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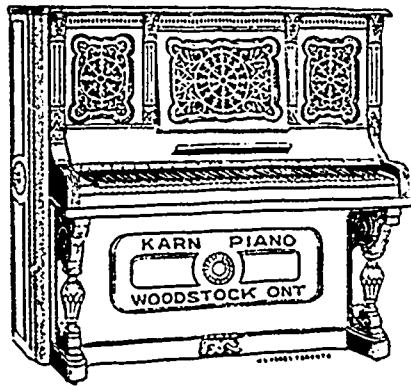
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Use warm rain-water for bathing. Eat in moderation, avoiding indigestible food and strong tea and coffee. Get as much out-door exercise as possible when weather permits.

Baked Bananas.—Peel the banana and lay it in half the skin, rejecting the other half. Over each banana sprinkle a tablespoonful of sugar, and bake in a quick oven about twenty minutes.

The value of butter milk is steadily growing in appreciation. A medical writer claims its use will sometimes cure the craving for alcohol, and that it has seemed to effect a cure in cases of Bright's disease.

Do not wear the same stockings on two successive days, but keep two pairs going alternately, hanging each to dry and air when not in use. Every night bathe the feet in tepid water and rub hard with a coarse towel.

The next time you get a speck of dust or metal in your eye just shut it and keep it shut for over a minute. Nature will then come to your relief, and there will be enough tear-like moisture to get rid of the obstruction, which will be found in one of the corners when the eye is finally opened.

Rice Cakes.—Dissolve a cup of cold boiled rice in a little milk, pour this into a pint of flour, add two well-beaten eggs, a teaspoonful of salt, a tablespoonful of melted butter or nice drippings, and enough milk to make a thin batter. Beat all well together and bake in muffin rings on a hot griddle.

Instead of throwing away tin cans when emptied of their contents, save them. Melt off the tops and bottoms, paste stout cloth over the bottoms, fill the cans with well prepared soil, and plant in each one, two or three seeds, and set them in a sunny window. Transplant all the surplus growth and set the can, without disturbing the central plant, into the garden bed, first cutting open the cloth-bottom. The growth of the plant is not checked by transplanting, and is protected from cut worms.

Cornstarch Blanc Mange.—Into a quart of boiling milk stir four tablespoonfuls of cornstarch wet in a little cold water, add a salt-spoonful of salt, and set it into a kettle of boiling water, and boil five minutes, then add the yolks of three eggs well beaten, with a cup of sugar; boil two minutes longer, stirring constantly, and remove from the fire; then stir in the whites of the eggs beaten to a foam; add vanilla or other flavoring to taste. Wet the mold with cold water, pour the mixture into it, and set in a cool place. Serve with sweetened cream.

Before closing the city house for the warm season, a thorough ventilation should take place, so thorough that good air may penetrate to the darkest recesses. Corners should be left as clean as centres, plumbing as carefully scrubbed as though occupancy were to continue, and every room left with ventilation of outside air through the whole season. The kitchen and cellar should be especially cleaned and renovated, and let it be said right here that to clean a cellar is not merely to sweep the floor clean and pack rubbish away under the stairs. It means to unearth every nook and corner, lift every box and board, wash out and off old dust-covered bottles and various utensils if they are to be kept (better still to throw away everything not expected to be needed in a reasonable length of time), and the whole place to be whitewashed with good lime. This sends a sweet, clean air through the house, and is a better beginning than doing up the parlor curtains or having the furniture shrouded in linen. The back yards should be freed of old plants and rubbish. Don't throw old pieces of carpet and oil cloth out in the court that not you, but your less fortunate neighbors, have got to look at all summer. This cleaning and clearing are better done at the closing than at the opening of the housekeeping year, if only one scouring is permitted. It is a selfish policy which reasons that as there must be an autumn cleaning, the spring renovation may be slighted, since it will have to be done again. There is a menace to health in a house closed up and left with all the winter's effluvia and dust-generating microbes by the heat of the summer's sun.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JULY 18th, 1894

No. 29.

Notes of the Week.

In the United States House of Representatives the Tariff Bill has been formally received from the Senate. The House voted to non-concur in the Senate amendments and agreed to the conference asked by the Senate.

The Southern General Assembly at Nashville recommended the theological seminaries to adopt the six months' session and the four years' course, instead of three sessions of eight months each as at present. This is the custom of the Scotch seminaries

At Chicago on July 3, the jury in Judge Payne's court, after two hours' deliberation, returned a verdict finding Patrick Eugene Prendergast not insane or a lunatic, and, therefore, responsible for the murder of Carter Harrison. If no other legal technicality intervenes the assassin was to be hanged on July 13 next.

The tenement house census just completed in New York shows that 1,332,737 persons, in a total estimated population of nearly 2,000,000, live in 39,138 tenement houses, an average of over thirty-four persons to each house. There are 2,346 rear tenements in which 56,130 persons live. Of the total tenement house population 180,359 are under five years old.

The Coats Memorial Baptist Church in Paisley, Scotland, recently dedicated, cost a million and three quarters of dollars. It was erected by the widow and family of the late Thomas Coats, Esq., the noted thread manufacturer. It was six years in building. It is the most costly Nonconformist church building in Great Britain, and probably the most costly Baptist church in the world.

One of the American daily papers presents a vivid picture of a Chicago merchant craving the permission of Mr. Debs, of the Railway Union, to ice his meats on the cars, and being refused by this man permission to ship them; and also of the Governor of California asking consent of one of the deputies of this Mr. Debs to travel from San Francisco to the capital at Sacramento. Under whose government is the country?

Advices from Rome, Italy, state that the police investigation has established the fact of the existence of a conspiracy, of which Cetto was the centre, the object being to take the lives of the heads of the various European countries. The Anarchist Lega, in accordance with this plot, was delegated to kill Premier Crispi and Cesario was chosen to kill M. Carnot. Lega came to Rome from Cetto, where he made an attempt to shoot Signor Crispi.

The *Catholic Standard* finds some comfort in the change of rulers which has suddenly come in France. It repudiates the "dastardly" deed by which it was accomplished, but hails M. Casimir-Perier, the new President, in contrast with him who was slain, as a man "sincerely Catholic in belief and policy, as he is in practice." It finds also an item of interest in the fact that one of the family in a past generation "was Madame Duchesne (Perier), the Founder of the Order of Ladies of the Sacred Heart in the United States."

The New College, the Divinity Hall of the Free Church of Scotland, seems to be a very attractive institution to the class of young men which they call in Edinburgh "foreign students." Of these, there were in the College during the last term forty-nine, of whom fifteen were from Ireland and eleven from America. Says the *Philadelphia Presbyterian*, we would much rather that our students who wish to take a post-graduate course, would go to Edinburgh than to Leipsic or Berlin. They would fit more readily into our American pulpits.

The Louisville Theological Seminary, that with which Rev. F. R. Beattie, D.D., now supplying St. James Square pulpit, is connected, has secured the services of Rev. R. L. Dabney, D.D., as a special lecturer on Christian Ethics, and on Philosophy in its relation to Theology during the coming session, 1894-95. The course of lectures will be given during the months of November and December. The great ability of Dr. Dabney as a teacher, and the ripeness of his experience, gives assurance that these lectures will be of special value. They will be in addition to the stated instructions of the present able faculty.

It is stated on ample authority "that new editions of the Revised Version of the Bible, including the Old and New Testaments, are frequently being printed at the University Presses of Oxford and Cambridge," and many thousands are sold every year. The sale of the Revised Version, although large, does not approach to that of the Authorized Version, and has never affected it. Both are steadily increasing. There is very little demand for either version of the New Testament—apart from the Old." There seems to be no indication that the New Version will speedily supplant the Old, and they will probably be used together for many years.

Dr. Roberts, the Stated Clerk of the General Assembly, has amended and enlarged somewhat the statistics which he gave to the General Assembly during its session at Saratoga, N. Y. The total additions to the churches during the year 1893-4, were then reported as reaching 71,479, an apparent increase of 12,317 over the previous year. The perfected report, completed since the adjournment of the General Assembly, gives the total additions on confession of faith in Christ at 74,701 more than 15,000 more than the year previous. Never since she had place in the land, has the Presbyterian Church gathered such a great company of new converts.

The United States Tariff Bill passed the Senate on the 3rd instant by a vote of thirty-nine to thirty-four, the only Democrat voting against it being Mr. Hill, of New York. The measure has been a long time before the Senate, the Wilson bill having been reported from the House and referred to the Finance Committee on February 2, and on March 20 reported to the Senate with amendments. How far the measure as finally passed by that body resembles the Wilson bill can be determined only by a comparison of their provisions, but during the months in which it was in the hands of the Finance Committee and the Committee of the Whole it has been so industriously amended as to have lost much of its original character.

