, is seriously ill. He returned from California in May, but was unable to resume active work. He has now gone to his old home in New Brunswick to endeavor to recuperate.

The resignation of Rev. J. Sieveright has been accepted by the Barrie Presbytery. The Presbyterian congregation of Huntsville and Allansville will be declared vacant on the 13th Sept. Rev. J. Carswell, Burks Falls, has been appointed moderator during the vacancy.

Rev. George Gilmore of the North Presbyterian Mission, reports that he is meeting with great success in his collections on behalf of the Pottersburg new Church. He says building operations will be pushed forward with all dispatch, and that the edifice will probably be open, free of debt, about the middle of October.

Students attending Knox College are reminded that they must be certified to the Senate of the College by the Presbytery within whose bounds they have been laboring or resident during the summer. Students within the bounds of the Presbytery of Toronto are requested to report at once to the Clerk of Presbytery, Rev. R. C. Tibb, 36 Macdonell Ave., Toronto, that arrangements may be made for them to meet with the Presbytery's Committee.

Extensive repairs are being made on the church at Clyde River, N.B. The old building, which was altogether too small, is being replaced by a larger and more attractive edifice. Rev. Mr. Mo-Inn, formerly of Scotland, is pastor.

At a union meeting of the congregations of Charleston and Alton, Orangeville Presbytery, held on August 25th, it was agreed to call Rev. J. A. Matheson, B.D., to be their pastor. Mr. Matheson is a graduate of Dalhousie University in Arts, of the Presbyterian College, Halifax, in Theology. Since ordination, he has been employed as home missionary in the ranching district along the foot of the Rockies, in Calgary Presbytery. Charleston and Alton form one of our large country charges, there being in the field, according to the blue book 154 families and 284 communicants.

### Presbytery of Toronto.

At the regular September meeting of the Presbytery of Toronto, held on the 1st inst., the Rev. W. Patterson was elected Moderator for the next six months. Resolutions expressive of the Presbytery's esteem for Rev. W. A. J. Martin and J. G. Potter, translated to the Presbyteries of Guelph and Peterborough, respectively, were presented and adopted by the Presbytery. The Presbytery also adopted a resolution congratulating the Rev. R. Wallace on the completion of the 50th year as a minister of the Gospel. The Presbytery also passed a resolution expressing its deep sense of the loss sustained by the death of Mr. James Brown, one of its members, and one very active in charitable and benevolent works. On the report of a committee the Presbytery cordially approved of the system of keeping church accounts which a committee of the Presbytery of Hamilton has issued in book form, and agreed to commend this or some similar form to the congregations within the bounds. It was agreed to disjoin the congrega-

tion at Malton from the charge of Malton Dixie and Port Credit as soon as that congregation is prepared to meet its financial obligations, and to make Malton a Mission station and Port Credit and Dixie one charge. Mr. E. L. Hunt was examined for license, and his trial being sustained, he was duly licensed to preach the Gospel. In view of the agitation in favor of operating the Street Car System on the Sabbath day, Principal Caven submitted the following resolution, which was unanimously adopted by the Presbytery.—

"The Presbytery remembers with thankfulness to God that the voters of the city of Toronto have twice given their decision in opposition to the operating of the street car system on the Lord's Day. In view of the fact that the matter of a Sabbath service is again probably to be submitted to a vote the Presbytery would earnestly and affectionately counsel the members and adherents of its congregations in the city zealously to bear their part in defending the sacred claim of the Lord's Day and in resisting all attempts to increase the labor by which the rest and quiet of the Sabbath would be impaired and irreparable injury in many ways inflicted on the community."—R. C. TIBB, Clerk.

### The Rev. Robt Wallace's Jubilee.

The Presbytery of Toronto at its last regular meeting unanimously passed the following resolution on the occasion of the completion, by one of its members of the fiftieth year in the Ministry:

