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OVER LAND AND SEA.

The *New York Sun* estimates that Presbyterians have more wealthy men in proportion to their membership than any other body, and that it is the richest in proportion to its size of any church. The *New York Christian Advocate* says from the Methodist view point that "the Presbyterians are the richest Protestant sect of any considerable size in the world, and their numbers are so large that the sum of their possessions is enormous." That puts quite a heavy responsibility upon our people to give generously for the welfare of the world.

The re-union section of the Grindelwald Conference, which does not commence this year until 1st September, seems likely to be one of very considerable interest. The very important question, "Is an Educational Concordat Possible?" is to be discussed by Principal Gent, Mr. Athelstan Riley, Mr. Price Hughes, Mr. P. W. Bunting, and others. The "Re-union of the Presbyterian Churches" will be debated by the ex-moderator of the Church of Scotland, Rev. Prof. Story; the ex-moderator of the United Presbyterian Church, Rev. Dr. Oliver; and the moderator of the Presbyterian Church of England, Rev. R. Leitch. The "World's Parliament of Religions" is to be described by its ex-president, Rev. Dr. Barrows, and the Free Church Congress by its ex-president, Rev. Dr. Berry. Whilst on the general subject of reunion, those who speak include the Dean of Ripon and Archdeacon of Manchester.

An earnest desire having been expressed that Christian workers in the East and other parts of London should have the opportunity of meeting with Rev. Andrew Murray, it has been arranged that Wednesday, and Thursday, October 9th and 10th, shall be set apart for a series of meetings for Humiliation, Waiting upon God, and Exhortation, to take place at the Great Assembly Hall, Mile End Road, kindly lent by Mr. F. N. Charrington. Further notice will be given when arrangements are completed. Meantime it is earnestly requested that these dates may be booked, as Mr. Murray is very desirous that those who attend should, as far as practicable, arrange to be present during the whole time, in order that nothing may hinder the quiet, continued waiting of the soul upon God. Any communications may be addressed to Albert Head, Corrie Lodge, Wimbledon, S.W.

In Japan the Greek Catholic Church is said to have 22,000, and the Roman Catholic Church about 50,000 adherents. Of the Protestant Churches, the Presbyterians lead with 72 churches and 11,126 members; the Congregationalists come next with 70 churches and 11,079 members; then the Methodists with 101 churches and 7,586 members; and the Baptists with 27 churches and 2,146 members. There are said to be 3,000 Japanese in San Francisco, largely young men. It is pos-

sible that now this enterprising people will begin to scatter over the nations as freely as the Chinese have been doing, of whom, it is calculated, there are 100,000 in the United States alone.

A foreign Roman Catholic bishop has written a letter of which *The Times* gives a translation. What is said in it is sufficiently suggestive. "The Sovereign Pontiff," we learn, "ardently desires the reunion of all separated bodies of Christians under the supreme authority of our Lord's Vicar. His Holiness is especially interested in the revival of Catholic aspirations and practices within the Anglican Church, and is now engaged upon a careful and exhaustive study of the High Church claims to the possession of a valid apostolic succession. Pope Leo XIII. has been the recipient of numerous letters and petitions from Anglican clergymen desirous of reunion with the Holy Roman Church, most of which contain requests for certain concessions in points of ecclesiastical discipline, such as they think would facilitate the conversion of large numbers of Protestant ministers. Of these, the chief concession asked for is the repeal of the present ecclesiastical law which prohibits the parochial clergy of the Latin rite from contracting marriages and obliges them to live a celibate life."

A man, somewhere in America, went to sleep the other night and dreamed he was in a city entirely governed by women. It was scrupulously clean, and while wandering around, he saw three men arrested for spitting on the pavements. A garbage box at the rear of each lot was hand-painted and tied with blue ribbon. Nail boxes were decorated with drawn work throws, and fire-plugs had cushioned seats on the top of them. Sweet peas were climbing over the electric light poles, and a hand-painted cuspidor occupied a prominent place on every corner. There was no business, not a team being allowed to pass up and down the main streets for fear of making dust. The town was deserted, save for the policewomen, who marched up and down to see that no one with dusty shoes stepped into the town.

According to the United States census figures there are 72 women in the country who are brewers and malsters; 15 women are charcoal, coke, and lime burners, and 129 women are butchers; 208 women are fish curers and packers. There are 6286 women compositors, and 306 women who make tallow, soap, and candles. There are 418 women engaged even in making powder and cartridges; 23 women are plasterers and 42 are plumbers. New York State has the largest number of female servants—174,000—while Pennsylvania comes next with 119,742. South Carolina has the greatest number of women agricultural laborers—78,315 (nobody seems to object to let colored women work in the fields)—and Mississippi the greatest number of women farmers, planters, and overseers—16,074.

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Toronto, August 29, 1895.

Suggestions to Ministers and Elders.

THE Reports on the State of Religion have for many years past complained as to the difficulty experienced in getting answers to questions touching family worship. Some ministers have regarded the question dealing with family worship inquisitorial and have simply resented it. Others more desirous of doing what might be regarded as properly within their province have been found asking for light in Presbyterian Conferences on this and other subjects, "How can we find out whether our families have family worship or no? How shall we go about it?"

Now, no minister who understands the work to which he has been called can question the propriety of the question, either in the home or in the Report on the State of Religion. Indeed, duty in either case would be imperfectly done without this question being asked. It is a central question. It deals with the very core of religion in the family, and in the Church, and in the world. Let religion die out in the family and where then may we find it. Is not the promise: "In Thee shall all the families of the earth be blessed." Why "the families?" Because they are the original fountains of national life. Whatever finds a place in them of necessity finds a place in society, in the Church, and in the nation at large. To get the family right is to get the nation right: but if the family is wrong the nation must be wrong. To save the nation we must save the families that compose it. The blessing of all the families of the earth means at once a large and a perfect blessing. One that leaves none untouched. One that like the wind enters into every accessible place, and searches out those that are hidden away out of sight. Our Lord's work is to have no trace of imperfection about it. And since He works through His ministers, their attention to the family life must be careful and close. They must watch for souls as those who shall give account. And how shall this be done? A book recently issued from the English Press, namely "Reminiscences of Andrew Bonar, D.D.," edited by his daughter Marjory Bonar," furnishes the answer.—It goes without saying that anything coming from that quarter must be good. And this is a golden volume. It is full of precious things. For a minister it is simply invaluable. It is a quickening cordial. It rouses the heart. It is a box of stored up electric force which shall give life and action to many a beautiful piece of machinery now standing stock still. It preserves the spirit of the man for the benefit of coming generations. It is closely akin to McCheyne's Memoir. It discovers to us a man who carried out literally the words of the second verse of the first psalm—"His delight is in the law of the Lord, and in His law doth he meditate day and night." The Word of God created for Andrew Bonar the atmosphere in which he

lived, and through which he looked upon everything, and in which everything stood forth in its true dimensions, and in its right relations. God's thought about things became his, so far as that thought is revealed. Bible teaching in all its doctrine—Bible history in all its events—Bible characters with all their destructive features stood forth clearly to his mind's eye, and were all his own in the most familiar way. He thought through them. His mind was full of them. They stood ready to answer at his call. And he was most apt in their use. Nourished as he was on Bible truth we can understand how his love and faith would grow, and how he would live in the Spirit, and how he would breathe a purer atmosphere than most men, and find it easy to talk of spiritual things. He lived in the presence of the King, and he carried the radiance of that presence always with him, so that he found no difficulty at all in speaking of things concerning the King wherever he went. "When visiting his people," Marjory tells us, "he used to ask,—'Do you read regularly through the sixty-six books of the Bible, and not trust to little text books? Have you got a letter from the King to-day?' was a favorite question, when he wanted to introduce a conversation on that morning's portion of Scripture. On another occasion speaking with other ministers he said: 'I find it a good plan to ask when I am visiting, What was your chapter at family worship this morning? In this way I find out whether they have family worship, and if they have paid attention to it.'" There are wise suggestions for ministers and elders in getting at that which many find so difficult to reach. Just think of this; How honored shall the people feel when it is taken for granted that they do observe family worship? They will say within themselves; my minister thinks well of me, I must try to live up to his thought. And so they will be affected as a flower is by the sunlight, caused to unfold and put forth the best in them.

When we want to compass an end there is usually no difficulty too great to overcome. As Andrew Bonar observes: "There is more originality in a full heart than in anything else."

Ah, but there may lie the trouble, the "full heart" is lacking. The heart full of love and prayer and faith and joy and scriptural truth. It was with a heart of that kind that Andrew Bonar set out to work. "Never go to the Lord's work with meagre preparation," was one of his maxims. He got his heart on fire and whatever he touched he kindled with the flame. His shrewd observations were like nails in a sure place. If there is in our honored ministers and elders this mind that was in Andrew Bonar, the matter of family worship will not be uncared for, or left untouched in pastoral visitation, or slightly treated in answers to the important question: How is family worship observed in the families of your congregation? It will receive the attention everywhere that it deserves, to the manifest advantage of the Church at large.

Children's Day.

We have great pleasure in publishing the following circular regarding Children's Day, just received from the Rev. T. F. Fotheringham.

The last Sabbath in September has been set apart by the General Assembly as "Children's Day," when special services are to be held in connection with Sabbath Schools and a collection taken up in behalf of the Assembly's Sabbath school funds. Last year over 300 schools observed the occasion and made use of 44,500 copies of the special service prepared by the Sabbath school Committee. A much larger number is expected

to take part this year. The service is entitled "The Dew of Thy Youth," and is bright and instructive. The readings are aptly arranged and all the music is taken from our "Children's Hymnal." While full of variety it is yet so simple that any school can "go through" it with little or no previous rehearsal. At its late meeting in London the General Assembly unanimously adopted the following resolution:

"The General Assembly learns with pleasure that 'Children's Day' is growing in favor with the Sabbath schools of the Church, and recommends its still more universal observance, with the use of the service prepared by the Committee."

The Committee would venture to make a special appeal this year in order to enable them to wipe out the debt that is resting upon them. We have good reason to hope that this accumulation of deficits will grow no larger, since our income last year very nearly met our expenditure, but it would relieve the Committee from much anxiety and some of its members from heavy financial obligations incurred on behalf of our work, if the whole could be paid off this year. Accordingly, the following plan is suggested for adoption by all our schools:

Collection envelopes will be sent to every school using the concert service with the request that they be distributed to teachers and scholars as soon as they are received. Parents and friends of the work, especially those not connected with the Sabbath School, but willing in this way to shew their interest and appreciation, will be asked to contribute and the amounts given will be enclosed in these envelopes and handed in at the "Children's Day" service. A very slight effort will meet with a liberal response, and the Committee will be relieved from a discouraging burden. They would earnestly request all friends of the work to lend their assistance in securing a hearty response to this appeal. There are many who could easily donate large sums and would do so if they realized the importance of the work of the Committee. A brief summary of last report has been sent to every minister and superintendent, and additional copies can be obtained from the Convener.

The hearty observance of "Children's Day" cannot but result in good every way. Will you, dear reader, do your part in making it a success. You can do much by interesting the young people you know in the occasion by attending yourself, by speaking an appreciative word to the Superintendent and teachers, and by making some scholar glad with a liberal donation to the collection envelope. Should there be no observance of the day in the Sabbath school in which you are more immediately interested a subscription sent direct to the Convener will be thankfully received and promptly acknowledged.

All remittances of money should be sent to the Convener, Rev. T. F. Fotheringham, 107 Hazen St., St. John, N.B.

Rev. Andrew Murray.

The author of "Abide in Christ" hardly needs an introduction to many of our readers—and yet in view of his expected presence at the Convention in Association Hall next week in Toronto, many will read with interest these collated items regarding his ministerial career in South Africa.