Advices from Hawaii state that the Constitutional Convention on June 26 adopted the following resolutions:—Resolved, That the Constitutional Convention arranged to close its labors on or before Tuesday, July 3, and that a public proclamation of the constitution of the Republic of Hawaii be made on the 4th day of July, at such a place and hour as may be approved; and be it further resolved, that the Hon. Sanford Ballard Dole then and there take oath as president of the Republic of Hawaii, and announce the names of his Cabinet; and be it further resolved, that a committee of five members of this convention be appointed to make all necessary arrangements. The convention on June 28 completed the second reading of the constitution and adjourned to the 30th, appointing a third reading on that day.

Korea is in serious trouble. It has rebels within and contending foes without. China and Japan each in its own interest are apparently bent on the subjugation of the Korean peninsula. Both have sent large military forces ostensibly to subdue the rebels, but evidently to secure such a foothold as will enable them to dominate the country. There would certainly be collision between the soldiers of these oriental powers. But now a third arbiter with

a prestige so overwhelming that its wishes must be respected, intervenes. Russia has intimated to both China and Japan that they had better withdraw their troops and settle their contentions as best they can. The British Government, it is also said, has been giving advice to both China and Japan on the Korean difficulty. It has counselled peace and promised that every effort will be made to bring about a friendly understanding between the contending powers. The Chinese are not anxious for outside interference and would prefer a settlement according to their own liking.

The Archbishop of Paris has recently called the attention of Catholics to "that very excellent institution" which we name the Sunday-school. He urges its formation throughout the Gallic church and hopes to see it accomplish as much for France as he is glad to say it has done for England and America. The Sunday school depends for its success upon the very truth which the Roman Church denies, the universal priesthood of believers. Its teachers are not only familiar with the whole Bible, but accustomed to exercise their right of judgment, and so are able to apply its truths without hesitation or authority from precedent. What sort of a Sunday-school will be possible in a church whose members are forbidden to believe, much less to teach, except under the authority of some priestly exposition? If it be a layman's duty not to think for himself how can he possibly teach others.

Chicago is just now in evil case. Terrorized by mobs which could only be dispersed by the application of cold steel, the rifle and the slaughter of some of the ring-leaders, the torch of the incendiary lends a terror which is not new to its other miseries. Railway property to a vast amount has just fallen a prey to the flames. Not long ago a part of the World's Fair buildings by the same means were swept away, and now again the same dire fate has befallen some more of the buildings that formed the beautiful and imposing court of honor which will live pleasantly in the recollection of all who beheld it. What remains is only a ghastly desolation. The buildings that quickly fell a prey to the flames were the Terminal Station, Administration, Mines and Mining, Electricity, Manufactures and Liberal Arts, Agricultural and Machinery Hall. The Transportation Building is also badly injured though not destroyed.

Mrs. Joseph Cook has prepared an effective and valuable leaflet on temperance work in mission fields. She presents the extent and results of the rum-trade with native races, the efforts of the W. C. T. U. in missionary fields and the temperance work of the missionaries themselves. The millions of Africa and Asia and Oceanica have survived through their previous freedom from distilled liquors. But the Hindu youth are taking to them, and one of the strongest objections of high-caste women to Christianity is that it permits drink. The greatest guilt occurs from the African rum-trade. The negroes have so linked Christianity in their thought with this devil-mission that, if Bishop Taylor may be believed, there is a rum-factory in Liberia which the natives call "The Good Jesus Factory." The W. C. T. U. has sent eight missionaries around the world to form local unions in the missions for the promotion of total abstinence. The American success of its school books on temperance has caused "Health for Little Folks" to be translated into Finnish, "The Child's Health-Primer" into Chinese and Hawaiian, and "Hygiene for Young People" into Japanese, Norwegian and Swedish. Ramabai has introduced scientific temperance teaching into her school. In Bulgaria, China, Siam, Natal and Turkey these text-books are winning their way into governmental or missionary schools. American missionaries are, almost without exception, total abstainers, and have done all in their power to counteract intemperance, some denominations going so far as to require a pledge of total abstinence from native converts as a condition of church-membership.

Our Contributors.

LESSEN THE LEAK.

BY KNONONIAN.

Whether the Presbyterian plan of settling pastors over congregations is the only scriptural one or not, is a question that need not be discussed. The fact that Presbyterian people would have no other, makes discussion of that question a waste of time. Some of those who would kick most violently if the right to vote for the minister were in any way interfered with, might be sorely puzzled if asked to give the scriptural argument in favour of popular election; but let that pass. Every sensible man knows that the voters of the Adam family cling to their votes even more tenaciously than they do to their money. A citizen who never voted at a political, municipal or school trustee election will threaten to overthrow the common-wealth if his name is taken off the voters' list. A Presbyterian that never attended a congregational meeting in his life, that has to be hunted up with a horse and buggy in order to get him to sign a call, will threaten to overturn the church if you question his right to vote. Voting for ministers is here to stay. Sensible people deal with men and systems as they find them.

Apart altogether from what the New Testament may say on the question, we think the right to call one's spiritual adviser may be successfully defended on common-sense grounds. If a man is to teach me twice every Lord's day, if he is to enter my home and stand in more confidential relations to my family than any other man stands, except perhaps the family doctor; if he is to pray with my dying and bury my dead, surely I should have something to say in the selection of that man. The argument from justice and common sense seems unanswerable. And yet the fact remains that our Episcopalian and Methodist friends get along fairly well, although the people have very little to say in the selection of their spiritual advisers.

But supposing we assume for the purposes of this paper that the right way and the only right way to select a pastor is by popular vote of the people, does it follow that congregations should take a year or two in doing the thing when it might be done much better in half or one-third of the time.

There may be far too much time spent in doing a right thing in a right way. It is a good thing for a man to take his dinner, but it may be a very injurious thing for him to dine all afternoon. It is a good thing to sleep, but the man who sleeps all day will soon ruin his business. It is a good thing to preach, but no wise preacher will go on for three hours on a hot July day. It is a good thing to visit your intended, but no young man should draw too heavily upon his prospective father-in-law for light, or stay until his future mother-in-law walks about in the front yard and says she is looking for the morning paper. It may be a good thing for people to call their own pastor, but why in the name of common sense keep on hearing candidates after every sensible man in the congregation says he has heard at last half a dozen who would have suited quite well.

The evils that grow out of protracted vacancies are many and some of them are of a very serious type. We are not by any means certain that the worst of the evils is the loss of numbers. Division of the people into rings and cliques with self-appointed leaders may do much more lasting injury to a congregation than the loss of a few families. The spirit engendered by sitting in judgment instead of humbly and reverently worshipping God is so injurious as to lead many thoughtful people to doubt seriously whether the God who commands us to worship Him in spirit and in truth ever did sanction any such system as the hearing of candidates. The vanity fed by sitting in judgment on a new preacher every Sabbath is certain to interfere with the work of the pastor after he is settled. The scars made by a year's conflict are almost sure to meet him many times when making his pastoral visits. Only those who have watched from a spiritual point of view the inner working of the system have any idea of the amount of evil done by a protracted vacancy.

The harm done to the ministry by candidating is perhaps still more serious, but that branch of the question is large enough for a separate paper—yes, for half a dozen papers.

Since Mr. Macdonnell made the startling statement in the Assembly that the church loses eighty years of pastoral work every twelve months by vacancies we have heard several people ask, How does the church stand such a drain. Here is the way the church has stood it in one place. A level-headed man connected with a congregation now vacant said the other day, "The last time we were vacant the Methodists enlarged their church. I suppose they will put another addition to it this time." That is how we stand it in too many places. And yet there are people who think that congregations should be kept without pastors until every crank, every specialist, every hobby-horse man, every long-haired man and short-haired woman are satisfied with hearing candidates. Nero fiddles while Rome burns.

A PLAN FOR SETTLING VACANT CHARGES.

MR. EDITOR,—I am not surprised that Dr. McMullen objects to that part of my plan that provides for cutting off congregations. I suppose this would challenge criticism. But this is really the least part of the plan, and indeed came as an after-thought, and was put in to make the plan something like complete. For if a church, with the facilities provided in my plan, cannot settle in six months, something decisive needs to be done. I provided that such a church may—not must—be cut off. It would be a question for Presbytery, and the fact that Presbytery had to discuss such a question would be one sure method of bringing such a church to time. That was the idea which I had in view.