"As their co-presbyter, the Rev. Robert Wallace has, in the good providence of God, been spared to complete the fiftieth year of his ministry in the Presbyterian Church, the Presbytery of Toronto agree to place on record an expression of their gratitude to the Great Head of the Church Who has so long enabled him to labor in His service with fidelity and success. Trained among the first band of students in Queen's University, and also among the first band of students in Knox College, and having as a student-catechist and licentiate toiled with indefatigable energy in carrying the Gospel message throughout a large portion of Western Canada, and virtually organizing not a few congregations, he was ordained, on the 15th July, 1846, as pastor of the congregation of Otonabee. This charge he resigned in consequence of failing health brought on chiefly by excessive labor. His next charge was that of Knox church, Ingersoll. He was afterward inducted to the charge of Thorold and Drummondville. His last charge was that of West church, Toronto. In all the congregations to which he ministered, he was a faithful and effective preacher and an exceedingly laborious pastor. Since his settlement in Toronto the Presbytery have had more immediately under their eyes his pulpit and pastoral work, and can therefore the better bear testimony to the zeal, fidelity and success with which he prosecuted his labors. West church was comparatively small when he became its minister, but during his pastorate it grew to be one of the largest in the city, while, under his supervision, its Sabbath school became one of the largest in the province. During an interval between his pastorate in Ingersoll and his settlement in Thorold and Drummondville Mr. Wallace rendered valuable service to the French Canadian Mission, in whose interests he visited, lectured and obtained contributions in numerous places not only in Canada, but in Great Britain, and in Ireland. In the cause of temperance he has always taken a deep interest, and on its behalf, has written and published several pamphlets which have been widely circulated. Though now released from stated ministerial work, he continues, as opportunity offers, to preach the Gospel, and to render other valuable services to the church. It is the earnest prayer of the Presbytery that he may still continue to bring forth fruit even in old age, and that when his work on earth is completed, he may receive the blessed welcome, 'Well done good and faithful servant! enter thou into the joy of the Lord.'"

R. C. T.

## Correspondence.

## That Western Overture on an Advisory Committee.

Editor Presbyterian Review.

Sir,—The church is under an obligation to Mr. McBeth for his letter in your issue of August 27th, in which he explains the meaning of the overture from the Western Synods, with the view of opening discussion on the question in the church papers, and of enlightening the church on this very important matter.

It appears that during the debate in the Assembly on this subject, certain speakers were the cause of "misunderstanding" and "misconception," and gave the debate a turn the movers of the overture did not contemplate, and for which neither they nor the overture should be held responsible.

Now, Mr. Editor, I submit that if the movers of this overture "did not contemplate" the very "turn" given to the debate by "one of the brethren," the said movers must have been very fully possessed of the "demon of indefiniteness," and had no grounds upon which they could build their elaborate overture.

Mr. McBeth in his discussion of the overture tells us that it "contemplates a committee whose functions shall be advisory," and that the erection of this committee "is to secure" that "compactness could be introduced into our church organization." Now, sir, as I take it, every committee has two functions, administrative towards the church's work and advisory towards the Assembly. When a committee reports to the Assembly, it comes as a servant that its reports may be reviewed, and its work commended or amended criticised or praised. It comes as a counsellor, whose special knowledge of the subject in hand gives its recommendations weight and authority.

In no case can a committee's report be final, and in many cases are its recommendations not accepted by the Assembly. An Assembly is always wiser than its committees, although very often for many reasons, an Assembly votes "aye" to the recommendations of a committee and time shows it should have voted "nay."

Taking objection to a committee's report or advice is ungracious to the person objecting. It renders him subject to the dislike of the movers of the subject to which he objects, and to oppose honored and trusted brethren who are giving their best in the service of the church, requires courage possessed by very few.

If, then, Mr. McBeth's new committee is only "advisory" it follows that there must be something to advise upon. We have seen that the present form of our organization makes our committees "advisory."

We have seen also that a member of Assembly who objects to the report or advice of a committee is tendering his advice to the Assembly. What more do the Western brethren want? It is quite evident the Western brethren are dissatisfied with our present system, and wish what they conceive to be better in the line of compactness.

After Mr. McBeth has placed responsibility upon "one of the brethren" for exercising "excessive cost of administration under present methods," he proceeds to argue that his overture would obtain "greater unity and consistency in church policy, and lessening the danger of friction." Then he illustrates by "an organized army," within which there must be system, and whose operations are not to be conducted by "one" "doing what seems right in their own eyes." Verily, Brother McBeth and "one of the brethren" are getting very close in their arguments.

Without further ado, Mr. Editor, let me state very frankly that "one of the brethren," who is charged with giving the debate a "turn" which was not desired, got right to the heart of the subject in a few terse sentences, and all the circumlocution in the world cannot get over the fact that we need a change of methods to prevent what Mr. McBeth describes in

his illustration as "each doing what seems right in his own eyes."