It is now over seventy years since the father of Andrew Murray sailed from Scotland and settled as a minister of the Dutch Reformed Church at Graaf-Reinet, in South Africa. His ministry was marked by intense missionary zeal and great spiritual power, and when

called home he left behind him in his family the richest legacy that any man can leave to the Church of God—five sons becoming devoted ministers of the Dutch Reformed Church, and four daughters ministers wives—while a fifth daughter is the principal of a large school for girls. On May 9th, 1828, at Graaf-Reinet was born Andrew, the second son—named after his father—the subject of his sketch. The eldest son was sent to Aberdeen to complete his studies, and his younger brother Andrew, although only nine years old, accompanied him. They both graduated at Marischal College, imbibing there additional missionary spirit which was subsequently much deepened by their frequently coming under the inspiring influence of William Burns, the eminent and devoted Chinese missionary. They both took their theological course at the University of Utrecht, Holland. On their return to South Africa, Andrew was appointed the minister over what is now the Orange Free State. He was ordained at the early age of 20 and for many years was the only minister over this wide territory. Large numbers attended his ministry—mostly in the open air, but often under some canopy to protect them from the burning sun. During his ministry here he married Emma Rutherford, daughter of the Hon. H. E. Rutherford, who has proved a true helpmeet to him in his abundant labors. In 1860 he was called to Worcester, thence four years later to Capetown, and again later to Wellington where Mr. Murray still lives and labors with eminent zeal and success, and marvellous spiritual power. During his Worcester ministry Mr. Murray began first to put his thoughts in print for the help of his young converts. Among his first literary efforts was a precious little volume titled "The New Life," which, first written in Dutch, was extensively circulated at the Cape and in Holland. Later both this volume and "Abide in Christ," as also "The Children of Christ," were published also in English and met with a most flattering reception by English readers of devotional books. These and the subsequent volumes of "The Christ" series have been of untold blessing to multitudes of souls. But not only as an earnest pastor and a writer of deeply devotional books has Mr. Murray's influence been a power for good. As founder of the Huguenot Seminary for girls—and for the Training Seminary for Missionaries to the Kaffirs—both of which are at Wellington, and as President of the South African General Mission Mr. Murray has put himself in touch with every elevating and evangelizing effort that makes for the weal of South Africa.

After many invitations Mr. Murray has been led to visit the home lands and look in the face some of the thousands who have been stimulated to a deeper spiritual life by the perusal of his intensely devotional books. He is to be in Toronto from 3rd to 5th September, during which days a Convention for the Deepening of Spiritual Life and the furtherance of Foreign Missions will be held in Association Hall. The following Committee have the Convention in charge: Revs. T. C. DesParres, R. P. MacKay, G. J. Bishop, Elmore Harris, Dr. McTavish, J. McP. Scott, and Mr. H. W. Frost.

Men with fine gifts think it worth while to live to paint a few great pictures which will be looked at and admired for generations; or to write a few songs which shall sing themselves into the ears and hearts of men. But the woman who makes a sweet, beautiful home, filling it with love and prayer and purity, is doing some thing better than anything her hands can find to do beneath the skies

North West Impressions.

Written for the Review.

Bent on spending a few weeks in Manitoba and the North-West, passage was taken from Owen Sound to Fort William and Port Arthur. Arriving at these points late Saturday afternoon, and finding that the west-bound train did not reach Winnipeg until Sabbath afternoon, an appeal was made to conscience and a response received demanding delay until Monday to prevent transgressing that much abused commandment which affords one day's rest in seven. As there are no trains from the east on the C.P.R. on Monday the delay was necessarily prolonged until Tuesday evening. This prolonged delay made it possible to enter somewhat into the life of these sister towns, and to learn something of the out-lying districts. For it is almost amazing how much a mere stranger in a community can discover in the course of a few days, if he leaves himself open to the approaches made, and has the assurance to practice in some measure the Socratic method, of giving and receiving information.

To the stranger approaching Fort William and Port Arthur by water, the two places almost appear to be different parts of the one town; Fort William seemingly being the seaport and Port Arthur the maintown. On reaching land, however, one is soon and decidedly undeceived. For he discovers that there are emphatically two places with distinctive hopes and ambitions as well as a distinctive record, receding into the not very distant past. But he also discovers that the two are bound together in the unyielding bands of an electric railway that will forever prevent the one from gaining advantage over the other in their eager advance towards civic greatness.

Fort William traces its history back to the Hudson Bay Company's trading post of earlier times. It still retains traces of its origin in the old Fort, now converted into an engine room and in the resident officials who held undisputed sway in the good old days when the products of the chase were bartered for British merchandise through the mediation of home made coin. From this humble beginning, the place has developed into a thriving town of some three thousand inhabitants proud of their town with its large mills, its capacious elevators and its commodious and well sheltered harbor.

Port Arthur was originally the eastern terminus of the once famous Dawson Route. It was then known as Prince Arthur's Landing, a name indicative of the purpose for which the foundations of the town were laid. Since those days the place has grown, until now it boasts a population of some three thousand five hundred, but without any well established industries going to assure its rapid growth in the immediate future. It is, however, beautifully situated on high lands overlooking Thunder Bay, and fanned as it is by the lake breezes affords an inviting retreat to the peoples farther South enervated as they often are by the merciless heat of the summer months.

Both Fort William and Port Arthur are at the present suffering from the reaction consequent of the 'boom' prevailing during the construction of the railway. The intensity of this reaction may be estimated from the fact that the population of Port Arthur, according to some has during the past few years, been reduced by one half. The people however are hopeful and predict for their respective towns a thriving future. They point to the large tracts of fertile land, still clothed in its primeval forests and to the neighboring mines of silver and gold still undeveloped and affirm that such resources cannot fail to secure prosperity at some future day. The fact that the products of the west seek a market through these ports is also kept in prominence when the prospects of the future are canvassed. Few will admit that these resources warrant Van Horne's prediction that Fort William will in ten years have a population of fifty thousand. None can fail to see, however, that they do justify large hopes in reference to the distant future.

From a religious point of view it is pleasing to know that these towns are well supplied with the means of grace. In each there are found, a Presbyterian, a Methodist, an English Church, a Baptist, and a Roman Catholic congregation. The Roman Catholics have also convents, and in Port Arthur, a Separate School which some resident protestants do not regard as an unmixed evil.

Presbyterianism has done good work in these towns and surrounding country. The district has recently been organized into a Presbytery which extends from Schriber on the East to Rat Portage on the West, a distance of some four hundred miles and from Lake Superior on the South, to the remote settler on the North, an indefinite number of miles. Within the limits of this Presbytery, well named Superior Presbytery, are found four self-supporting congregations and three extensive Mission Fields, all well manned and in good working order.

The most important of the Mission Fields is in the Rainy Lake-district and centering in Fort Francis. Here scattered over a large area are upwards of one hundred families many of whom are Presbyterians. This summer two missionaries are at work in the districts, Mr. F. Lloyd of Knox College and Mr. McDermid. The other fields are Schriber, east of Port Arthur, and Ignace between Port Arthur and Rat Portage. Each of these fields consist of stations along the railway, the latter containing as many as sixteen, and covering upwards of one hundred and fifty miles. Mr. Bryan has charge of Schriber and Mr. McMullen of Ignace.

The self-supporting congregations are found at Rat Portage, Keewatin, Port Arthur and Fort William. The Rat Portage congregation is numerically the strongest of the four, and while not boasting an expensive church property, it is free from debt. If a hearty and well-attended prayer-meeting indicates a thriving cause; the pastor, Mr. Nairn has the good fortune of ministering to a healthy vigorous congregation.

The congregation at Port Arthur is perhaps the oldest Presbyterian congregation between Lake Huron and Winnipeg. It was an organized and settled charge twenty years ago. On May 2nd, 1875 Mr. McKerracher, the first pastor, dispensed the Lord's Supper to twenty-seven enrolled members. From that time until the present through the ministries of Mr. Harold, Mr. Pringle and Mr. Murray the congregation has had an unbroken record of usefulness. This congregation is happy in having a solid comfortable Church and Manse. It has to bear however the cross of a heavy debt the result in part perhaps of too much assurance during the years of inflated prosperity. Under the influence of Mr. Murray's work it is pleasing to know that the burden is gradually becoming lighter. In this respect the congregation has given an example, that might well be emulated by more pretentious organizations. For with a membership of some one hundred and fifteen, its total contributions during last year, amounted to twenty-seven hundred dollars, and the prospects are that this year there will be a very considerable increase.

The congregation at Fort William is a comparatively recent organization. In its present form it is only of five or six years standing. Originally West Port, four miles up the river was the heart of the congregation; this was when expectation looked to West Port as the future harbor and main station of the railway. Now however only occasional services are held at this point, and the organization at Fort William is regarded as the congregation. During its short history it has done good work. A comfortable and valuable church has been erected and the congregational organizations put into good working order.

Under the pastorate of Mr. Bowan, a faithful scion of Knox College, there may be predicted for Presbyterianism in this place a useful, prosperous future.

The charge at Keewatin, consists of two congregations, the one at Keewatin, the other at Norman, a village four miles from Keewatin. The Rev. Mr. Omand has these united congregations under his care.

With such centres of influence held by good congregations and earnest ministers the passing sojourner cannot but feel that the ground is well occupied for the present, and that for the future the increasing population can be readily reached from these well organized centres.

The Sunshine of Religion.

Our Lord when on earth was not a friend only for dark days. He could stand by the grave of Lazarus and weep with the sorrowing sisters, but could as well be present at the wedding at Cana of Galilee, an honored and welcome guest. In our deep realization of the solemn mission of our Lord to this sinful world, we are too apt to forget that He came as an image and expression and embodiment of the God of Love. The morose reformer is not likely to be bidden to feasts where his presence is only a gloomy shadow, and his countenance as a threatening cloud. We may be sure that even in His holy purity this was not the impression made by Him whose "compassions are new every morning." There was sunshine about Him, or the mothers would not have thronged around Him with their little ones, the despised sufferers would not have looked trustfully to Him for help, the outcast sinner would not have turned to Him for pardon. We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment, or their expression of innocent joy, in the midst of social converse. Who wreathed the mouth with smiles that answer to smiles? Who made the dimples to in the baby's face? Who lit the glad loving light in its eyes, as it begins to be aware of the tender care of its mother? Why will we not remember that joy is as much the gift of God as sorrow, and to be as freely accepted in His presence?

CANADIAN PULPIT.

No. 70.

Hearty Service.

Sermon by the Rev. James Buchanan, Richmond, B.C.

TEXT:—"Colossians iii. 23,—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men.”

“Work,” it has been said, “is the law of our being,—the living principle that carries men and nations onward,” and when done “heartily as to the Lord,” is the fountain of perennial happiness, sending forth streams of comfort and joy, to refresh and solace, and to give to the weary toiler, sweet content.



REV. JAMES BUCHANAN.

In our text, the apostle adds lustro to labor, by showing its true dignity, “Heartily as to the Lord.”

It is not mere work for the sake of gain but service, as a part of the great human machine, the cessation or friction of which adds toil to the other parts, causing extra strain to the slides or crank, or axle or piston.

The apostle in this chapter urges upon all, the duties of their

respective relationships.

In social life there is an interchange of help. Thus Paul exhorts in short pithy sayings: “Lie not one to another,” “Forbearing one another,” “Forgiving one another.”

In family life, he urges husbands and wives, children and parents, to perform the respective duties incumbent upon them.

Descending in the social scale, he speaks to servants, counselling obedience, because, being believers, they are “risen with Christ,” and adds, “and whatsoever ye do, do it heartily as to the Lord, and not to men, for ye serve the Lord Christ.” “Heartily” means from the soul, not from mere servile restraint, but from hearty goodwill. “Hearty service” comes from the whole man, his will, his moral affections and sentiments, his inner spiritual nature.

That workmen, and even Christian workmen, need Paul’s exhortation is too true. Work scamped, neglected even, to gain money more easily, time frittered and stolen, are the proofs of the necessity of Paul’s earnest words.

It would, however, be unfair to Paul’s spirit, if we narrowed his words to menial service only, when he said, “Whatsoever ye do.”

Service is the common lot. The master and mistress whose wealth provides service for workers, are the servants who minister of their abundance, for the work performed for them, to the toiler; and the wages earned are to be “heartily” paid, as is the work to be “heartily” done. “Servants” therefore include all, who by the measure of their ability, in money, in moral, or intellectual service, or in the harder and more irksome service of bodily labour minister in their several spheres to the needs and comforts of others.

Human nature is fallen. Selfishness at every avenue asserts itself. Self-interest craves more labor for less cash, and more cash for less labor than an honest bargain permits; seeks to take every advantage that a congested labor market allows; benefits by clamant needs of wives and children. To force demands sloth and self-indulgence play their part; time and material of others are wasted; a Simon Legree lashes the poor worker with whip of scorpions. Indolence quotes the legend, “all the same a hundred years hence,” or says, “it will do again.” Intention contends for hearty service, but laziness, “the bane of body and mind, the nurse of naughtiness, the chief mother of all mischief, one of the seven deadly sins” holds the man in its thrall. Work then becomes an indignity, service a mean thing, and the lazy one, in whatever sphere shirks his share of allotted service for God and man.

Busy men are often too lazy to perform service either for themselves or others, and their selfishness some day wins its reward. Here the apostle cries “Heartily work in whatsoever ye do.” Give up sloth, lay aside laziness, destroy selfishness, “for ye serve the Lord Christ.”