But Dr. McMullen would cut off probationers instead. Yes, and with his own limitation, I agree with him. He says, "after reasonable probation." That is just the point. Do the methods that prevail now give a reasonable probation? What are the facts? A church falls vacant. If a desirable one, it is besieged with applicants, probably a hundred or more. The first effect, is that the church officials lose their heads; if they are not very modest men they get ideas of the importance of themselves and their church they never had before. Then they are bewildered with the immense number of applications. It would be marvellous indeed if they made a wise choice of candidates under such conditions. Perhaps they do the best they can; so by hap-hazard, or influence, or favour, or good judgment, they start the procession, and the work of candidating begins. Each man selected supplies for a single Sunday. Except a man makes a very marked impression, he simply passes in the procession, evokes more or less flippant criticism, passes out of sight, or is wiped out by the man that follows him next Sunday. So the dreary procession moves on. If in course of time some man makes a very good impression, or if he has some strong personal influence, a congregational meeting is held, with a view to a call. But in our constitutional way this involves delay; so before the meeting is held another candidate perhaps has been on the scene whom some of the people like better. The result is, that the favorite is not elected; or if he is elected, it is with abated enthusiasm and unanimity. This is no mere theory; I know of two cases just now where this occurred. If there is no election the weary work of candidating proceeds, but with probably diminished good feeling and unity in the congregation. How do such methods afford any "reasonable probation" whatever? Is a church likely to make a wise choice under such conditions? Is not the whole scheme humiliating to the candidate, and demoralizing to the people? And a more serious question than any of these is,—Can we expect the divine favour on such foolish methods? I do hope we can, for God's goodness is happily not limited by our folly; but surely we might expect more of the divine favour and blessing if we pursued a wiser course.

What is that wiser course? Well, I suppose nothing can be done officially until next

meeting of Assembly. In the meantime, however, congregations are free to adopt such new methods as may seem to be best. One thing I would respectfully suggest, namely, to hear each candidate at the very least two consecutive Sabbaths. Then if a congregational meeting could be arranged to be held at once, each candidate could be finally disposed of in turn. If each one could be heard four Sabbaths, I think that would be all the better. I feel assured that many a happy and lasting union might be effected if minister and people had only a chance to know each other, which they have not with one Sunday's acquaintance. Along with this, if the Moderator and Session would make a wise selection of a very small number of candidates, say three—and give each of these a full and fair trial, disposing finally of each one in turn, I believe the vacancy would be filled as a rule much sooner and more satisfactorily than by the methods that usually prevail. I spoke lately with the leading men of a church that has had a chronic difficulty in settling, and they all believe that such a scheme as I proposed would have saved them much time and trouble.

Most of your readers know something of Dr. Joseph Parker, of London. He is known as a great egotist; but he is a great man for all that. I asked a member of his church one day if he knew that Parker disgusted every stranger at first by his egotism. He said he knew it well. How, then, did Parker ever become famous, and how does he hold his congregation? Thereby hangs a tale, and an instructive one in this connection. The world as yet had heard nothing of Parker when a certain church in Manchester fell vacant. It had great difficulties and delay in selecting a pastor. A wealthy friend of the congregation made a proposal that a certain man whom he could procure be heard for four Sabbaths. He would not name the man, so the people refused to entertain the proposal. After a while, however, they consented. The friend in due time brought his candidate. It was Parker. The friend knew Parker's ability, but he knew also that if he got him on for one Sunday only, the people would never have him again. And, sure enough, they were disgusted with Parker's first performance, and disgusted with themselves for making so foolish an agreement. But they had to hear Parker again, and he was not so very offensive the second time. On the third Sunday he was endurable, at times a little captivating; and on the fourth Sunday no man in England was equal to Parker. Whence the change? The people simply had a chance to find out something of what was in the man, despite his egotism; and others have been finding out Parker till this day, and don't know him yet. Hence my plea for hearing a few candidates often, instead of a great number only once. If a man has really anything in him you are not certain to find it out the first time you see him. Give him time, and give yourself time. I plead for a little more fairness and good sense all round. Yours truly,

JOSEPH HAMILTON.

Knox College, Toronto, 5th July, 1894.

THE CHURCH AND MANSE BUILDING FUND.

BY REV. JAMES ROBERTSON, D. D.

RESOLUTION OF ASSEMBLY.

The General Assembly unanimously and cordially adopted the annual report of the Church and Manse Building Fund for Manitoba and the North-West; recorded its satisfaction with the work done during the past year, thanked all who contributed of their means for this branch of Home Missions; and commended the Fund anew to the generosity of members and adherents of the church.

WORK DONE BY THE BOARD.

The report shows that last year the Board helped to erect 13 new manses and 26 churches, worth over \$57,000, and that during the 12 years of its existence it helped to erect 271 buildings worth over \$400,000. It is estimated that the rent saved by the building of the manses would pay interest at 9 per

cent. on all the capital ever possessed by the Board, and yet only about one-fifth of the help giving during these 12 years was to build manses.

REVENUE FOR '93-4.

The contributions to the Fund ranged between \$1.00 and \$5,000, the latter figure being the largest single contribution ever received by the Board. But for the princely generosity of Mr. J. T. Morton, of London, England, in loaning the Board \$12,000, without interest, its operations would have been much curtailed. One-fifth of this loan has to be repaid each year till the money is returned.

It is to be borne in mind that this Fund receives no place among the schemes of the church, and is dependent solely upon special contributions. The work has commended itself to the judgment of the wealthier members of the church, and by them, chiefly, it has been created and maintained. To them the Board must still appeal, for the capital at present possessed by the Board is inadequate for the prosecution of the work.

INSUFFICIENT CAPITAL.

The Assembly fixed the capital for Manitoba and the North-West alone at \$100,000; the Board has less than \$70,000 for all the country between Lake Superior and the Pacific.

THE FUND DESERVES SUPPORT.

Valid reasons can be shown why the Fund should be liberally supported. (1) The people of the West are without much means; are beginning life in a new country where, at first, it will be all outgo and no income; building material is expensive; and hence without help from without they cannot build churches or manses. (2) A church is as necessary for a missionary as a store for a merchant, or a shop for a mechanic; it adds 25 per cent. at least to his efficiency. The gratifying growth of the church in the West is in no small measure due to this Fund. (3) Missionaries with families must be provided with shelter when the winter is long and the cold sometimes intense. If shrewd business men save money by building warm stables for their horses, the church will gain in the health and efficiency of her missionaries by providing them with adequate shelter. (4) Promising settlements of foreigners are appealing to the church for ordinances. If we assist them when strangers and without means, we shall secure their adhesion and help in after years for all our work. Are not such people included in Christ's "strangers," and for helping them may we not expect His blessing? (5) As patriots we are interested in building up the cause of God in our own land. We shall be united and prosperous as a people in proportion as we fear God and keep His commandments. This Fund will help us as a church to take possession of the West for God. (6) The people the Fund is designed to help are deserving. Notwithstanding the partial failure of crops last year, they gave for all church work \$15.82 per communicant, or nearly 37 per cent. more than the average for the whole church. These people are intelligent, self-reliant, liberal and progressive and deserve help and encouragement. (7) In 1881 the church held service at 116 points and had only 3 manses and 18 churches in the West. There are now 163 missions and 28 augmented congregations with 693 stations. This means that at well-nigh 500 stations in the mission field there is no church. Manse are conspicuous by their absence. (8) Where churches have been built the progress of the mission towards self-support has been much more rapid. In 1882 we had only two self-sustaining congregations in the West and now over 50.

HOW THE FUND CAN BE HELPED.

The Fund can be aided by congregational contributions, by contributions by C. E. societies or individual donations. Where \$500 or more is given it can be kept separate and secure the erection of a new church at least every five years. Were a wealthy congregation to give \$2,500 they would have the satisfaction of knowing that they had secured the erection of a new church every year for all time to come. And could

a little of the money left from time to time by will be given to a better cause than this? The Board is thankful for assistance in the past and confidently expects the aid of God's people, and of all who wish Christianity to dominate the thought and guide the life of the new West. Contributions can be sent to the Rev. P. M. Morrison, Halifax; Rev. Dr. Warden, Montreal; Rev. Dr. Reid, Toronto; Chief Justice Taylor, Winnipeg; Colin F. Campbell, Esq., Q.C., Winnipeg, or the Rev. Dr. Robertson, Winnipeg.

Winnipeg, Man., July 4th, 1894.

A HAND BOOK ON CONGREGATIONALISM.

BY REV. S. N. JACKSON, M.D., KINGSTON, ONT.

Though not authoritative in the ecclesiastical sense, "This book has been prepared at the request of the Congregational Union of Ontario and Quebec," and may be considered as not only a manual for the use of the congregational churches, but also as a general declaration of the position taken by those churches as to doctrine and polity.

Let us say at once Dr. Jackson has culled and bound together with a loving hand Scriptural testimony, historical records, rules of procedure, counsels of perfection, bearing upon congregational polity and work, and thereby has perfected a manual of instruction which the churches interested will be wise in following. The spirit of a Christian and a gentleman appears on every page. Concise but not curt, full but not fulsome, two hundred pages contain history, argument, declaration, example, advice, which if studied and followed will do much towards regaining for congregationalism in Canada the deserved respect in which it was once held, and which largely it has lost.