We require a committee composed of men who represent all sections of the church's work, that they may review and pass upon methods of work, estimates presented by the various committees, recommendations made for the guidance of said committees, and with time such as an Assembly cannot give, deliberate upon every branch of the work upon every detail of these branches, upon every recommendation made, and be in a position to offer unbiased advice to the Assembly such as will not only expedite business, but also give confidence in Assembly decisions and thereby unify the work of the church.

It is to be hoped that those who are serving the church so faithfully, and with such conspicuous success, as "heads of departments," will see, that those of us who are advocating what we conceive to a great improvement upon present methods, calculated to do the work better, and specially to save money, and by increasing confidence, increase liberality, are not finding fault with honored brethren, nor are we unthankful for their great services rendered so ungrudgingly to the church.

Into the "clause at the end," "such as lawyers use," I do not propose to enter. "The Assembly in its wisdom can clothe any committee it appoints with powers to act on its behalf, and if Presbyteries approve of the overture there is no reason why the proposed committee should not be delegated with executive powers in emergent cases. But the chief point to be considered is, that this committee listens to and considers every financial proposal and advises the General Assembly as to their wisdom or foolishness. It remains thereafter with the Assembly to accept or reject this advice, and by this no member of Assembly is debared from his rights of approving or disapproving the advice offered.

I am yours truly,

James Buchanan.

Sept. 1st. '96. 13 Montague Place, Toronto.

Editor of the Presbyterian Review.

Sir—I was much pleased in reading in your two last numbers, your strictures on the Toronto street car proposed desecration of the Sabbath. The object of the car company in this wanting to run their cars on the Sabbath day, is not for the benefit of the public, but to put money into their own pockets. They have no love for God, or fear of His judgment, as expressed in His charge in regard to keeping the Sabbath day holy from all manner of work. "Six days shall you labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it."

I lived in Toronto in 1838, when it was known as Muddy York, and I often saw the Governor, Sir Francis Bond Head, and his Aide-camp, Colonel Holkets walking to church through the then muddy streets, having respect for

the sacredness of the Sabbath and the liberty of their servants, as well as the rest of their beasts, thus reverencing the Covenant of God. It is to be hoped that the mayor, corporation and citizens of Toronto, will steadfastly set their faces against the iniquity of the city car company, and refuse to allow them to violate the strict commandment of God in regard to the sacredness of the Lord's day. The whole of the Dominion of Canada are anxiously watching to see what steps the corporation of Toronto will take in regard to the application of the car company to be allowed to run cars on the Sabbath day. Should the corporation yield, and sanction this iniquitous application of the car company, other car companies in the various cities and towns of the Dominion will assuredly follow suit, and hundreds of employees will be deprived of the Lord's day of rest, and both them and their families from going to church to worship the God who created them, and who said, "Remember the Sabbath day to keep it holy."

Yours,

D. KERR.

Lachute, August, 1896.

## COLIGNY COLLEGE, OTTAWA.

This well known Young Ladies' College takes front rank among the educational institutions of the country. The teaching staff embraces specialists in their several departments, who have had successful experience in their profession, and who are ladies of culture and refinement. The building occupies a most eligible site in the capital of the Dominion, and is admirably adapted for educational purposes. It is spacious, with large, airy class rooms and bed rooms; all beautifully furnished, lighted by gas, heated by the most approved system of hot water apparatus, and supplied with every modern appliance fitted to secure the health and comfort of the students, including hot and cold water baths. There is accommodation for about sixty resident pupils, but the number is strictly limited in order that special individual attention may be given to each. Not more than two students occupy the same bed room, and several of the rooms are single.

The dining hall is a large, sunny room, and the table is of superior quality. The assembly hall seats comfortably about four hundred persons. It is used for concerts and other social entertainments of the pupils. The library for the use of the students contains many valuable works of reference, and the reading room is supplied with the leading periodicals and papers. The grounds, extending to several acres, are beautifully laid out, and are utilized for lawn tennis and other outdoor healthful games. The home life of the college is a very happy one. Parents desiring for their daughters a thorough education in a refined Christian home, can with confidence send them to Coligny College, Ottawa. As will be seen by advertisement, applications for admission should be addressed to Rev. W. R. Cruikshank, B. A., Room 6, Y. M. C. A. Bldg., Montreal, from whom circulars may be obtained. The number of boarders is rapidly filling up for next season, so that early application should be made by those desiring admission.

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