Our text does not cover slavery in any form. It includes voluntary service only. If a square man is somehow squeezed into a round hole by exigency of necessity, by compulsion of hunger, by bureaucratic authority, or by the strivings of personal ambition, said square man is too tightly squeezed to listen to Paul’s words, and must “git out” at whatever cost. “Whatsoever ye do,” must be whatsoever is right. Wrong doing is not considered, for the service is to “as to the Lord.” The devil’s cellarmen work “heartily,”

browsing, barolling and bottling liquid fire, while the bartender “heartily” solls, and the bar-room loafer “heartily” drinks the poison.

The stockbroker “bears or bulls” the market from his very soul, because the “rise or fall” in prices puts money in his purse. The gambler plays Nap or Loo or Whist or Poker “heartily” straining every nerve, until the veins stand like whip-cord upon the brow, and the eyes dilate with the feverish excitement into which he is cast by the turn of an ace or a Jack or a King, showing clearly the hearty intense interest he has in a good “turn up.”

The political party heeler works and votes for party only, heedless of justice and truth, while his only creed is the dirtiest of all — “To the victors belong the spoils.”

But surely these things “heartily done, do not come under the injunction of the apostle. Nay, the injunction is a command to inquire, are the things we do right? are they done, “as do the Lord? By this test “as to the Lord” must every act of our lives be tried. Failure to pass the examination means the act is to be thrown aside. In the Bank of England, in London, there is a nicely balanced machine whose finger tests each golden sovereign as it comes from the mint; each failure is thrown aside to be smelted over and remade, that the coin may be “as to the law.” So the finger on the testing machine of life is “as to the Lord,” and the “Hall Mark” can only be stamped upon those words and thoughts and acts that conform to this standard. It cannot be otherwise.

Christians acknowledge the Lord to be the guide of their daily lives. Nay, further, He is the judge who tests all by His standard, and His pen writes their standing in the Book of Life.

“As to the Lord” includes therefore that His standard has been set up in our hearts, and that the Lord as judge controls “whatsoever ye do.” Our plain duty then is to conform to His will, to obey His behests, and in all things whatsoever work heartily as to the Lord.

“As to the Lord” further implies that the Lord is the overseer, overlooking all we do, and judging as to the motive and character of our work. We “serve the Lord Christ,” yet the service is for men, and to have moral value must be measured, not by result, but rather by motive. How often “seeking honor one of another” is the ruling motive in service; and the praise of men too often dominates life to the exclusion of “as to the Lord,” while His approval counts less than man’s applause. Only one result can follow. Men forget to be real and sincere. Certainty in work is unnecessary when the overseer is blind of an eye; and when praise is the only wages paid, conscientious work becomes almost an impossibility. Hearty work is sure work, for it has conscience in it. It is thoroughly done work, as if the eye of God were fixed upon it, and the worker felt and knew it. It is work that hinders dishonesty between man and man.

It prevents men who hold mortgaged land from selling it to greenhorns, who are lied to by the promise of a deed which the vendor cannot give.

It prevents farmers placing inferior grain in the sack-bottom, while the good grain gulls the eye at the top. It prevents shoddy goods from passing muster as all wool. It purifies the newspaper press from mud-throwing. It banishes boodlers and “meat” seeking vampires to the province of contempt. It covers with infamy Government suckers, and contract scandals; and it blasts with ridicule the notoriety-seeking parasite who swallows up the rights of others and fattens on his own conceit.

Work done “as to the Lord” purifies the heart from selfishness, the body politic from corruption, the nation from ruin.

Yes, “as to the Lord” is a service of righteousness, and “whatsoever ye do” if done “as to the Lord” bears that brand. Men know it, and purchase it with security in every mart of the world. It opens new markets in Africa by the hands of David Livingstone and Henry Stanley. Brave and true men, such as Titus Salt and the Brothers Coats of Paisley, as the Cheeryble brothers of Dickens; noble women like sister Dora of Walsall, and Ann Hasseltine of Bombay, are its true expounders, and service such as theirs is dignified far above the common routine of life because it was “as to the Lord” and not “as to men.”

The keynote of our text is “as to the Lord.” It is the Hallelujah chorus of labor, striking responsive chords in weary worked hearts, raising as the slogan and fiery cross to renewed effort for the service of men to the glory of God.

It would be a serious mistake to close this sermon under the idea that Paul had only in his mind’s eye that service which is alone rendered on behalf of men. Service bears a wider meaning. The believer is the servant or bondslave of Jesus Christ, and for Him the word of Paul has a special meaning. Preaching the Gospel is the special service entrusted to the charge of every Christian. Not preaching in the technical sense by word and confined to the clergy; but rather the higher preaching of living the Gospel, and manifesting its power to save and sanctify the life. Parents should seek to preach to their children, godly elders who never uttered a word in public can preach by their lives. All can bear a share in the common service by preaching according to their several ability, in giving money to extend the Gospel, in sharing in the work of the Church, in short in showing to the world that Christ has redeemed them by His precious blood, and thereby declare to the world the preaching of consecrated life.

We have been so much accustomed to speak and think of THE CHURCH as the great instrument for the world's salvation, that we have personified the Church in our thought and neglected the units,—individuals of which the Church is composed. The Church is not the bishops, elders and deacons, the Church is the whole body of baptized believers, the men and women whom Christ redeemed with His own blood. To them as individuals, as members of an organized body, the command to serve the world for its salvation is given. To each comes the word "Whatsoever ye do" and many have heard the word, and with obedient hearts have answered gladly. Some there are for whom we thank God, who have heard with both ears, and walked with both feet, to work with both hands, to give from both pockets, and strained every faculty to work "heartily as to the Lord."

But we dare not shirk the fact that the Church, as a whole, has not yet obeyed its Lord. Its divisions, its hearty discussions about fine distinctions on theological points; its zeal in planting churches beside those of its rivals; its forms and ceremonies fringed and bound with red tape; its Sunday evening concerts; its sermons whittled to a point, and then the point broken off, polished so fine that men see their beauty in the polish rather than feel their hearts sore for their sins; sermons ground and grinded and chased lest any of the finer susceptibilities should be hurt, or the tympanums of starched hearers receive too rude a shock; its gifts to missions averaging less than fifty cents per annum per member; its conventions and conferences at which "how can we reach the masses" is the topic of discussion by kid-gloved, long-cuffed, cold-hearted clerics, while the elect ladies and nondescript captains of the Salvation Army solve the problem by grappling with it in house to house visitation, in the personal touch which reveals the Master's love, and thus compelling sinners to come in and yield their hearts to Jesus Christ.

Such hearty service as those mentioned should give place to the earnest preaching of a simple Gospel whose main elements should be these, man is a sinner, Jesus Christ is the Saviour. How best can we bring the sinner to the Saviour, and when that, and as it fails, how best to bring Christ to the sinner.

Let the members of the Church get into vital and living union with Christ; let the earnest cry of the Church be more heard for a Pentecostal shower of God's Holy Spirit, and when the Spirit moves within our souls let each resolve to square his life by the watchword "as to the Lord," and by dependence upon Him whose blood has cleansed us from sin and given us the power to say "as to the Lord," let every effort we put forth, every endeavour be filled with a divine enthusiasm, and thus whatsoever we do will be heartily done and the service will hasten on the kingdom of righteousness under whose sway men and women shall be subject "as to the Lord."

The Buying of Books.

BY MRS. M. S. SANISTER.

Among the superfluous luxuries of life many people place the buying of books. New books, bought out and out, fresh from the press, as one buys vegetables fresh from the market and meat at the butcher's, are not thought of, do not enter into the scheme of well educated persons otherwise generous and lavish in expenditure. School text books, and odd volume or two of Scott and Dickens, presentation sets of poems, usually standard or classical, a stray novel belonging to the flotsam and jetsam of the summer boarder or the chance visitor, form the staple of the household library, in houses otherwise well and comfortably appointed.

Yet books indicate the high watermark of refinement and culture and a home is incompletely furnished in which they have no place. Some portion of the income should be set apart for their purchase, and they should form a definite and recognized portion of the family property. Money enough is wasted on needless indulgence of the palate, in most houses, to give their inmates gradually an excellent assortment of books. Relatively to its value as an investment, nothing in the world costs so little and yields so much as a good book. Treasures of art and literature may be had to-day for the price of a new hat or a pair of gloves or a couple of pounds of candy. So much of imperishable vitality glows and burns in a book that it never assumes the attitude of anything merely decorative or merely useful; it comes to one like a friend and stays by one in every vicissitude with the countenance and the support which only the best friend can give.

As, of course, when one lays out his money he wants the best return for it, *paterfamilias* will in buying books try to buy judiciously. A home reference library is indispensable where young people are growing up. One should have the best attainable dictionary, a good atlas, a book of synonyms, a classical lexicon and an encyclopedia. Procured a volume at a time, the outlay will not be very much felt and by degrees the shelves will show, in concrete form, the research and learning of ages. Children asking questions should be referred to compendiums for the answers, since what one looks up for one's self with care and pains sticks fast in the memory as nothing does which was simply gained without effort.

On a shelf in the mother's room should be a few of those sacred books, dear to the heart of the Christian, books of the closet and altar which some of us count among our most precious possessions. Books of this kind—The Imitation, *Imago Christi*, *Daily Strength for Daily Needs*, *Every Day*, *Between the Lights*, and similar volumes—stand in our affections very near our Bibles, and when seasons come for birthday and other gifts, our friends cannot make us happier than by adding to our store of consecrated literature. Such books are exquisite and appropriate gifts at all seasons.

Where the buying of books must be a matter of conscientious thought and calculation, it is wise to determine, at least approximately, how much may justly be appropriated to their purchase, and then let the rule be to add nothing to the home library which will not be of permanent interest, useful and delightful to some member or members of the family for years. Merely fugitive publications may be obtained from adjacent libraries, and it is hardly worth while to buy and keep a book which, after a single reading, will have exhausted its possibility to entertain or instruct.

Regarded from the standpoint of furniture only, books are extremely satisfying to every demand and are worth more than fine carpets, and easy-chair and miscellaneous bric-a-brac. One of the most exquisite drawing rooms in which it has been my privilege to sit as a guest is lined on every side with low bookcases in which, simply shaded here and there by silken curtains, are volumes of poetry, history, essays, biography, fiction, the best authors of many periods in bindings now sumptuous, now plain, but always inviting to hand and eye. Lamps stand here and there. Divans, lounging chairs and convenient tables with cushions and drapery, and the dim richness of colour which we love and find restful and harmonious, pictures and casts, a piano and a mandolin complete the loveliness of this home center, library and parlor in combination, and make it a room to anticipate eagerly and recall with delight.

The very outsides of books are precious to genuine book-lovers, and there comes an exquisite pleasure just from handling them, taking one down for a dip into its pages, looking up a quotation in another. Oh! children should be taught regard for the personality of a book, should be made to understand that it is not to be lightly tossed about, left lying face downward and open, treated with contempt.

The borrower of a book, too, should feel a peculiar delicacy about having had intrusted to his care anything so intimately connected with its owner. I have never understood the ease with which people can borrow and the little responsibility they show in reference to a loaned book. She who lends does well to keep a memorandum of title, date and the name of her friend, that her borrowed volume may in due time be reclaimed should it chance to be forgotten.

The Discipline of Suffering.

Many years ago a traveller through a South American forest lost his way; fever-stricken and parched with thirst, he stumbled blindly along, and at last lay down, hopeless and despairing, to die. A sunbeam struggling through the leafy dome, glanced on a hidden pool; the sparkle caught the eye of the dying man; by a supreme effort he reached the water's edge, and, stooping, drank long and deeply, only to sink back with a groan at the irony of fate, which, instead of the sweet, refreshing draught for which he longed, had mocked his dying lips with one bitter as the water of Marah. Driven by the frenzy of thirst, he drank again and yet again, and at last fell into a sleep from which he awoke to find life and health restored. A cinchona tree had fallen into the pool; and thus was saved not only the life of that one traveller, but through the discovery then made of the virtues of Peruvian bark, health and happiness have been restored to thousands. In this story we see a parable of the discipline of suffering.

One of the stings of affliction is found in the question that rises up so continually—Why is this sorrow laid upon me? Why must I endure this pain? I was so happy; why this cloud of bereavement? This "why" has tried the faith of sufferers in all ages; it added to the burden of Job's trials. With its constant iteration—like the buzzing of some insect round a sick man's head—it vexes many a troubled heart to-day. Why is suffering permitted—why? A full answer cannot be given. "We see through a glass darkly." We are like children gathering shells on the seashore—all our treasured hoard is as nothing in comparison with the riches that lie hidden in the depths before us. "What I do thou knowest not now, but thou shalt know—hereafter." Waiting for that hereafter of full knowledge, let us pick up as we may such fragments—delicate, opal-tinted shells cast up by the storm—as God in His goodness permits.