The work has some literary blemishes, e.g.: "Any company of Christians — may associate." Individuals may associate or companies, but a company is an association. "The second class of officers were (*sic*) appointed," etc. A careful revision of the next edition may remove such, or at least the more glaring.

Fully reciprocating the sympathetic courtesy of the esteemed author, we must now be permitted to express our difference *toto caelo* from his main position, which we take to be expressed in an extract made from William Bradshaw's book, and printed as an extended motto in special type for emphatic endorsement. Modernising the spelling the first sentence reads thus: "They (*i.e.*, English Puritans) hold and maintain that every company, congregation or assembly of men, ordinarily joining together in the true worship of God, is a true visible church of Christ; and that the same title is improperly attributed to any other convocations, synods, societies, combinations or assemblies whatsoever." To the first proposition we may in the main yield assent, but to the latter, neither "apostolic succession" nor Baptist close communion exceed it in exclusiveness. All other assemblies than that which is the "local church" are given over to uncovenanted mercies or to the fierce wolves of schism! Fortunately our friend's heart is far broader than his ecclesiasticism, and the position stated in Dean Stanley's words that "wherever in any time or country two or three are gathered together by a common love and faith, there will be a church of Christ," or *ubi spiritus ibi ecclesia*, is thoroughly fatal to such an exclusive claim. The real weakness of our friend's position is when he contends for the "complete independence of each local congregation of believers," and if that *complete* independence is the *raison d'être* of congregationalism, then there is its weakness; for as no man can live to himself, so no community can exhort to itself; anarchy is not order, nor isolation unity, nor does it avail to add, "under the authority of Christ, the Head over the church," for unless there is some agreement as to what that authority is, so long shall we see confusion worse confounded. There can be no fellowship in complete independence, and its assertion as a fundamental assumes suspicion instead of confidence. "Submit yourselves,

all of you, one to another," is imperative upon all who would have fellowship one with the other; and though our author claims that the disciples of our Lord "went everywhere organizing congregational churches," he has yet to produce Scripture testimony to the "complete independence" of every local gathering; on the contrary, the system or systems which strive for making manifest that we are all members the one of the other, however imperfect the striving may be, are assuredly more in line with the apostolic spirit than that spirit of "stand off," which the constant assertion of independence inevitably fosters.

PRESBYTER.

THE STATE OF RELIGION IN THE SYNOD OF BRITISH COLUMBIA.

[The following admirable recommendations of the Committee on the State of Religion in the above Synod, presented by Rev. J. C. Herdman, convener, are worthy of the attention of the whole church, and may well be turned to account in the future.—ED.]

1. As to paucity of material for a report. It is recommended that the attention of the Presbytery of Victoria be called officially to the fact, that no report on the State of Religion has been sent up from that court to the Synod. Also that the Synod transmit to the Presbytery of Kamloops an expression of regret that such a small percentage of its congregations made reports on the State of Religion. Also that it be chronicled in the minutes of Synod (in the event of their being printed as in former years) that all charges within the bounds of the four Presbyteries of Synod are both enjoined and expected to make up returns in the future upon this most important department of the church's work.

2. As to the whole subject of the State of Religion, it is recommended: 1. That wherever practicable, and to a much larger extent than is apparently the case at the present time, pastors and missionaries arrange to meet at times with the elders and other church workers in the fields of labour for conference and prayer. 2. That more information both through the pulpit and, if possible, through the press, be given to our congregations respecting the condition and progress of the different departments of mission and evangelistic work, in which the church is engaged. 3. That pastors and elders be asked to interest themselves personally in the various societies of their congregations, especially in those which are concerned in the work of the young. 4. That faithfulness in private dealing with the individual conscience and a directness of inculcation of gospel duties, in pulpit discourse, be recommended to all who labour in word and doctrine. 5. That attention be paid by ministers and catechists, as well as our own Christian people, so far as they can be reached for this purpose, to other nationalities to be found in some of our towns and settlements, not enjoying the ordinances of religion in their own language nor connected with any church in the community, such as Icelanders, Swedes, Germans, Russians and so forth, not excepting Chinese. 6. That our people be admonished from the pulpit and in pastoral visitation in reference to their duties in their own homes as to family worship, the training of the children in the truths of God's word, and the importance of vital godliness and of steadfastness in moral principle.

\$10.00, ATLANTIC CITY, N. J., AND RETURN.

Canadians desirous of visiting the Sea Shore for a few days' rest and pleasure will be pleased to learn that the Northern Central R'y Co., in connection with the New York Central, have arranged to run a Personally Conducted Excursion from Buffalo, Sus. Bridge, Rochester, and all points throughout Western New York to Atlantic City, N. J., and return, on Wednesday, August 1st, at a popular rate of \$10.00 for the round trip for tickets good 10 days, and for stop-over at Philadelphia returning. Special trains of Sleepers and Day Coaches will leave Suspension Bridge and Buffalo about 7.00 p.m., arriving at Atlantic City the following morning. For space in sleepers and further information, address B. P. Fraser, Agent Pennsylvania R. R. Co., Buffalo, N. Y.

A celebrated Frenchman said: "Perfection consists, not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—*Silver Star*.

Christian Endeavor.

CHRIST'S LOWLINESS OUR EX-AMPLE.

BY REV. W. S. McTAVISH, D.D., ST. GEORGE.

July 22—1894. Vol. 1. 12

Neither by precept nor by example does the devil teach any one to be lowly. He is the father of pride as well as of lies. He is pride personified. We are all familiar with the phrase, "as proud as Lucifer." It was because of pride that the evil one was cast out of heaven. Milton represents him as saying, "Better to reign in hell, than serve in heaven." The Bible also reminds us that it was because of his pride that he fell into condemnation (1 Tim. iii. 6). Among other evils taught our first parents by the evil one was pride. He said to them, "Ye shall be as gods," and they were puffed up with the thought. All men, descending from Adam by ordinary generation, have inherited a tendency to pride and self-esteem. This spirit was very manifest in paganism. An eminent writer has said, "The whole life and thought of the pagan world was very naturally based on pride. Its literature, its governments, its religious institutions, its social organization, and hierarchy, its doctrines about human life and human duty—all alike were based on a principle of a boundless self-assertion. They were based on that cruel and brutal principle, which in the end hands over to the keenest wit and to the strongest arm the sceptre of a tyranny that knows no bounds, save those of the strongest lust, checked and controlled by the most lively apprehensions of its selfish foresight."

Let us not forget that what is seen in the pagan world would be seen among us unless we had learned from Christ to be lowly. True, there is no reason why any man should be proud. Well might the spirit poet ask, "Why should the spirit of mortal be proud?" Indeed, there is every reason why man should be lowly, but as we have seen, we have inherited a tendency to pride and self-esteem.

Paul said to the Philippians, "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5). It is very significant that immediately after giving that exhortation, he proceeds to speak of the lowliness of Christ. It is interesting also to observe the trend of his thought as he proceeds to show the various degrees of humiliation through which the Saviour passed. He declares that though Christ was in the form of God, He made Himself of no reputation; He took upon Him the form of a servant; He was made in the likeness of men; He humbled Himself; He became obedient unto death, even the death of the cross. Christ was indeed humble. He was the friend of publicans and sinners. He sometimes associated with those who are despised. He appeared to wish that His miracles should not add to His reputation. Again and again after having cured men, He enjoined them to be silent regarding Him.

Not only did Christ show by His example that He was lowly, but in His teaching He taught that we should be. It is worthy of note that in the first beatitude that He uttered, in His memorable Sermon on the Mount, He referred to the subject of lowliness, "Blessed are the poor in spirit for theirs is the kingdom of heaven." He referred to this subject again when He said, "He that humbleth himself shall be exalted." On still another occasion, wishing to make this lesson more impressive, He took a little child and set him among the disciples, saying, "Whoever shall not receive the kingdom of God as a little child, He shall in no wise enter therein."

How is the spirit of lowliness produced in us? Let Liddon answer: "The doctrine of Christ's true Godhead, discerned through the voluntary lowliness and sufferings of His Manhood, graces humility and rebukes pride at the bar of Christian conscience. Can men really see God put such honor on humility and be as though they saw it not? Can a creature who has nothing good in him that he has not received, and whose moral evil is entirely his own, behold the Highest One thus teaching him the truthful attitude of a created life, without emotion, without shame, without practical self-abasement?"

HINTS AND NEWS ITEMS.