There are illnesses that can only be cured by acid medicines; it is the bitter tonic that brings the flesh of health to the wan cheek;

so there are diseases of the soul that can be healed only by the discipline of suffering; the heavenly Physician, who "giveth medicine to heal their sickness," makes no mistakes. Affliction is curative; like the knife in the surgeon's hand, it wounds to heal. "It is good for me that I have been afflicted, that I might learn Thy statutes." In the wearisome days and nights of suffering, the Christian calls his own ways to remembrance. Undetected sins and shortcomings, self-deceivings and half-unconscious dalliance with pleasant evils, neglect of known duties, and spiritual somnambulism in dangerous places, natural gifts that masqueraded as heavenly graces, and indolence that folded away its talents—like some deadly secret written with invisible ink they have been inscribed on the pages of the soul, unseen by human eye, but when the acids of affliction touch the page the hideous secret comes into open vision, and the soul sees itself as God sees it. It is the sharp pain, telling of hideous disease, that drives the patient to seek the doctor's care; so the Christian, when suffering reveals to him the plague-spots on his soul, flies to the Good Physician, and soon is able to exclaim, "Bless the Lord, oh my soul, Who heath all thy diseases." The bitterness of affliction is a tonic. It is not in the lap of luxury that soldiers are trained; the racers and wrestlers in the ring at Olympia did not win their laurels without pain; our noblest workers and thinkers are not those who live an easy, pleasant life.

In the battle against evil, in the race of life, Christ's soldiers and wrestlers are trained through suffering, and braced by pain. What sick man ever grows strong on sugared draughts? Ease, luxury, a life that has all the hard corners padded, these are not the things that bring out the best that is in a man. As with the physical and moral parts of our nature, so with the spiritual. When David was at ease in Jerusalem he weakly fell, but in adversity he was strong to resist evil. "Before I was afflicted I went astray, but now have I kept Thy word," is not the confession of the Psalmist alone. How many souls have seen behind the veil of sorrow the shining face of an angel from heaven strengthening them! Is there not more than a suggestion of this idea in the cheery words of St. Paul addressed to the afflicted: "Wherefore lift up the hands that hang down, and the feeble knees?" There is a height of spiritual joy to be attained by the Christian through suffering, to which no ladder but that of pain can reach. "To know the fellowship of His suffering." Of earthly happiness the Saviour tasted little, but there is not a depth nor shoal of sorrow that he has not sounded, and when He calls His own to cross that sea, "He goeth before them." We can only touch on this thought, leaving each to think it out for himself. Too weak to pray, too suffering to think, let the soul cling to the Man of Sorrows, and in that mysterious "fellowship," then only to be realized, will be felt that secret sustaining joy which "B.M." pictures in one of her poems—"Only heaven itself is sweeter than to walk with Him upon the sea of sorrow."

But affliction has a wider range. Suffering has a power, and pain a ministry, far outside the little circle of the sufferer's own personality. The soul that thinks only of its own cure, its own strengthening, its own hidden fellowship, will grow morbid, and lose much of its pain-bought good. Fanny Bickersteth, in the midst of a very furnace-fire of agony, was yet a missionary to all around. Little Ernest von Willick, lying on his bed of sickness, never dreamt that his trustful words—

When the Lord me sorrow sends,
Let me bear it patiently—

would have power to soothe an emperor's heart. A clergyman once declared that he believed more good to have been wrought in his parish by the prayers of those imprisoned in sick rooms, who, in their time of fellowship hand in hand with Christ, had spoken to the Most High, than by all the labors of a well-trained band of workers. Who can sympathize like one who has endured the same loss? Who can comfort like one who has sorrowed with the same sorrow? Who can intercede like one who has borne the same burden? "What I tell you in darkness that speak ye in light." Those whom God has "trusted with pain" have a glorious priesthood—to minister to hearts distressed—to touch with tender hand the spirit's wounds. Let those whose lips have tasted the water of Marah remember that they have a service to offer which none save they can render, a ministry for which God Himself has ordained them. If we consider our Lord's life we see that that which has influenced men most was not His doing, but His suffering. His life was lovely and helpful, but the power of it was in his agony and death. So in the day when the Books are opened it will be found, we doubt not, that many of the greatest victories of the Christian Church have been won by wounded soldiers, many of her grandest enterprises carried through not by the workers' zeal, but by the folded trembling hands of unknown sufferers; and heads that have long meekly bowed beneath a crown of thorns shall at last be diademed with gems.

THOUGHTS BY THE WAY.

THE MARRIAGE TIE.

The Voice of the Church.

"Till death us part"—
So speaks the heart
When each to each repeats the words of doom,
Through blessing and through curse,
For better and for worse,
We will be one till that dread hour shall come.

Life with its myriad grasp
Our yearning souls shall clasp,
By ceaseless love and still expectant wonder,
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till death us join—
O voice yet more Divine
That to the broken heart breathes hopes sublime;
Through lonely hours,
And hattered powers,
We still are one despite of age or time.

Death with his healing hand
Shall once more knit the ban
Which needs but that one link which none may sever,
Till through the only good,
Heard, felt, and understood,
Our life in God shall make us one for ever.

Into many a life comes a period of comparative inaction, when the ordinary interest seem ended or their direction altered. Illness or sorrow may withdraw one for a time from the world hitherto familiar. Sometimes it is the pressure of unaccustomed duties that keeps the hands busy while the thoughts have strange leisure. Sometimes the mother of little children feels as if she were losing the intellectual growth that comes from study and close contact with living outside interests, even when the home seclusion and tender duties are most dear. It is sometimes hard to believe it at the time; but in later years we often see that from such periods, when all we could do was to

"Lie and wait in God's great hand,
A patient bit of fallow land,"

we draw the strength that was to suffice for the coming struggle or the appreciation that could recognize a victory.

The Church and Sociological Science

Prof. Graham Taylor, of Chicago Theological Seminary, has a thoughtful article in *The Advance*, of Chicago, discussing the question as to what the Church may expect from the present sociological movement. Professor Taylor is a recognized authority in sociology, and his views on this important question are therefore worthy of attention. He begins by stating some of the things which the sociological movement stands for when considered in relation to the Church. It stands, he says, for the movement of the common mind to arrive at a clearer knowledge of the complex relation of man to man in modern society; the movement of the common heart to realize the undying truth of social justice and human brotherhood; the movement of the common will to find and apply some adjustments for the disturbed relationships in our modern industrial system. Professor Taylor proceeds from this to consider how the experiences and work of the churches have already been affected in some degree by sociological study. First of all is the awakened consciousness in the Church, itself, a larger realization of the common needs of our common humanity as they are manifested in our common life. In the second place—

"With this deepening social consciousness the Church is gaining a more advantageous point of view. This view of the Word, for example, is investing our one Bible with all the charm and fresh power of a new revelation of its old truths to the present age. Its origin is all the more supernatural and divine because mediately derived from the common social conditions under which its revelations were given to men through men."

As a third point Professor Taylor asks whether there is not something lacking in our application of law and gospel when even in a country like ours which is nominally Christian and where professing members of the Church are numerically in the majority, anti-Christian conditions of society so largely prevail. The family relationship, he argues, needs the re-application of the Biblical conception to rescue it from the divorce legislation, from the social customs which operate against the home life and from the tenement-house conditions in our cities under which it is practically impossible for purity and orderliness to exist. It is through the disclosure of these conditions by sociological study and investigation that the Church "may expect God to convict us of our social sins of omission and commission and to enable us to do better."

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—CALEB'S REWARD.—SEPT. 8.

(Josh. xiv. 5-14.)

GOLDEN TEXT.—"He wholly followed the Lord God of Israel."—JOS. xiv. 14.

CENTRAL TRUTH.—Faithfulness Rewarded.

ANALYSIS:—The CLAIM of Faithfulness, v. 5-8
Faith, v. 9-12.
Fulfilled, v. 13-14.

TIME AND PLACE.—About B.C. 1445, at Gilgal, near Jericho.

INTRODUCTORY.—Joshua continued the war of conquest with unbroken success, except the defeat at Ai, caused by Achan's sin. After Achan's punishment Ai was taken. At the end of seven years the country was so far subjugated that the land was divided among the tribes. The persons to superintend this division had been appointed by Jehovah himself. Num. xxxiv. 16-29. Caleb was one of them. When about to perform this duty, Caleb came to Joshua and claimed the inheritance which had been promised him. Num. xiv. 24-30.

CALEB'S FAITHFULNESS, v. 5-8.—The land had been divided according to God's command, and now, Caleb, who had assisted Joshua in making the division came to his leader with a claim. Apart from all other support it had the strong backing of a faithful life on which to build. Caleb was a descendant of Kenaz, the son of Esau, and was therefore probably a proselyte, as Blaikie says, "his faith was pre-eminently the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites." From that memorable day, some forty-five years before, when he made for himself a name not alone in Israel, but for all time and peoples to come, by speaking from his heart his honest, brave convictions concerning the Land of God's promise, down to the time of our lesson his life had been such that he himself could modestly say, challenging contradiction from all his comrades, "I wholly followed the Lord my God." His faithfulness had not been the result of easy circumstances, rather it had been in spite of ceaseless discouragement from many sources. When the people murmured, Caleb praised; when they would rebel he was found firm in a loyal minority. Together he and Joshua had upheld the hands of Moses, and when Moses was gone with allegiance unswerving he supported Joshua. Surely such a life was its own best reason for a noble reward.

FAITH'S CLAIM, v. 9-12.—But it was not his faithfulness that Caleb based his claim upon. He had a reason stronger even than that. Looking back to that day on which he had rendered his minority report, he recalled to Joshua how Moses had promised him that day on oath a special inheritance in the Land of Promise. And it was not the word of Moses only, but the word of the Lord spoken through the lips of His servant. Thus it was that Caleb could boldly make the claim, "Give me this mountain, whereof the Lord spake in that day." It was a claim that must be met, for the honor of God's word was at stake. Christian friend, have you ever thought that you have as strong claims upon God for specific blessings as Caleb ever had? Has He not in all His promises to you pledged His word, and put Himself as really in your power as he did to Caleb? Come, put in your claim, it cannot be refused.

The climax of Caleb's speech, if such it may be called, is grand in its courage and confidence in God. Eighty-five years of age, yet vigorous and strong, he sees before him cities great and fenced, inhabited by giants, and he says with simple trust, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." Surely this was the claim of faith.

THE CLAIM FULFILLED, v. 13, 14.—It was a joy to Joshua to meet his honored comrade's claim, and in the name of God fulfil it. With hands uplifted he blessed the brave old soldier, and sought in prayer the success of his undertaking. Hebron, the inheritance which Caleb and his descendants thus gained, was situated in the hill country of Judea; it was rich in historical associations, rivalling Damascus in point of age. In the neighborhood was the cave of Machpelah where Abraham and Sarah lay buried. This was the reward then which Caleb received, "Because that he wholly followed the Lord God of Israel."

CHRISTIAN ENDEAVOR.

Caleb.

First Day—A hero's report—Num. xiii. 1-33.

Second Day—A hero's urgings—Num. xiv. 1-9.

Third Day—A hero's danger—Num. xiv. 10-19.

Fourth Day—A hero commended—Num. xiv. 20-25.

Fifth Day—A hero separated—Num. xiv. 26-38.

Sixth Day—A hero rewarded—Josh. xiv. 6-14.

PRAYER MEETING TOPIC, SEPT. 8.—TEACHING'S OF CALEB'S LIFE. Num. xiii. 30-33; xiv. 20-24; JOS. xiv. 14.

Save the Boys and Girls.

PAPER TWO. How?

Gain their Confidence.—To possess the trust of a child is not only a great honor, but a great responsibility. The confidence of a child may be easily gained, but it is also easily shattered. The eyes of the boys and girls are ever wide awake for inconsistencies in parents, in teachers, and in their companions. They are quick to judge the sincerity of an elders conduct, and many a child has had its life embittered by finding some flaw in its ideal man or woman. "Woe to him by whom the cause of stumbling cometh" says the Master, and grown up folks need to feel the call there is upon them to live so that their lives may be an attraction and an encouragement to the little folks around them. Gain then their confidence by giving them yours. Let them into your heart, let them share some of your worries and troubles, let them rejoice with you in your pleasures, and you will find them opening up their little hearts to you, telling you their little sorrows, bringing you their childish joys, and making you their friend. It will be a surprise to some of you when you begin to see how much a child's heart contains, and how real to them are their troubles and their joys. It will be a glad surprise to you when you find what sweet companionship and sympathy the child nature can bestow. But it will be an epoch in your own spiritual experience when you first realize how naturally and simply the child heart goes out in love to the child's Saviour, and the child nature moulds itself into sweet harmony with the Divine will. Christian Endeavorer if you are not working among the boys and girls you are losing one of your grandest privileges and richest blessings.

Take their Level.—Some one has said that many people seem to read the command, "Feed my lambs," as "Feed my giraffes," from the habit they have of putting all the food so high above the children's heads. It is told of a certain minister that in speaking at a children's meeting he used the word "inn," and then by way of explanation remarked, "Children, the inn to which I refer was an ordinary caravansary in the form of a rectangular parallelogram." Such is but an exaggerated example of a very common mistake. There are some people who seem to imagine that it is beneath their dignity to talk to children, or to condescend from their own intellectual heights to the lower level of a child's mind. I should be sorry to think there were any such among my readers, but have you ever considered that the child mind and nature is an essential condition of entrance into the Kingdom? And that the nearer you can bring yourself to it, the nearer you are to the Master's ideal? Take then their level, by a patient effort to understand their difficulties and doubts, their hopes and aspirations. Talk to them from their own level, and lead them gently up. Do not try to force upon them doctrinal truths you hardly understand yourself, but lay hold of the little that they know and from that bring them patiently step by step up to the unknown. You need not drag in foreign material to work upon; you will find if you are wise all that you need in the child itself. Never reject a suggestion, an enquiry, or an answer no matter how irrelevant or incorrect it may appear; take it in all its crudity and work gently back to its origin; you will find something behind it, some false conception, some misunderstanding, that if you had passed it over might have gone uncorrected for years. Do not laugh at the childish mistakes that will be made in answering questions, and in other ways. Such a course will drive the child into itself, and persisted in will smother every desire to learn and to grow that may be present.

(To be Continued.)

MISSION FIELD.

My Friends the Missionaries.

(From the Home of the Bible.)

BY MARIO GARLAND.

My opposite neighbor at table upon the voyage from New York to Southampton in the autumn of 1893 was a young woman about twenty-five years of age, whom I silently decided by the closing of the second day out, to be among the most interesting of my fellow-passengers. In feature she was pleasing, even pretty, but her charm lay in a certain refinement of speech and manner, combined with quick intelligence and sensibility of expression. She was a lady in grain, and in education and conversation, so far above the average of her sex, that when the crucial twenty-four hours of "slight unpleasantness" to both of us were happily over, I made opportunity to cultivate our acquaintanceship.

We were already good friends when on the fourth night of our voyage—which chanced to be Sunday night—we were pacing the moonlighted deck together, and the talk took a personal turn. The initiative step was my statement that I was bound for Palestine, the Promised Land of my life-long dreams, never before visited by me in body and in truth. My companion listened, and when I proposed jestingly that she should join me in Jerusalem, smiled brightly.

"In other circumstances, nothing would give me more pleasure, but I too, am going to a Promised Land. My destination is Rangoon."

"Are you going alone?" "Alone so far as human companionship is concerned. The friends with whom I was to have sailed left America a week ago, I was detained by a short but severe illness."

This was the preface to the story I drew from her. From childhood she had known that she was "appointed" as she phrased it, to the Master's service in foreign lands. With the natural shrinking of youth from privation and toil, she had tried to get away from the conviction in various ways. At twenty-three she was impelled to reveal to her mother the struggle going on between conscience and expediency, and how she could not escape from the persuasion that the Divine will urged her to consecrate herself to the life of a foreign missionary. The mother's reply set the seal upon her purpose.

"Were I fifteen years younger I would go with you. As it is, let me fulfill my part of the mission by giving you up cheerfully."

From that moment, the deep peace that entered the daughter's soul had never known a cloud, a clear-headed, resolute woman, she knew what she had undertaken. In putting her hand to the plough she had grasped it, not hastily, but with staying power in the hold. In our long and earnest talks upon the subject, I appreciated for the first time what constitutes "a call to the mission field." Since then I have thought and spoken of it with reverence, as something with which a stranger to such depths of spiritual conflict and such heights of spiritual enlightenment as hers may not intermeddle.

My last glimpse of her was at the Waterloo Station, London. We had said "good-bye," she caught sight of me, stepped to the open door of my carriage, the electric light showed the ineffable white peace of the smile with which she kissed her hand to me silently, and made a slight but eloquent upward motion. Then the crowd and the London night swallowed her up, and I saw her face no more.

The thought of her had much to do with the resolution that moved me a month later to seek an interview with a party of missionaries, who, I heard, were voyaging with me upon a P. and O. steamship bound to India via Port Said. The information came to me through the lips of one of the ship's officers who was my vis-a-vis at table. "A jolly game of cards had been disturbed the night before by the psalm singing of a pack of missionaries in the second cabin" he growled, "if they had sung something jolly don't you know, the card party would not have minded it so much although there was such a lot of them that they make a beastly racket, but hymn tunes have a way of making a fellow low in his mind, don't you know?"

I had never heard until then of missionaries as second cabin voyagers, and the impression was disagreeable. It is still, although I have learned how common it is for the Board at home (moved presumably by the churches at home) to economize in this way, especially when the voyage is long. My readers may not sympathize with the indignation that flashed up to my forehead at the coupling of the words "missionaries" and "second cabin." It may be that the failure to fall in with my temper arose from ignorance of the conditions of a six weeks voyage second-class, in a P. and O. steamship. The first cabin passage was inconvenient to discomfort to one used to Atlantic floating palaces. The linen was dingy and musty; the food badly cooked and carelessly served; the general debility of the milk and the sustained strength of the

butter were matters of popular complaint, nothing was up to the prime standard of quality except prices. As soon as breakfast was over I took myself to the end of the ship where was located the second-cabin, and passing through the gate, asked a ruddy young Englishman if I might have speech with my friends the missionaries. He was one of them he said pleasantly, and he had the whole band about me in a few minutes, sixteen of them, all from Great Britain, four Wesleyans, four Baptists, four from the Church of England, and four Congregationalists. My exclamation at the equal allotment of each denomination raised a laugh, and we were no longer strangers. In breeding and education the women were the superiors of those who lounged in sea chairs under the double awning amidships, and murmured languidly at the heat and length of the voyage.

The cheerful contentment of the party was to me astonishing. With one accord they overlooked discomforts until they became glaringly obtrusive, then laughed at them. When questioned, all pitched the stories of personal experience in one key. Of their own free will, and after mature deliberation, they had entered upon a course they hoped to continue while life should last, and they rejoiced and were glad in it. Six of the sixteen were veterans in the foreign field; five were the children of missionaries who had been educated in England and were going to carry on the work begun by their parents.

The peace that passed worldly understanding was not the serenity of ignorance. They knew what they were undertaking.

A young man—a first-cabin passenger—who had heard with mingled wonder and cynicism the report of my visits to the "psalm singers" one day asked to accompany me. Being a gentle man he quickly affiliated with the missionaries and made the most of our call. It was evening, and after bidding them "good night" we walked the deck for a while, he glancing at each turn, at the group seated in the moonlight within the cabin doors. By and by he gave without prelude his solution of the mystery of the happiness of such people in such circumstances. "They must love Him" reverently raising his cap "very much."

In six words he had furnished the key to conduct that battles the adepts in secular policy. It is a key that adjusts itself to every combination.

Through the silence succeeding the unexpected remark I seemed to hear in the rush of the south wind that blew softly and the wash of the Mediterranean waves, like the rhythm of a Gregorian chant:—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In Beirut, Syria, I counted my friends the missionaries by the score. Dr. Post, the head of the medical department of the Protestant College, which is, to all intents and purposes, a university, was our fellow passenger from Port Said, via Jaffa, and the first hand clasp I had after we anchored in the Beirut offing, was from Dr. Bliss, the President. For ten days and more I was in hourly association with the noble body of professors and tutors, who, with their families make up one of the most charming social circles it was ever my privilege to enter. During one of the calls with which Dr. Bliss honored me, he said with the air of a man who celebrates a happy anniversary.—"Thirty seven years ago I left my native land for this place and work." "Have you never regretted it?" "Regretted it! In looking back to day, my regret is that I have not in the course of nature, thirty seven years more to devote to the same cause."

"We are sometimes spoken of as the gilt edged mission," he continued, but there are black edges to certain leaves of our history."

This introduced a deeply interesting abstract of the early struggles of the mission band—then a feeble folk—against half-hearted backers at home, and the apathy of the native population. I had from an eye witness the particulars of the massacre of Christians by the Druses in 1862. How every native Christian man and boy in the settlements near Beirut was killed, and the women and girls were brought down from the ruins of their homes to fill the mission house and be fed, nursed, and clothed by the missionaries and their wives. Of an alarm of peril that led to the flight by night under cover of the cactus hedges lining a lane that ran down to the pier, where lay a boat ready to convey the hunted American Christians to an English man-of-war. Babies were snatched from their beds, and borne off by their parents, everything else of value being left for the pillagers. Of Mrs. Bliss's sigh, as she sped along in the midnight at her husband's side, "If we could only escape to the mountains!" and his reply, "God is our refuge and strength, my dear. Look at the mountains, the Lebanon range, that at sunset had been as the Garden of the Lord in terraced luxuriance of vine and olive and fig tree, now

lurid with the glare of burning villages." "Now we have no hardships!" was said to me so often that I inferred time and custom had reconciled them to the role of men without a country. My opinion was reversed by the events of the Thanksgiving day I passed in Beirut. I shall never participate in such another celebration of our national festival. Addresses were made, prayer was offered for the far away native land, and we all sang as clearly as aching throats and swelling hearts would allow, "My Country 'tis of Thee!"

I diverge from the main line of my theme to relate an incident of Dr. Bliss's visit to England in 1864, when the financial condition of the Beirut Mission, and the distress of the parent-land made an appeal to British Christians imperatively necessary.

At a meeting of the friends of the Mission, held in a London drawing-room, Dr. Bliss announced that he had raised \$10,000 toward the sum needed to put the College upon a stable foundation. A jeering voice called out,—"In money or in Yankee greenbacks?" Without the pause of a second the reply rang out, "I shall not use one cent of this amount until every dollar of the ten thousand is worth a dollar in gold! Nor shall I have long to wait."

He kept his word to the letter, and as he had predicted, he had not long to wait.

This is the stuff of which the men are made who have set the Beirut College and Mission upon the hill commanding the harbor, the stretch of the blue Mediterranean on the left, and across an arm of the sea, the glory of Lebanon.

"You wonder at our contentment?" said one of the women missionaries to me; I will show you a stranger thing if you will go with me a day's journey up the country. Let me take you who now read, with us.

Right in the heart of the hills in a miserable Syrian village is a house built of rough stone, laid upon mud, and with thatched roof. It differs from its neighbors mainly in having three rooms where the others have but one. In it live an educated man and woman with two little children. These missionaries are school teachers, hospital nurses, preachers, and physicians, laboring with heart and hand from year to year, sometimes seeing no white visitors for months together; straitened for means, yet never cast down much less in despair. It is in a home like this that one enters into the fulness of the pledge "My peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you."

They were very cheerful and very busy this devoted pair, and thankful that the native women began to keep their homes cleaner to be willing to have their girls taught to cook, sew, and read, and that a few men listened to such simple Bible stories as every child brought up in a Christian home knows by the time he is five years old.

Not long ago I met an American; one of whose friends had in a Syrian tour, spent a night in this hospitable hotel. "She thought them very good people," said the traveller's friend, patronizingly, "and they seemed to have their work at heart. But she was disappointed to find them using really lovely china and solid silver forks." All wedding presents she said, or sent by her mother since; but such show of luxuries hurts the cause of Christ. It isn't like giving up all for Him you know. And this is what the foreign missionaries must do. I pass on, now, to the last glimpse of my friends, the Syrian missionaries.

In ancient Hebron, within a quarter of a mile of the cave of Machpelah where he buried Abraham, Isaac, and Jacob, Sarah, Rebekah and Leah, we visited Mr. and Mrs. Murray, English people, and with the exception of one other family the only English speaking household in the town. Mrs. Murray is blind, her husband is lame, and when divinely directed to this stronghold of Moslem bigotry, they knew not one religious organization to which they could look for the means of carrying on their proposed mission.