C. R. PROGRESS—PART I.

Another mile-stone is reached. The thirteenth Christian Endeavor is an ever-lengthening procession that marches by each succeeding mile-stone. Last year at Montreal our numbers had been increased in a year by 5,276 local companies; and out of the fulness of our hearts we sung, "Praise God from whom all blessings flow." Another year, —what would it bring forth? The largest number of recruits since the march of Christian Endeavor was begun, thirteen years ago. Look along our lines to-day, and appreciate the fact that there are now 7,395 more companies of Christian Endeavor than there were one year ago. In other words, our ranks have increased the past year more than they increased in the entire first eight years of the army's history. England in the van, fairly entitled to that recognition, having made the largest absolute gain in number of local companies of any of the many brigades, in the last year. Count them as they march by; you will find that there are now 1,453 regularly enrolled companies. These figures include the 58 companies in Scotland and 38 in Ireland. In 1888 there were but 18 companies in line, and this year there is a mighty brigade of 75,000 "pledged" soldiers. Three cheers for the British Section!

Before the United States "troops" fall in, ay, before England's fellow-subjects of the Queen from Canada take their places, the American division will "mark time" as the brigade from under the Southern Cross follows into line their comrades from the "old" country.

In Australia Christian Endeavor stands for the same grasp upon simple, evangelical, evangelistic gospel truth that it stands for in the land of its nativity. Praise God for that! Give their 834 enrolled companies from several colonial battalions a cheer of encouragement as they pass the lines.

India, of the regiments from foreign lands, marches next, with 72 well-organized and fully equipped companies of Christian Endeavor. Japan's 59 companies are at this hour enjoying their second national field-day; do you not feel the sympathetic thrill of their consecrated enthusiasm? Here are more whose faces are of a different colour from ours, whose language is not ours, 44 companies from the West Indies. Turkey, poor downtrodden Turkey, keeps step with 38 companies. And here, fast crowding upon them, are our 23 companies from China, and their newly organized United Society of Christian Endeavor,—and a dozen more companies of their own comrades in this our country, for whom the Geary law has no terror. The next battalion of warriors is from among the natives in the diamond and gold fields of South Africa and from other points on that continent. They have 25 companies. Christian Endeavor has become a bright torch, and in the hands of these soldiers will do much, under God's guidance, for the lighting up of the Dark Continent. Here come 30 companies from Madagascar; other companies from the islands of the sea and from every missionary camp, and from France, Spain, Mexico, Brazil, Chili and other countries in every continent, making in all, from foreign and missionary lands, the grand total of 2,740 companies in the several regiments and brigades of our first division.

The second division, the Canadian, now swings into line, and is separated from us by only an imaginary line. At our last field day, held within their borders, they marshalled 1,882 companies. This year their ranks are increased, and they have on their roster 2,243 companies, with an individual membership of 134,580. Ontario still leads, with 1,281 companies; Nova Scotia comes next, with 391; Quebec has evidently felt some of the benefits of our camp in their midst last year at Montreal, for they report a gain of 80 companies, and now have a total of 215; Manitoba has 127; New Brunswick, 115; Prince Edward Island, 46; British Columbia, 31; Assiniboia, 17; Alberta, 13; Newfoundland, 5; and Saskatchewan, 2.

At last the third division moves. It is a solid phalanx, with regiments from Hell Gate to the Golden Gate, from Hudson Bay on the north to the Gulf of Mexico on the south. Pennsylvania and her 3,458 enrolled companies comes first, New York is next with 3,320; Ohio takes the third place this year, with 2,274; Illinois is fourth, with 2,260; and Indiana, fifth, with 1,534 societies. In all, there are now 28,696 companies in the United States. This figure includes 6 Senior societies, 9 Mothers' societies, 30 Intermediate companies, and it includes the companies in our schools, colleges, in public institutions of various kinds, in prisons, and schools of reform, to the number of 144. It includes that noble regiment of 200 companies known as the North American Union of German Christian Endeavor. It includes the six companies among the "boys in blue," in the regular army of the United States, the company among the policemen and patrolmen, and the companies among the Indians of the West and in Canada. It includes our comrades enlisted in work among the life-saving crews, lighthouses, and lightships, the Travellers' Union of Christian Endeavor, an enterprising company, and last, a regiment of 6,471 Junior companies.

And now make way for those cadets, the Juniors. In March, 1884, the first Junior company of Christian Endeavor was organized in Tabor, Io., by Rev. J. W. Cowan. And to-day there are hundreds of city battalions of Junior companies, some of which are large in numbers. Three years ago, 855 companies had reported. This year great progress has been made. Junior superintendents of State, Territorial and Provincial brigades, and of local companies, your work has been wonderfully blessed of God.

(To be continued.)

* Annual report of Mr. John Willis Baer, general secretary of the United Society of C. E., delivered at the thirteenth International Convention, Cleveland, July 12, 1894.

Pastor and People.

LIFE'S MYSTERIES.

There are things we cannot know,
In life's silent mystery,
Why the tears of sorrow flow,
Why the heart's long agony,
Why so oft the noblest lives,
Strong to help the great world's needs,
Are removed ere yet the seeds
Of their life work can expand.
While the meager soul survives,
And the cumbrier lives and thrives;
Ah! 'tis hard to comprehend
There is here some higher end;
And we cannot now descry
Whence, the wherefore and the why.
We are everywhere beset
With thick darkness meanwhile—
Yet breaking in upon the scene,
There will be revealed at length,
Wisdom lying close between
All our seeming loss and pain,
Till, unto our added strength,
All that's dark shall be made plain.
When the light behind the screen
Shall no longer shine in vain
Newtownards. W. J. G.

CHRISTIAN ENDEAVOUR PRINCIPLES, WORK AND UNION.

A picturesque scene is that which the Scriptures record as occurring near the close of the life of the Prophet Elisha. The dying seer places his hands upon the hands of King Joash, which hold the royal bow and arrow, and he tells him to shoot. The king obeys, and out of the open window the arrow speeds, while the prophet cries out, "The arrow of the Lord's deliverance and the arrow of deliverance from Syria."

Then said the prophet, "Take the arrows, and smite upon the ground;" and he smote thrice, and stayed. "And the man of God was wroth with him, and said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice."

Some such message comes to us, Christian Endeavorers, on the occasion of this our thirteenth convention.

"Strike. Strike in the name of the Lord. Strike again for the principles that have made you strong. Strike once more for converted loyalty and outspoken devotion and definite service. Strike again for Christian Citizenship, and for the extension of the Kingdom in all lands, and for your World-wide Fellowship. "Do not be content with one, two, or three blows for the right. Strike, and strike and strike again until the day is won."

If I can read aright the times, this is the message for to-day.

I. Strike once more for the principles that have made Christian Endeavor strong.

As an organization becomes popular and vigorous, it sometimes forgets the principles that gave it strength and vigor. Let that never be said of the Society of Christian Endeavor.

What are our principles? If I know anything about them, they are the ideas involved in the pledge, the consecration meeting, and the committees.

We have struck with these arrows three times, but let us not excite the just wrath of God's prophets by staying our hands. Four, five, six, perhaps sixty-six, times do we need to reiterate the truth involved in our pledge;—that it is reasonable to vow and to pay unto God our vows, that there is nothing in the Christian Endeavor pledge that the weakest and obscurest young Christian cannot fulfil; that this, more than all other things, gives lasting power to our Society, and that without it, in its substance, no Endeavor society is worthy of the name.

So for the consecration meeting. This is our land of Florida, where we not only seek, but find, the fountain of perpetual youth. Our hour of consecration is our hour of rejuvenation. Anteus touched earth with but one foot or one finger, and was revived and quickened for a stronger fight. At the monthly roll-call meeting we touch heaven, and are revived for a further journey and conflict in the world.

So with the committees. They are essen-

* The above is the annual address—slightly condensed by the Editor—of the Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor, delivered at the Thirtieth International Convention, Cleveland, July 12, 1894.

tial. They mean Christian work. They stand for individual service. All these are not mere methods or crutches or helps over hard places; they involve principles that go with the name "Christian Endeavor," and with which the name should always go. Upon the maintenance of these principles depends, I am confident, the future success of Christian Endeavor. Do not think that the time has come when we can ignore these ideas or treat them lightly. Do not suppose that the public has so fully accepted them that they can be safely dropped out of sight. At union meetings and conventions, in your own society and in more public gatherings, by print and by speech, let us strike not three times, but five or six times, until all the world knows for what Christian Endeavor stands. May I suggest that more of the money raised in our State conventions might be profitably spent in circulating this fundamental literature rather than in any other way? Sow broadcast this seed. Show that Christian Endeavor has principles—definite, reasonable, workable principles, principles in which we believe; principles that we can defend; principles that constitute the strength of the movement.

II. Again, Christian Endeavorers, strike once more for good citizenship. Right nobly have you rallied around this standard during the past year.