They have lived by the day a life of trust that casts into the shade any other I have ever heard of. Mrs. Murray and a Bible reader have collected a school of twenty-five or thirty little girls whom they instruct in all sorts of work, in the rudiments of letters, and in the Bible. At the vintage season, almost the entire population of Hebron live for two months in booths in the vineyards, and the English missionaries go with them, helping the mothers to look after their babies, nursing the sick, and altogether making themselves one with the working people! Mrs. Murray spoke with devout gratitude of the favor they have found in the sight of the Moslems of both sexes though they are the fiercest in their bigotry of any faith to be found in Palestine. "We have never been allowed to want for any good thing," said the blind woman, the light of a great peace upon her face, "God has mercifully never let us doubt that this is our place in His great and wide vineyard." With this persuasion, labor in the foreign field is a blessed cross bearing; for the Master carries the heavier end.

At the American Mission in Cairo, I had the privilege of knowing the laborers who have made strong the foundations of a worthy enterprise. In the Bible class of young men taught by M.

Harvey (now Mrs. Robertson) I met, besides native converts, a dozen or more young fellows in the scarlet uniform of the British soldiery, most of them Scotchmen, to whom the Church Service and Bible class are like home voices, powerful in restraint and in consolation. The English occupation of Northern Egypt has made the care of this element of the motley population an important branch of evangelistic work. Here again, was the same, and by now the old old story of peace that flowed like a river, and happiness in a life which, to the unlearned in such matters appears harsh and painful, and oftentimes barren of desirable results in man's impatient calculation of profit and loss. In this cursory retrospect, I have, with intentional catholicity, dealt with various denominations of those who love our Lord and Saviour, Jesus Christ, in sincerity and truth.

Of my friends the missionaries in Jerusalem, those connected with the Church Missionary Society of London, and the two gentlewomen of our own country, who at their own charges, are doing such work among the lowest class of Jews as the Murrays' are carrying on among the Moslems in Hebron, I cannot even begin to speak. What I know of them personally—their toils, their faith, and patience, their sublime confidence in the promises to him that overcometh would consume in the lettering, more time than my readers have to give, or I the strength to take.

In our age, as in that in which our Lord lived and taught, the children of this world are more cunning than the children of light, but the wisest children of light are the ardent spirits that turn their backs upon the homes they love, and deaf to lures of earthly gain, and honor, devote life and talent to the service of Him who established both home and foreign missions in the general order that has never been repeated, and will never be outlawed, until time shall be no more.

"Go ye into all the world and preach the Gospel to every creature, beginning at Jerusalem."

If this be not disinterestedness of the highest order, then I do not know what disinterestedness means.

If this be not altruism of the stamp that came into being on the first Christmas day, then heroism, and self-sacrifice and the love that vaunteth not itself, doth not behave itself unseemly and never faileth, are but empty names.

P.S.—Since this book was written news has come to me over two seas of the death of one of these devoted women, Miss Robertson. To the first impulse to regret the loss to those to whom she ministered, and to the friends who loved her, succeeds our solemn thankfulness that her unsealed eyes have looked upon Him for whose coming she watched as those who wait for their Lord.

"Does not your heart fail you sometimes, in this daily round of duty to the miserable and unbelieving?" I asked at our last interview. "Sometimes when I am very tired, I am home sick, but not for Kentucky or America, then I pray, maybe impatiently—'Lord! how long?' and 'Come quickly Lord Jesus!' Usually I am willing to abide His own good time."

She knows now, having entered into the joy of her Lord, why she, and the world have been kept waiting.

I may not tread the paths He trod
In famed Judea's land,
But I can walk as near to God
As those who touched His hand;
I may not climb the vine-clad hills,
Nor stand on Olive's height,
But when His truth my vision fills,
I see a grander sight!

Tho' to my gaze may be denied
The light of Orient skies,
No distance can from Him divide,
If love anoint mine eyes.
With Christ the thorniest shrub that grows
Burns with celestial flame,
And duty blooms like Sharon's rose,
For Christ dwells there "the same."

It ought to be remembered, that personal activity promotes growth in grace. It was a wise philosophy which gave the work of the world's evangelization to Christians. It would have been an easy thing for God to convert the human race at a stroke, by some irresistible suddenness of the Spirit's influence. But He graciously chose to give it to us. He formed a plan which would allow play for all our varied characteristic endowments. And in putting these rapidly and repetitiously into service is found the simple secret of their increase. Love grows by loving. Hope enlivens itself by hoping. Zeal gets on fire by keeping up the heat. Intelligence is augmented always more by teaching others than by studying for one's self alone. Extra talents are given to the man who rightly uses five or ten. Life augments all its forces by merely living in natural energy. You sometimes see in a chemist's laboratory a horse-shoe magnet suspended against the wall, loaded heavily with weights attached to the armature. You ask the reason, and he replies carelessly, as if this were quite a commonplace thing, "The magnet was losing power through disease, and I am restoring it with work."

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.]

In Canada

Rev. L. H. Jordan filled his old pulpit at St. Andrew's, Halifax, last Sabbath.

Mr. NIXON, student of Knox College, who has been officiating at Aylmer, Quebec, left on Monday morning for his home to resume his studies.

By order of the Guelph Presbytery, Rev. Dr. Torrance preached morning and evening in Knox church, Guelph, and declared the pulpit vacant.

A MEETING was held Monday night to moderate in a call to the Rev. T. D. McCullough, of Toronto. Rev. Mr. Currie, of Wallaceburg, presided.

The united congregations of St. Helen and East Ashfield have extended a call to Mr. Sidney M. Whaley, B.A., a recent graduate of Knox College, Toronto.

At the congregational meeting of the Presbyterian church, Napanee, August 22nd, it was unanimously agreed to call Rev. Wallace Pock, M.A., LL.D., of Queen's College.

We regret to learn that Rev. P. K. Macrae, of Earlton, lost his son by diphtheria. He was two years and six months old. He was an exceptionally bright and promising child.

Rev. H. D. Hunter, D.D., of Calumet, formerly of London, occupied Rev. Dr. Cochran's pulpit in Zion Presbyterian church, Brantford, Sabbath morning and evening.

St. STEPHEN'S church, St. John, N.B., has just been newly painted and presents a very attractive appearance. Rev. Dr. Macrae preached a sermon appropriate to the occasion, on Sabbath, August 18th.

WORN has been received at Halifax, N.S., of the death of Rev. W. J. McKenzie, Presbyterian missionary, who went out to Corea a few years ago. No particulars, but it is understood fever was the cause of death.

Rev. D. O. McArthur, of Melrose, is spending his summer vacation with friends at Bath, his former field of work. During his absence the Londale congregation are thoroughly renovating their church, painting and otherwise improving it both inside and out.

At a special meeting of the Paris Presbytery held in Brantford last week at which Mr. J. Telfer, of Deseronto, was present, the call from Deseronto extended to Rev. W. S. McTavish, B.D., of St. George, was dealt with. After considerable discussion the call was acceded to, and Mr. McTavish will leave St. George on September 8th next.

WEDNESDAY, 21st, the members and friends of the Richmond Hill congregation met at the church and spent a social time together. During the evening the teachers of the Sabbath school and the bible-class, presented Mr. A. E. Maclean, their late superintendent, with a handsomely bound set of Thackeray's Works, as well as with a copy of "Beside the Bonny Brier Bush." Rev. Jas. A. Grant made the presentation in a clever speech, and Mr. Maclean thanked his friends in appropriate words.

Rev. K. McKay writes to the Presbyterian Witness from Houlton, Maine, concerning the accident to Rev. Mr. Corbett, of South Richmond, N.B. One of Mr. Corbett's boys loaded a gun which he feared was so heavily charged that it might "kick" and injure the boy. He took the gun and discharged it to save the boy from injury. The gun burst and so badly lacerated his face that the sight of one eye is completely gone. However, under the treatment of Dr. Howard, Mr. Corbett is doing well and no more serious consequences are anticipated.

The annual meeting of the Halifax Presbyterian Society was held in Brooklyn church, Hants Co., August 15th. The business meeting began in the morning at 10.30. The various reports were adopted. Two new auxiliaries were reported, those of Bridgetown and Salmon River, making in all thirty-three auxiliaries with a total membership of 775. The treasurer's receipts amounted to \$1,400. A public meeting was held in the afternoon when very interesting addresses were given and the papers read regarding

missionary work. The Newport ladies received and entertained the delegates present most kindly.

An interesting and much appreciated service was conducted in St. Andrew's church, London, on August 11th, by Rev. J. L. Murray, of Kincardine, moderator of the Synod of Hamilton and London. The service was for the benefit of the many Presbyterians in the city who still love the Gaelic language. It is many years since a Gaelic service was conducted in London, and in spite of heavy rain a good congregation assembled to enjoy the Gospel preached to them in the language of their childhood. Mr. Murray occupied the pulpit of St. Andrew's for two Sabbaths, and his services while in London were much appreciated.

For twenty-two years the Presbyterian congregation of Souris, Bay Fortune and Annandale have had a most zealous, popular and untiring pastor in the person of Rev. J. G. Cameron. He recently tendered his resignation of that pastorate, greatly to the disappointment of the congregation, who strongly urged him to remain. This, however, he decided not to do. He has since accepted an unanimous call to the Murray Harbor congregation. Previous to his leaving Souris, he was presented by that congregation with a handsome gold watch. It was ordered by Hon. John McLean, M.P., when in Montreal on his way home from Ottawa. On the inner case is the inscription "Presented to Rev. J. G. Cameron by the Souris Presbyterian congregation as a token of esteem." On the outer case is the monogram handsomely inscribed: "J. G. C." An address was presented by A. Currie, Esq., on behalf of the congregation, to which the Rev. J. G. Cameron feelingly replied.

At the meeting of teachers and officers of the Sabbath school, held at Indian Head, Assa, on Tuesday, the 13th inst., the Library Committee reported that they had purchased 200 new books. The books are neatly bound, with the numbers printed on the front cover in good bold figures, and in place of cards to put in the books large stout envelopes are provided for putting the books into. On the front of the envelope the rules of the library are printed, a list of about fifty books for the member to choose from, and also a place for the member's name. Much credit is due the committee for the time and care spent in making the selection. After some discussion papers for the junior members of the Sabbath school, a motion was passed to allow the Library Committee to procure same. The Misses Crawford and Miss McKee were appointed a committee for the purpose of procuring a banner. The question of the annual picnic was then brought up, and it was agreed to hold the same at Red Fox coulee on the 20th inst. Messrs Orchard, Campkin, Burgo and Waley being appointed committee of management.

SUNDAY and Monday were red letter days with the Presbyterians of Dresden, Ontario. Last winter, it will be remembered, was very severe, and consequently the ice on the river was unusually thick. The good people of the Presbyterian church here, thought it an opportune time to move the frame building in which the congregation had worshipped for the past twenty-two years, across the river to a more central lot that the congregation purchased some time ago at a cost of \$500.00. This was done in February, and as soon as spring appeared the work of remodelling and rebuilding was commenced. The old building has been enlarged by the addition of an alcove, choir gallery and a new entrance built in front, beautiful stained glass windows have been placed in both ends which give the church an attractive appearance. The whole building is veneered with red brick and will be heated with a furnace. The Rev. J. C. Tolmie, pastor of St. Andrew's church, Windsor, conducted the opening services in the morning and evening, and the Rev. Mr. McTavish, of the Methodist church, in the afternoon. The Methodist choir conducted the musical part of the afternoon service. On Monday evening a public meeting was held in the church of a congratulatory character in which the resident ministers of the town took part along with Mr. Tolmie and the Rev. D. Currie, of Wallaceburg, moderator of session. Special music was furnished by the choir and orchestra. The building committee consisted of Messrs. James McVean, T. E. Land, Wm.

McVean, Chas. Tassie, Alex. Cuthbert, Dr. Wiley, James McConnell and L. B. Anderson.

The pastor of Knox church, Winnipeg, Rev. Dr. DuVal, who is away on holidays, will be absent from his pulpit for three Sabbaths. The pulpit of Knox church last Sabbath was occupied by Rev. Fraser Campbell in the morning, and by the Rev. Dr. Bryce in the evening. Next Sabbath Rev. Dr. Cochran, of Brantford, one of the most eloquent divines in the Presbyterian Church, will preach both morning and evening, and on the following Sabbath, Rev. Principal Grant, of Queen's College, may take a service. Dr. Cochran has left Brantford to visit the mission stations near Sault Ste. Marie and in Manitoba. He is convener of the Home Mission Committee, and has been a frequent visitor to the North-west during the last twenty-three years. The revenue for Home Missions last year from the Canadian Presbyterian Church was \$150,000. Rev. Principal Grant is very desirous this year of spending a few weeks in visiting the province to study the needs of the country for mission workers, and to be present at the closing exercises of Manitoba College, one week from Thursday. Each year Queen's College sends out a little band of home missionaries, and the number is ever on the increase.

Twenty years ago Lord Dufferin, then Governor-General of Canada, laid the corner stone of Washago Presbyterian church, and on Sabbath, Aug. 11th, the old building was re-opened after three weeks having been spent in its renovation and interior decoration. Rev. Geo. Grant, B.A., and Mr. H. Cooke drove out from Orillia and conducted the morning service, Rev. Mr. Grant reading Solomon's dedicatory prayer as the lesson, and taking for his text Psalm cxxv. 2, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth and forever." The church was filled to the doors with a thoughtful congregation who evinced a deep interest in Mr. Grant's eloquent discourse, and many expressed the wish that he might visit them again at no distant date. In the afternoon Mr. H. Cooke took a lively interest in the work of the Sabbath school, and gave both children and teachers some sound, practical, common-sense talk. The evening service was conducted by Mr. W. S. Frost, of Orillia, assisted by the missionary in charge, Mr. W. D. McPhail, and Mr. T. G. King. Mr. Frost took his text from Acts ix. 6, "Lord what wilt Thou have me to do?" and in an earnest address sought to impress on the minds and hearts of his hearers some sterling Gospel truths.

Presbytery of Prince Edward Island.

The Presbytery of Prince Edward Island met Tuesday, Aug. 6th, in St. James' Hall, and was duly constituted by the moderator, Mr. A. Sterling, with whom were present Messrs. John Sutherland, W. P. Archibald, John Gillis, Adam Gunn, A. S. Steward, W. A. Mason, Ewen Gillis, Malcolm Campbell, D. B. McLeod, Roderick McLean, J. W. McKenzie, T. F. Fullerton, D. Sutherland, J. M. McLeod, Malcolm McKenzie, W. T. D. Moss, J. F. McCurdy, L. R. McKay, J. G. McIvor, ministers; and Messrs. Angus McPhos, T. C. James and Alfred Beers, elders. Minutes of meetings held on 5th, 21st, and 23rd days of May; 4th, and 26th days of June and 16th and 18th days of July were approved. Elders' commissions were received from sessions in behalf of the following whose names were added to the roll: Hon. James Nicholson, Messrs. Duncan McLean, James Simpson, Wm. Hunter, D. C. Morrison, Angus McPhos, John McLeod, Roderick McLeod, Roderick McDonald, Kimball Coffin, T. C. James, Wm. Walker, Henry McLeod, Alfred Beers. The Rev. Professor Gordon, D.D., and J. G. Cameron were invited to sit as corresponding members. Mr. A. McLean Sinclair was elected moderator, and Rev. T. F. Fullerton, was re-elected clerk for the ensuing term. Messrs. Mason, Archibald and James were appointed a committee to examine session records. Arrears due for supply were referred for collection to the moderators of the charges indicated. The petition from a section of the Valleyfield congregation, anent the erection of a new meeting house was considered, and the commissioners present, Messrs. Angus McLeod and Wm. McPherson, not having been appointed as directed by the Presbytery,

heard ex-gratia. On motion it was unanimously resolved not to grant the prayer of the petition. Mr. Ewen Gillies reported that on the 30th of July he had moderated in a call at Murray Harbor North, which had come out unanimously in favor of Mr. J. G. Cameron. The call was sustained as a regular Gospel call, and placed in Mr. Cameron's hands, who intimated his acceptance. The induction was appointed to take place in the church at Murray Harbor on Wednesday, 21st, at 9 p. m., and the following arrangements were made in connection therewith. The moderator of Presbytery to preside and induct, Mr. D. B. McLeod to preach, Mr. John Sutherland to address the minister, and Mr. E. Gillies to address the people. The serving of the edict was left in the hands of Mr. Cameron. Mr. John Gillies was appointed interim moderator of the session of Souris, Bay Fortune and Grand River. Professor Gordon then addressed the Presbytery, setting forth the needs and claims of the Presbyterian College, Halifax. On motion of Mr. Archibald, seconded by Mr. Mason, the following resolution was unanimously passed:—"The members of Presbytery express their great pleasure at the presence of Rev. Prof. Gordon with us to day, have listened with much interest to his presentation of the works and needs of our college; have been much gratified to hear of the growth and present prosperity of institution, would urge upon our congregations the duty of supporting with increasing liberality the school of the prophets and would pledge ourselves to use our influence as far as possible to have the young men in our midst who have the ministry in view take their theological training at our own institution." Messrs. Sutherland, Archibald, James Mason, Fullerton and Cameron were appointed a committee to act with Prof. Gordon in making arrangements for the visitation of the congregations in the Presbytery. On recommendation of the committee the session records of Dandas were ordered to be attested after certain formalities were complied with. Mr. T. C. James (convener) presented the report on the Presbytery fund which on motion was received and the diligence of the convener commended. Mr. T. C. James (convener) presented the report of the Home Mission Committee which was received and adopted. The congregation of Souris, Bay Fortune and Grand River was granted the privilege of arranging its own supply during half the time of the vacancy. Mr. Barker was appointed to preach at Brookfield, Hunter River and New Glasgow on the 11th and Mr. Gunn on the 25th inst. A call from the congregation of New Mills, Chorlo and Jaquet River in the Presbytery of Miramichi to J. M. McLeod, New London North, was next dealt with and Mr. T. C. James was appointed to cite the session and the congregation to appear for their interests at a meeting to be held at Bedeque North, on Tuesday, 20th inst., at 11 a. m. A hearty and unanimous call from Bedeque in favor of Rev. J. S. McArthur was sustained and accepted, and the ordination and induction were ordered to take place on Tuesday, 20th inst., at 11 a. m., for which the following arrangements were made:—Mr. Dill to read the edict on the 11th and Mr. McCurdy on the 18th; Mr. Malcolm McKenzie to preach; Mr. J. M. Fisher to address the minister; and Mr. Dill to address the people. Mr. T. C. James presented the following petition:—"Whereas, we believe that the interests of church work within the bounds of the Synod of the Maritime provinces would be better served by a more equitable representation of the Presbyteries upon the various committees of the Church. And whereas, we believe that a deeper interest would be awakened among the ministers and elders of the Church if the different Presbyteries selected their representatives on these committees. The Synod is respectfully petitioned to overture the General Assembly:—That the Synod of the Maritime Provinces be authorized to nominate the several committees of the eastern section and the board of management of the Presbyterian College, Halifax. On motion the petition was received and approved, and the clerk instructed to transmit it to the clerk of the Synod. Messrs. James and Archibald were appointed to support the petition before the Synod. Mr. J. McGregor McKay was nominated as moderator of the forthcoming Synod. A conference on Sabbath Observance was then held, after which the Presbytery adjourned

to meet in the church at Bedeque North, on Tuesday, the 20th inst., at 11 a. m.—T. P. FULLERTON, Clerk of Presbytery.

Correspondence.

The Young People's Societies and Missions.

Editor PRESBYTERIAN REVIEW:

SIR, - In the correspondence now going on in regard to the contributions of the Young Peoples' Societies for Missions, there seems to be some misunderstanding as to the plan of co-operation proposed. Perhaps a few statements from one who had something to do with the drafting of the circular referred to, and who does not speak from the standpoint of either Home or Foreign Mission work, but of both, may be of service to those who are interested in the cultivation of the missionary spirit among the young people of our Church.

Early in May a number of Christian Endeavor Society workers, desirous of advancing the cause of missions among the young people of our Church, met in Toronto to consider the best means of eliciting their sympathy and help on behalf of our own missionary schemes. These friends of the young people were convinced that a large proportion of their givings was secured by extra-denominational enterprises. After careful deliberation, a plan was agreed upon which, it was believed, would not only call forth the liberality of the young people, but would secure their loyalty to our own missionary schemes.

The plan proposed was briefly this:—Special fields, to be indicated by the Home and Foreign Mission Committees, should be assigned to the young people, toward the support of which their contributions should be directed. This plan, it was thought, if adopted by the young people, would be productive of good results, for the following reasons:

1. That it would help to cultivate the spirit of union amongst the societies.
2. It would secure that all funds would be applied to such work as is known and approved, and thus be in line with the motto, "For Christ and the Church."
3. It would be possible to get correspondence from the field chosen, which would be printed and distributed to all societies entering into the arrangement, thus bringing the missionaries and the young people into direct contact, to the encouragement and profit of both.
4. It would concentrate study upon the field chosen for that year, and thus, by changing the field from time to time, cultivate an intimate acquaintance with each of the fields occupied by our Church.
5. It would lead to more united prayer, and help to develop an interest in our churches such as would result in many more being sent to witness for Christ.

It was decided to issue a circular advocating the adoption of the plan by the societies, and indicating the fields for united prayer, study, and effort for the ensuing year. Mr. Mackay, on behalf of his committee, suggested as a foreign field the Mission in Hunan. As secretary of the meeting, I was instructed to ask Dr. Cochrane to suggest a field on behalf of the Home Mission Committee. Dr. Cochrane's reply was as follows.

"There is no difficulty in supplying the Christian Endeavor Societies with Home Mission fields to receive their contributions, but really it seems to me, that in accordance with the General Assembly's instructions some years ago, all our Young Peoples' Societies should give to the Home Mission funds of the Church. If you remember, some years ago, a conference was held between the Women's Foreign Mission Society and the Home Mission Committee with a view to their giving to the Home Mission Fund a share of the \$40,000 which they annually give to Foreign Missions. On their refusal to do so the Assembly then instructed the Home Mission Committee to form Young Peoples' Societies, whose contributions should in some small measure help the fund, as we received them nothing but the congregational contributions. Of course we cannot compel societies to give for Home Missions, if they prefer to give for Foreign Missions, but surely in view of the fact that Foreign Missions receive as much from the Church as Home Missions, with some \$45,000 additional from the women, we should as ministers direct

our young people at least to favor the Home Mission Fund. If not, then the position is this. Foreign Missions receive contributions from all the churches, the annual contribution from the women, and contributions from the Christian Endeavor Societies; while on the other hand the Home Mission Fund receives only from the congregations of the Church, with a few Women's Societies and Young Peoples' Societies. This year, but for a special effort, we would have been deeply in debt, and unless the Church is seized with the importance of Home Mission work, which indeed is the source of prosperity to all the other claims of the Church, the work must be seriously curtailed.

"I do not think that many of our ministers remember the fact that the Assembly so decided, and instructed years ago, and drew up a constitution for the Young Peoples' Societies, or else they would do more for us at this time. However, if there must be a division, then the Muskoka or Algoma Missions, or British Columbia, would be fields to recommend to the Societies you refer to. I cannot see, however, how a circular can be printed to be forwarded to Christian Endeavor Societies, or Young Peoples' Societies, in view of the instructions of the Assembly."

1st. It will be seen from this letter that nothing was said about a division of the funds of the young people. It is the answer to a request as to whether the Home Mission Committee would agree to assign the young people a field. The question was never raised in our meeting. Surely the disposal of the funds is a matter for the Societies themselves to decide, and not the Missionary Committees.

2nd. In his communication to the press Dr. Cochrane speaks of his letter to me as private. I did not so regard it. As I wrote as the secretary of a meeting of Young Peoples' Society Workers, with a special request to him as convener of the Home Mission Committee, I naturally considered his answer official.

3rd. As Dr. Cochrane did not refuse to grant the request, but specified certain fields which might be recommended to the Societies, his reply was understood to be a somewhat reluctant acceptance of the proposed scheme. That it was not more heartily endorsed by him was attributed to that characteristic zeal for Home Missions, which has done so much for the spread of Presbyterianism in our country, and for which we all admire and love him.

It was the intention, at first, to issue the circular to Christian Endeavor Societies only. But some workers in connection with other Young Peoples' organizations, expressed a desire to co-operate in the scheme and so the circular was addressed to "Christian Endeavor and other Young Peoples' Societies." The circular does not ask that any society of young people, organized for the support of Home work, shall also contribute for Foreign work. All that is asked is that they shall be loyal to our own mission schemes, and that they shall contribute to the support of the work in one or other, or both of the fields specially assigned to receive their contributions.