From east and west and north and south has come the good news,—"Christian Endeavor stands for the election of good men, for the enactment of good laws, for sturdy and steady opposition to the saloon, the gambling-hell, the lottery, the violation of the Sabbath." It stands by every party that seeks to purify politics and to make this Immanuel's land. To be a Christian Endeavorer does not mean that one is necessarily a Republican, or a Democrat, or a Populist, or a Third Party man, a Blue or a Grit, a Tory or a Liberal. It does mean that he is necessarily a good citizen, and we will exert every ounce of his influence, for the right. The outlook may at times be dark, but it is not hopeless. This last year has seen Boss McKane sent to Sing-Sing, and Brooklyn redeemed. It has seen Croker fly to Europe. It has heard Woolley speak in Chicago and Indianapolis, and Murphy in Boston, and has witnessed a score of other good-citizenship campaigns.

It has seen a splendid verdict pronounced against the saloon in Canada, a verdict that Endeavorers have made emphatic in a hundred towns. Thank God for the year's work! But you have only struck once, Endeavorers. Strike again and again, until, if Christ should come to Chicago or New York or Toronto or San Francisco, He would find clean streets, and clean city halls, and clean men in them, with never a brothel or a dive to pollute the air that He should breathe.

III. For missions, too, more has been done during the past year than ever before. That eloquent Roll of Honor tells us that tens of thousands of dollars have been given. The missionary extension course, with that "son of thunder" at its head, has kindled a genuine missionary prairie fire wherever it has swept,—through Illinois, into Indiana, and Wisconsin and Kansas, south into Tennessee, and east into New York. But it is a kindled nation, and not merely blazing patches of missionary enthusiasm, that we desire to see, and Christian Endeavor bears the torch that can kindle this fire. Millions should be given where now are given thousands. A very moderate calculation puts the earnings of active Christian Endeavorers at \$150,000,000 for the last twelve months. One-tenth of that, \$15,000,000, would be nearly twice as much as all the Christians of America gave to Home and Foreign missions within that time. We rejoice profoundly and humbly in this year of missionary work. That splendid Roll of Honor, these banners, the diplomas, which will mean so much to those that win them, are significant chiefly because they mean the beginning of larger and better things in missionary giving and missionary enterprise.

Listen to the sound of the missionary arrows as they strike the earth. It is a faint and feeble reverberation, compared with the wail of the unsaved multitude whom we

should rescue. Strike again, Christian Endeavorers, and again and again, and then once more. It is not the stern voice of a chiding prophet that speaks to you, but the conscious need of our own beloved land, English-speaking America, and the unconscious needs of hundreds of millions of the non-Christian world, that call upon you for a constantly larger effort. A year ago at Montreal three advanced steps were proposed,—Christian citizenship, proportionate and systematic giving to missions, and the enlargement of our Christian Endeavor Fellowship.

IV. All these steps you have taken with quickened pace and flying banners. As never before has Christian Endeavor advanced in numbers and in widespread fellowship. In hospitable Australia, in Mother England, in progressive Japan, in conservative China, in awakening India, as well as in the great Republic and the great Dominion of North America (which in Christian Endeavor always have been, and I trust always will be, one), our fellowship has grown as in no previous year.

The year has been notable beyond every other year for its wonderful interdenominational Endeavor conventions in all parts of the world. What a royal Endeavor convention was that in London last May, when the representatives of more than seventy-five thousand brothers and sisters of Great Britain gathered their hosts in the Metropolitan Tabernacle! Our love and greetings to you, brothers and sisters of the Motherland!

And what good news constantly comes from Australasia! God bless you, brothers that live under the Southern Cross, who stand with us for pledged consecration and zealous Christian Endeavor work.

India already speaks for Christian Endeavor in seven languages, the vernacular of tens of millions of her people. China sends word of overflowing rallies and of constantly increasing enthusiasm for Christian Endeavor. In oppressed Turkey Christian Endeavor still lives and grows; while in Japan, the advanced-guard nation of the Orient, at this moment our Endeavor brothers are holding their second convention. Can you not feel the beating of their pulse to-night?

The boys and girls in the junior societies, too, have come marching on, keeping step with their older brothers and sisters. The mothers' societies and the intermediate societies have been peculiar, natural, and most helpful developments of our fellowship during the past year. I rejoice to say that in the northern Dominion there is scarcely a division; almost all the young people's societies are either Christian Endeavor or Epworth Leagues of Christian Endeavor.

These thirteen years—particularly this past year—have proved that Baptists and Methodists and Presbyterians and Lutherans and Disciples of Christ and Friends and Congregationalists and Moravians, and every variety of these denominations, can find a common meeting-place in Christian Endeavor. No creed separates us, no form of polity disrupts us, no question of disloyalty exists to terrify us; for we have come together for service, for Endeavor. In the late war, while the soldiers were in camp, there might be rivalry between the different regiments and corps; but when they came to march against the enemy, regimental rivalry and corps jealousies were sent to the rear in double-quick time, and, touching elbows (O the thrill of that "elbow-touch" as old soldiers have described it to me!), they stood together, and marched together, and fought together, and died together.

There is no north or south in Christian Endeavor. Thank God that, however our fathers have been divided, the hearts of a multitude of young Christians on both sides of Mason and Dixon's line are joined in Christian Endeavor. Of what incalculable benefit may such conventions as this prove in promoting true patriotism and national unity! Ours is no fratricidal contest. Our enemy is the enemy of all righteousness. Why should all young people not be united against him?

Has not the time come for a still longer stride?

The suggestion has come from Australia, and has been seconded by England and China and India and Japan, of a 'World's Christian

Endeavor Union, made up of individuals in all lands that believe in the Endeavor ideas, and will stand with us on the broad platform of Endeavor principles,—a platform of thorough loyalty to our own churches and of hearty co-operation one with another. In my opinion the time has come for such an alliance which will link many Christians of many nations together in ties of fellowship that they have never before known.

O brothers, let us cultivate every bond of fellowship. Let us strengthen every tie that binds our hearts in Christian love. Enough causes, at the best, distract and weaken and divide Christian forces. If Christian Endeavor, while maintaining and guaranteeing the loyalty of every one of us to the truth as God gives us to see the truth, should be the blessed instrument in the hands of Providence for bringing earnest Christians nearer together, the world around, our cup of happiness would be full. And there are signs of it! Already we may claim a Christian Endeavor spiritual federation of two millions of English-speaking Christians. In London, last Whitsuntide, they had the same kind of a convention that we are holding here in Cleveland. In Melbourne and Sydney, in Manchester and Liverpool, in their local unions they discuss the same topics, and employ the very same method and draw inspiration from the same sources that we do in New York and Boston and San Francisco and Toronto.

A union of English-speaking Christians is good to contemplate; but we will not stop with those that speak our mother tongue, for in Shanghai and Tokyo, in Bombay and in Calcutta, in San Sebastian and in Paris, are earnest souls not a few, who spiritually link hands with us in an ever-growing circle that begins to belt the globe. In substance and essence we have a world's union now; its more formal establishment would but make plain that to oppose the common enemy, to work for our common Lord, we stand together in Christian Endeavor. Weak bands of our fellow-Christians would be strengthened; isolated companies of young believers would gain courage to persevere; and the world would understand that, so far as Endeavorers are concerned, it is not an empty boast, and not merely a pleasant song,—

"We are not divided,
All one body we."

In this world's union we may better answer our Lord's prayer. In this world-wide fellowship we may, I believe, better obey the prophet's injunction to strike not thrice, but five or six times, until the Syrians of selfishness and prejudice and unbrotherliness shall have been slain by the nineteenth-century knight errant that stands for fellowship as well as for fidelity, for brotherhood as well as for loyalty.

Then in this world's Endeavor union will our yearly motto, which we cannot yet exchange for another, mean more than ever before, as we remember that in America and England, in Australia and India, in China and Japan, in France and Spain, in Mexico and South America, in Africa and Madagascar, and the islands of the sea, "One is your Master, even Christ; and all ye are brethren."

FILIAL PIETY.

Nothing in the character of Joseph is more strikingly beautiful than his reverence for his father. And never was there finer illustration of obedience to the fifth commandment, and of the blessings that flow from such obedience. A young man who has sprung from humble, rustic stock, and who has attained exalted station, is only too apt to be forgetful of "the old folks at home," or to be ashamed of their simple manners and humble garb, if at any time they put in an appearance in the elegant circle in which he has come to move. But Joseph's character was of a nobler type. So far from shunning his old father, he sent for him, and gave him honorable escort as though he were a king. Very uncouth, perhaps, was the appearance of the shepherd patriarch in the midst of the dazzling array of courtiers that were clustered about the throne; but Joseph was just as reverential to his father as though he had been clothed in imperial purple and had been monarch of all the East. And when the old man died, Joseph gave him a princely funeral, and mourned with so great and generous a grief that all the people marvelled. Only let it be noticed that he did not reserve all his filial piety till the funeral, as only too many do. Let those who would be blessed like Joseph learn the secret of his blessing here.—*Dr. Henson, in the Baptist Teacher.*

Missionary World.