There seems to be a fear that the proposed plan will neutralize the action of the General Assembly in 1890, and also diminish the contributions of the young people for the Home work. It is difficult to see how the proposed scheme could possibly lead to such results. The societies are left in exactly the same position. Will the young people be disloyal to the Church, or will their contributions for Home Missions be diminished, if they are asked to support the schemes of our own Church instead of those of outside organizations, and are requested to contribute for the support of a specific field in order that they may have the benefit of direct contact with that field? Instead of a decrease in the missionary givings of the young people, there should be a decided advance by the hearty adoption of this scheme.

Let it be noticed further, that it is not the purpose of this scheme to confine the givings of the young people to Missions. The other schemes may also look to them for help. As the circular states, "It is simply an effort to utilize to the best possible advantage whatever share of their contributions may be devoted to mission work."

Faithfully yours,
Caledonia, Aug. 16th. J. S. CONNOR.



The Tea-Table and Its Adjuncts.

ANTIQUÉ SPOONS.



IN the history of domestic implements it may not, perhaps, be generally known that the simple and homely spoon boasts a position of considerable antiquity, and has, at one period, at least, of artistic excellence, been the subject of considerable ornamental skill on the part of its producer. We are accustomed to think of our more remote ancestors as supplying themselves with food in the most natural, not to say barbarous, fashions. Even the elegant Ovid, in his "Art of Loving," written two years before the Christian era, gives the injunction—

"Carpe cibos digitis."

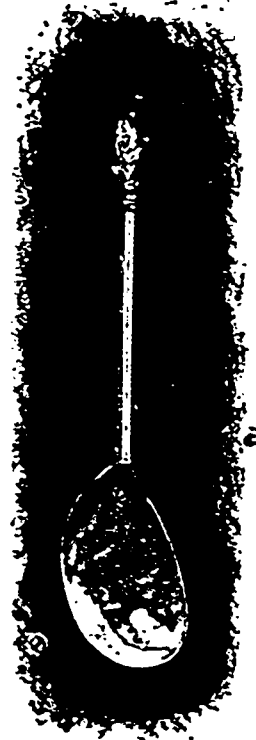
We must, however, leave to the learned antiquary the task of finding the exact date at which the invention of such instruments took place, and the name of the country in which their use was first introduced. Certain it is that two kinds of spoons were known to the Romans. One, figured in our initial, they called a "cochlear," because they used the point of the handle to draw snails and mussels out of their shells, the bowl serving for eggs, jellies, and other aliments of little consistency. Copies of three ancient silver spoons are given in the Museo Borbonico of about the size of a dessert-spoon, one of which is a cochlear with round bowl and point, the other two being of oval

shape, and with round handles. Another Roman spoon, with a bowl of oval shape, may be seen in the interesting collection of antiquities at Mayence, carved in bone or ivory, and actually possessing the familiar "rat-tail" hereafter to be mentioned.

My object in the present paper is to give some idea of the development, artistic and other, of the spoon in more modern times; and my task, I may note, is rendered easy by the presence of the hall-mark to be found on English specimens in silver, which is, when legible, an infallible guide as to the year of their manufacture. In fact, as a general rule, every English piece of plate of the last four hundred years is both signed and dated, being stamped with the initial or initials of the maker, as well as a letter of the alphabet indicating the year of its origin.

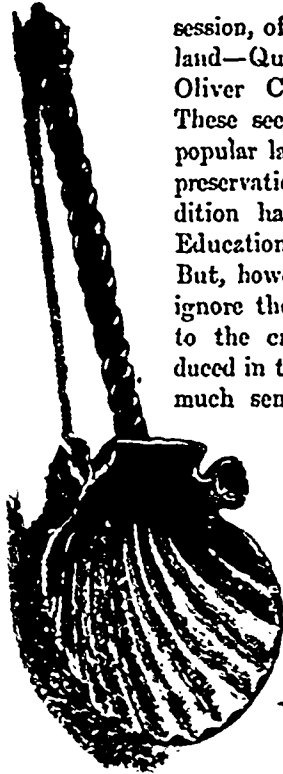
In the Middle Ages there are proofs of the existence of spoons as far back as the thirteenth century, but these were, no doubt, for the most part, of wood, or of pewter. The fork, however, was not in general use till after the time of Elizabeth.

It must be a matter of common experience among those who are acquainted with the study of antiquities in the provinces, that objects of art whose origin has pretensions to a more or less remote date are almost invariably referred to the time, if not to the per-



ANTIQUE SPOON (1)





BRONZE SPOON (2).

session, of one of four rulers of England—Queen Elizabeth, Charles I., Oliver Cromwell, or Queen Anne. These seem to constitute the great popular landmarks of history, for the preservation of whose memory tradition has as yet done more than Education Acts and School Boards. But, however unfair it may seem to ignore the claims of other monarchs to the credit of works of art produced in their time, there is, no doubt, much sense and convenience in the above division, and it is one which happens to approach exactness in the changes which have occurred in the form of spoons. For plate, like other luxuries, such as jewellery and dress, has been the sport of fashion, and subject to all the caprices of that fickle goddess. The division must, however, be understood in this sense: that the forms

which prevailed in the time of Elizabeth existed also in the reigns of her predecessors for a hundred years, as well as for a generation or more afterwards. The second division, which begins rather with the Restoration than the Commonwealth, is of much shorter duration, ending with the death of Queen Anne, in 1714; and then we come to another distinct period of some fifty years, extending to the third quarter of the last century. It now remains to consider the distinctive shapes that belong to each of these divisions of time.

We are told by Mr. Cripps, in his valuable work on "Antique Silver," that "the most ancient piece of English hall-marked plate in existence is a simple spoon," bearing the date of 1445-6, in the reign of Henry VI. This year falls within the great epoch of the Renaissance in Italy, whence taste and culture spread so rapidly to other countries of Western Europe. The specimen in question is even historical, and is known to collectors as the "Pulsey Spoon," having been given to Sir Ralph Pulsey by King Henry VI.; together with his boots and gloves, after the rout at Hexham. This spoon is now preserved at Hornby Castle, Lancashire, by a descendant of Sir Ralph Pulsey. Its pedigree is declared to be undoubted; and in proof of its authenticity it bears the royal badge of a single rose engraved on the top of the handle, which resembles a common seal with six sides. The form of spoons from

this time down to the Restoration varies only in the designs affixed to the points of the handles, but differs in every respect from the modern type. Thus, the bowl is pear-shaped; the stem is firm and solid as a pillar; and the handle is either a plain round knob or ball, or any carved device into which the skill of the maker could convert it. We find, for instance, the figure of an apostle, the head and shoulders of a maiden, a lion *sejant*, an owl, a pomegranate, an acorn, a diamond, a scallop-shell, or, most commonly of all, a seal. The character is therefore highly ornamental and pleasing to the eye, without any loss of utility, and is quite in harmony with the decorative and artistic fashions of this very interesting period.

Fig. 2 is a solid bronze spoon about fourteen inches in length, too massive to be comfortably raised to the mouth, but very serviceable for heavier work. It probably belongs to the fifteenth or sixteenth century. One may easily conceive that a barbarian of the lowest state of intelligence, being in want of such assistance as a spoon supplies, might avail himself of a shell to serve his purpose; and it would need no great amount of ingenuity to apply to this



SCALLOP-TOP AND MAIDEN SPOONS (3 and 4).

something in the form of a handle. The specimen here figured, then, embodies this idea, the bowl being fashioned like a scallop, and attached to a strong spiral handle which ends in a solid knob somewhat in the form of a crown. Fig. 1 is taken from a genuine apostle spoon of the time of Elizabeth, bearing the date 1557, the personage of St. Peter being identified by the attribute of the key. It should be remarked that there is always one peculiarity about the London-made spoons of the first or Elizabethan period. This is, that the interior of the bowl is stamped with the leopard's head, a hall-mark which runs through the whole series of English plate, but which in the later times was invariably placed on the back of the handle. This so-called leopard's head, however, is really the face of the grand old English lion: the name of leopard having crept in from the use of the heraldic French "leopard" in ancient documents, and meaning no more than a lion figured and seen full-face. The likeness to our national emblem is, however, so striking that a cursory inspection will prevent any zoological confusion. It should be added that even in the days of the Commonwealth the head is adorned with a crown, which only disappeared from the hall-mark in the year 1823. Fig. 4 is a very graceful spoon, adorned at the end with the bust of a maiden. This bears the date of the ninth year of James I.

The remaining specimen (Fig. 3) is generally known as the seal-top spoon, a name which explains

itself. A large number of these are now exhibited at the South Kensington Museum, and they are the least rare of the various forms belonging to the period, having been made down to the end of the Commonwealth. This particular spoon, however, was not made in London, but at Exeter, and is stamped with the principal mark of that town. Instead of the lion, or "leopard's," head inside the bowl, we find the letter X, still surmounted by a crown; while in the place of the usual marks at the back of the stem the name of the maker "RANCLIFF" appears in full—a silversmith who is known to have worked in that important city of the West in the latter years of Charles I. The full names of other makers are also known to have been stamped in this way, and a spoon with a lion *sejant* in the possession of the writer bears that of "WADE." But such marks are exceptional and rare, signature by initials being the rule. Another kind of handle, which was made, perhaps, more frequently in the time of Cromwell than before it (though known also in the early years of Elizabeth), consists of a plain stem cut off obliquely at the end, as if with one stroke of a knife, in an iconoclastic fashion, the ornament at the end thus completely disappearing, without any alteration to the bowl. The change which occurred at the Restoration affects every part of the spoon; but any notice of this, or of other and subsequent transformations, would lead us far beyond our present limits, and must form the matter of a new paper.

T. W. GREENE.



KISSING THE ROD.

O HEART of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain,
We can better meet again
If it blow

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone;
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley



AUGUST-31 Days.

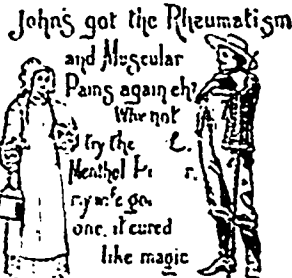
Day	Text	Page
1	Rejoice with joy in the Lord and be glad in His salvation. Ps. 124	1
2	For the name of the Lord our strength. Ps. 124	2
3	Let us not forget the mercy of the Lord our God. Ps. 124	3
4	Rejoice in the Lord, ye just men. Ps. 124	4
5	Let us not forget the mercy of the Lord our God. Ps. 124	5
6	Rejoice in the Lord, ye just men. Ps. 124	6
7	Let us not forget the mercy of the Lord our God. Ps. 124	7
8	Rejoice in the Lord, ye just men. Ps. 124	8
9	Let us not forget the mercy of the Lord our God. Ps. 124	9
10	Rejoice in the Lord, ye just men. Ps. 124	10
11	Let us not forget the mercy of the Lord our God. Ps. 124	11
12	Rejoice in the Lord, ye just men. Ps. 124	12
13	Let us not forget the mercy of the Lord our God. Ps. 124	13
14	Rejoice in the Lord, ye just men. Ps. 124	14
15	Let us not forget the mercy of the Lord our God. Ps. 124	15
16	Rejoice in the Lord, ye just men. Ps. 124	16
17	Let us not forget the mercy of the Lord our God. Ps. 124	17
18	Rejoice in the Lord, ye just men. Ps. 124	18
19	Let us not forget the mercy of the Lord our God. Ps. 124	19
20	Rejoice in the Lord, ye just men. Ps. 124	20
21	Let us not forget the mercy of the Lord our God. Ps. 124	21
22	Rejoice in the Lord, ye just men. Ps. 124	22
23	Let us not forget the mercy of the Lord our God. Ps. 124	23
24	Rejoice in the Lord, ye just men. Ps. 124	24
25	Let us not forget the mercy of the Lord our God. Ps. 124	25
26	Rejoice in the Lord, ye just men. Ps. 124	26
27	Let us not forget the mercy of the Lord our God. Ps. 124	27
28	Rejoice in the Lord, ye just men. Ps. 124	28
29	Let us not forget the mercy of the Lord our God. Ps. 124	29
30	Rejoice in the Lord, ye just men. Ps. 124	30
31	Let us not forget the mercy of the Lord our God. Ps. 124	31

My Soul and I.

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We are never alone—my soul and I—
How sweet our communion when none are
nigh;
We have known each other for many years,
Shared oft in our joys, our sorrows, and fears,
My soul doth aspire to the realms above
And taught me the sweet secret power of
Love,
Till I grow in its likeness day by day,
As I listen to all my soul doth say:—
There are pleasures beyond this mundane
sphere
That are better than all earth holds most
dear;
Set not your affections on things of life—
Health, wealth, ambition—vain children of
strife;
Ah! Soul is immortal—knows not decay,
But life—like a vapour—fades swift away!

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