MRS. HARVIE'S REPORT (Continued).

MEDICAL MISSION WORK.

Our society supports lady physicians in Indore, Mhow and Neemuch, also at Ujjain, where Medical Mission work for women is carried on under the supervision of Mrs. Buchanan, who is a physician.

Indore.—The work here, in the Canadian Woman's Hospital and the Dispensary, has, this year, in the absence of Dr. Oliver, been in charge of Dr. Margaret O'Hara, assisted by Dr. Agnes Turnbull.

"The medical work," says Dr. O'Hara, "has gone on without interruption during the year, and for perfect health and perfect enjoyment in the work, I must acknowledge the good hand of my God upon me."

The number of patients treated in the hospital this year has been 224; of this number, 26 were Brahmans; 33 Christians; 17 Bairians; 47 Mohammedans; 1 Parsee; and the remainder, other caste Hindus. Number of dispensary patients, 8,042; number of treatments, 21,342; number of house-patients, 192; number of visits, 805.

Amount received in fees.....	R 512	0a	0p
For sale of medicines.....	214	12	3
	R 726	12	3

Those who are in a position to pay for treatment and medicines are expected to do so, and the amounts thus received are given to the treasurer of the Mission Council.

The assistants are the same as last year, with the addition of a matron, a native Christian widow, who is an efficient helper, being able to take the morning and evening services in the hospital, besides conducting the Sunday morning Sabbath School. She is from the Free Church of Scotland Mission, and had received her medical training in a government hospital.

The Sunday School has had an average attendance of 40. An interesting Bible class for young men is also held. Jane and Rebecca have assisted Dr. O'Hara in giving daily instruction to the many women in the hospital. An interesting incident is mentioned of a woman brought by her husband from a distant village for treatment. As the case was serious, they remained some time, seemed impressed with the teaching given, and when they left, took with them a New Testament and several Christian books. The City Dispensary has been under the care of Hettebai, and the attendance was better than that of last year.

During Dr. O'Hara's absence for rest and change in South India and Ceylon, Dr. Turnbull had entire charge of the hospital. She has also assisted in the dispensary work during the year and with operations and difficult cases. Much of Dr. Turnbull's time has been given to the study of the language, but when Miss McWilliams was obliged to leave the field, she took up her school work among high caste girls, with the assistance of two native Christian women. The number of names on the roll is 54; the daily average is 30. The simple English branches are taught, and much attention is given daily to the instruction of the children in the Word of God. Several married women come to the school regularly, and seem anxious to be taught. The Sunday School in connection with this school is prosperous. Dr. Turnbull also takes charge of a Sunday afternoon Bible class in the hospital, composed of the medical assistants speaking English. A zenana worker is specially needed to visit the homes of the children attending this high caste school.

THE GOSPEL IN UGANDA.

The London correspondent of the *Scotsman* has had an interesting talk with Bishop Tucker, who returns to Uganda in a fortnight. He will go to Berlin before he sails for Africa and have an interview with the German Emperor. The missionary work which the French and English are carrying on in that part of Africa is impeded by the conduct of the German settlers, whose treatment of the inhabitants is a scandal. The eagerness of

the natives to listen to Christian missionaries is very remarkable. As many as 60,000 books translated into their tongue have been sold during the last two years. Two-thirds of them are copies of the New Testament. These are not only read, but questions are put by the readers on different points which strangely enough are those which perplex theologians. The other favorite work is the first part of the Pilgrim's Progress. By the majority this is read for its story; but those who are better educated show a clear understanding of the allegory. In either case, however, this must be added to Bunyan's many triumphs. Hitherto the English missionaries have alone supplied books. The French are about to do the same, having arranged for the translation of the New Testament. These missionaries would get on better if they were versed in each other's language; but Bishop Tucker does not speak French, and the French Bishop does not know any English. The Bishop confirms all that has been said about the natural richness of the country. Those who are abstemious find it easy enough to live there; yet it is not fitted for a European settlement. Uganda might become a centre, however, for the civilization of this part of Africa, while its possession by Great Britain gives her command over the head waters of the Nile. Both as such a centre and as a stronghold, it requires to be in rapid communication with the coast. Hence the construction of a railway is a work of necessity.

The second of the series of pamphlets now being issued by our Foreign Mission Committee has been published. It deals with Formosa and is the work of the Rev. G. M. Milligan, M.A. On the cover is a map of the Northern part of the Island, with all the preaching stations, sixty in number, marked upon it so that the location and name of each one can be seen. A picture of the Rev. Dr. and Mrs. Mackay and family makes a most suitable frontispiece. It is needless to say that there is conveyed in it, in an interesting style, much information in brief of Formosa's physical features, its inhabitants, history, the great missionary work achieved by Dr. Mackay and a brief biographical sketch of him making altogether most interesting missionary reading, which we hope will be made use of very largely throughout our church by both old and young.

A report of the old Calabar Mission not long ago quoted an interesting letter by their Mr. Anderson (yet living): "My day of service will soon be over. Forty-nine years have passed since I first set foot on loved Jamaica and forty years have passed since my arrival in Calabar. Increasing infirmities render my future, not dark, but uncertain. I thank the Mission Board for the kind hint that it might be well for me to retire and rest for a season. I look up for direction. I still cherish the old wish, thoroughly shared by the companion of forty years, that 'our rest together in the dust' should be in the soil of Old Calabar. I should be ready to sacrifice the wish, however, rather than prevent a younger, stronger, more useful man from occupying my position."

Revival in Uganda; a thousand souls gathered in, in three days. Four Christian chiefs gave up their chieftainship in order to devote themselves to the work of the Lord. An evangelist who has hazarded his life for Christ wrote to Bishop Tucker (now in England): "We pray to God to give the Englishmen who are there in England a pitying remembrance of us, that they may be willing to leave their country, which has great honor, to come and teach us, as the Son of God got up and left His first position, which exceeded in glory the estate of the archangels, and strengthened Himself to come and die for us."

We acknowledge gratefully receipt of copies of the report of our Indore Mission for the year ending February, 1894, and shall gladly from time to time make use of its contents in our missionary column. We have also received *The Indian Standard* of May 1894, and *Gyan Patrika*, of which latter we can make no use, we fear, as it is printed in native characters, to us all a mystery. Thanks to our missionaries for all these.

A Correction.—In the Annual Report of the W. F. M. S., the auxiliary of Lochiel, Glengarry Presbytery, is credited with \$16 as its contribution for last year. The sum should be \$116.00, which reflects credit on the members of this auxiliary. In a report of over two hundred pages containing many columns of figures it is almost impossible to avoid an occasional error.

Love of Africa so burns in the heart of one of God's servants that now, after twenty years since he came home and at sixty-two years of age, he offers to return; but the board is constrained to apply the motto, "Young men for war."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: How many people would be wonderfully amazed to get an answer to the prayers they make in prayer-meeting.

New York Observer: Whatever excites animal feeling or kindles carnal fires in the inner temple of the soul, should be swept clean out of the prints admitted into our homes and handled by our sons and daughters. The churches have this power, and they ought to exercise it at once.

Philadelphia Presbyterian: The cry of "hard times" would be robbed of much of its severity if those who are able to pay their bills would do so promptly, and not excuse themselves from payment on the ground that money is hard to collect. Let the ready money be kept circulating. It is a wrong in God's sight, and a sin against one's fellow man, to withhold from another what belongs to him, when it is in a man's power to pay him.

Mid-Continent: A distinguished Methodist preacher once said: "But for the interest and devotion of the women of our churches, one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian churches. A considerable proportion of the Sabbath congregations consist of the women. And as for the week-night prayer-meeting, it would have to be given up in a good many of our churches were it not for the women.

Christian Instructor: The liberals in religion have been holding a little Congress of Religions by themselves. Rabbi Hirsch, Dr. Thomas and Dr. Jenkyns Loyd Jones, seceded from the Unitarians, are leading spirits. The object seems to be to establish a system of liberal propagandism in the United States. Their distinguishing characteristic in liberality is that each is willing to part with everything religious except that which he himself holds. Very liberal in what does not belong to them!

The Interior: Dr. J. Monro Gibson is in no danger of becoming fossilized by the speeches and examples of slow-going Londoners. At an evening meeting connected with the Y.M.C.A. jubilee songs were sung and a few gymnastic exercises were indulged in. Some good people questioned the propriety of those exercises. Next night Dr. Gibson brought down the house by a few pertinent questions concerning the Author of man's being. He holds that it is time we were done with the ungodly divorce of the secular from the sacred, done with the superstition that God is to be acknowledged only in part of our life.

The Congregationalist: A prevailing prayer is one which is so founded in penitence and faith as to illustrate one's desire to be right in his own spirit before God. It is one which, no matter what its form or its aim, subordinates the human will to the divine, always tempering its utmost intensity with the proviso, "Yet not my will but thine be done." It recognizes the superiority of God's knowledge and the rightfulness of His rule over us. It understands the fact that a prayer may be answered best by seeming to deny it. It is the cry of a trusting child to a loving father for a favor, not a clamorous suitor for some just but as yet ungranted right.

Zion Herald: It is just as necessary that we should patiently wait for answers to our prayers as it is that we should patiently pray for what we need. Our prayers ought to be walled around with patience. An able preacher says: "The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it on the instant. We may not receive it in the form we looked for. It may come in a form so different that we shall scarcely recognize it as what we asked for." If the good and great God can blessedly wait on us, ought we not to hopefully wait for His reply to our prayers? His "due season" never fails to come around.

Teacher and Scholar.

July 29, } THE YOUTH OF JESUS. { Luke ii.
1894. } { Luke ii. 40-52.
GOLDEN TEXT.—Luke ii. 52.

About twelve years pass by and both Joseph and Mary watch over and train up carefully their precious charge. Jesus grows up like any other boy without show or public notice in his village home although he was the son of the Highest and the earthly heir of King David. For further hints as to his child-life, read Matt. xiii. 54, 58; Mk. vi. 1, 5; Jn. i. 46, 7, 5.

I. V. 40—Childhood and Boyhood of Jesus.—Physically, He grew, had a healthy growth and development in his body. Mentally, He waxed strong in Spirit, filled with wisdom. He was a strong, active, sturdy boy in every sense.

Spiritually—The favor of God was upon Him. He was such a boy as God was pleased with. He was religious as well as active and strong. Religion takes nothing from a boy, but adds everything that can make him truly good, and noble, and beloved by God and man.

II. Vv. 41, 42—Jesus Taken to Jerusalem.—God by Moses gave directions that all male adults were to present themselves at the place of the altar, three times a year at the feasts of the Passover, Pentecost and of Tabernacles. Mary used to go with Joseph. Jesus was now entering on His thirteenth year and for the first time He was to go up to Jerusalem to the feast with His parents. This was the age at which a Jewish boy became what was called, "a son of the law," it was the age of responsibility, when he was bound to keep the law, and go up to the feast with his father. It was probably the first time He had been in a city, and His going to Jerusalem would be long and much talked about at home. It was most likely the feast of the Passover and lasted fully a week. This was a very important period and event in the life of Jesus. He would see, hear, and learn things which would, as it were, be a new starting point.

III. Vv. 43-45—Jesus Lost, Alarm of Joseph and Mary.—Joseph and Mary leave for home with their friends and neighbors, thinking Jesus would be with some of the Nazareth boys in the company. Night comes, they prepare for their evening meal, expect and wait for Jesus, get anxious about Him and yet He does not come. They had lost Him. We can imagine how anxious they would be, how they would blame themselves. Distressed and tired they turned back to the great city and began a weary search. It is well for children returning from church and public places to stay by their parents, and for parents to see that their children are with them.

IV. Vv. 46-48—Jesus Found and Where.—It was not till the third day from the time they lost Him that they found Him. Three miserable days. At last, having looked in every likely place, they come to the temple, and there, in one of the side rooms where wise or aged men taught the young people who came to them, they found their lost child going about the temple. He had probably wandered in here and become so interested He forgot about all else. All that heard Him were astonished at His understanding and answers. Jesus had received careful training, He was attentive and thoughtful as a boy and this was the result. When Joseph and Mary saw Him they were amazed and His mother said unto Him, "Son," etc.

V. Vv. 49, 50—Jesus' Strange Answer.—It would have been very strange and unnatural had they not sought Him, yet when found He said, "How is it that ye sought me? wist ye not, did you not know, that I must be about my Father's business?" Jesus was awaking to a degree that Joseph and Mary were not aware of, to the knowledge of God as His Father in a special sense, and so to interest in everything about God; His Father's business. This just now was for Him to learn all that He could, so as to fit Himself to serve His Father better as He grew older. But they understood not the saying which He spake unto them. Had they known all the thoughts and feelings now coming into the mind of Jesus about His relation to His Father, and what was opening up before Him, it might have unfitted them to act naturally toward Him and train Him wisely as they should.

VI.—Vv. 51, 52—Jesus at Home again. He went down, etc.—Year after year he would now come up to the feasts, and every year learn something more. "He was subject unto them." The wise and holy child Jesus here presents to the young a pattern of humble docility, earnest diligence in acquiring religious knowledge, and ready obedience to parental authority. And Jesus increased in wisdom and stature or age, etc. His physical, mental and spiritual development was so natural and symmetrical that God and man regarded his advancing and maturing powers with increasing complacency. How suggestive is this simple statement! A child in whose heart was bound up no folly; a young man pure in soul from all youthful lusts; a son whose consciousness of His divine origin abated not his obedience to his earthly parents; a man so unpretending and genial that His superior wisdom and unblemished holiness conciliated the favour of others; a servant of God, ever mindful of His high destiny, yet submissively working in obscurity at His mechanical craft; such we must suppose our Lord to have been from this description. In all, how perfect an example to all His followers.

Lesson I. The importance of parents seeking early connections with the church and its privileges for their children, and teaching them to seek them for themselves.

2. The happy results of parental training and youthful attention, and thoughtfulness seen in the understanding and answers of Jesus at twelve years of age.

3. The kind of training and attention which form the character most pleasing to God and best fit for future usefulness.

4. Jesus as an example of filial obedience, of humility and that beauty of character and life in the sight of God and man produced by early piety.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 18TH, 1894.

LORD ROSEBERRY is sound on the temperance question. Not long ago his Lordship said, "I go so far as to say this, that if the state does not soon control the liquor traffic the liquor traffic will control the state."

ACCORDING to the American constitution all men are free and equal; but when it comes to a strike, Pullman, with his twenty-five millions, seems to be a trifle more than equal to several thousand ordinary men.

SIR JOHN THOMPSON and Mr. Laurier came to the conclusion, the other day, that a judge's character should be considered sacred. The proposition might be extended. Any man's character should be considered sacred and any woman's more so.

THE strike in Chicago has now come to the stage in which everybody asks whose fault was it, who began this thing? Church quarrels always come to that stage. The people fight for a time, then become ashamed of themselves, and then look around for somebody to sacrifice. Generally they hit upon one or two of the leaders and sacrifice them for life.

IN days not so long gone by the Hon. Mr. Foster was an eloquent lecturer on prohibition. Last week he put through the House of Commons a treaty with France, one part of which is vigorously opposed by most prohibitionists. Speaking against this treaty Col. O'Brien said he did not consider prohibition practicable, but he would put nothing in its way. Now, which is the better temperance man, Foster or Col. O'Brien?

MR. BALFOUR, the leader of Her Majesty's loyal Opposition in the Imperial Parliament, scored splendidly the other day when he said that if the citizens of a self-governed country are not led by genuine leaders they will be led by wire-pullers. That is true of the church as well as of the state. If the people are not led in both spheres by men that nature built for leaders they will be misled by men whom nature constructed for demagogues.

THE Supreme President of the A. P. A. and one or two other Yankee orators harangued the Orangemen of Essex last week on their duty as Canadians. These men should never have been asked to address Canadians on their duties as citizens. We have nothing to learn from them in regard to citizenship, its duties and responsibilities. When they have cleaned out their own Congress, purified the municipal politics of New York and

made Chicago a fit place for civilized men to live in, it will be time enough for them to lecture Canadians. While they were telling Canadians how to do their duty, their own people were shooting down one another like dogs on the streets in Chicago.

PRINCIPAL GRANT has been lectured a good deal lately on the impropriety of allowing himself to be interviewed. Some of the journals that have been the most diligent and most impertinent in the lecturing business have since displayed a considerable amount of enterprise in the way of seeking further interviews. Their representatives call upon the Principal at rather unseasonable hours and beg of him to say something. Anything he might say would of course be followed with further homilies on the sin of being interviewed. Of course, that sort of thing does not hurt Principal Grant, but it tends to bring the journals that do it into contempt.

THE *Herald and Presbyter* thinks it proper that a vacant church should pray for a pastor and asks:—"But what shall the prayers include? Shall they make petition for a young man not over thirty years old, married and with one child, handsome, and a fine speaker, one who is magnetic, an extemporaneous speaker, one who will draw, popular with the young people, of polished manners, a good dresser, scholarly, winning, well-travelled, of literary tastes and of a fine social nature, vigorous, aggressive, one who makes no enemies, vivacious, of good family and in good circumstances?" If these are the main qualifications for a pastor why not make their matters of prayer?

SOME Methodist brother has been sending rather unfavourable accounts of the Methodist Union in Canada to an Australian newspaper. He thinks the Union was "a sad thing for this country." After describing some of its bad effects he pathetically adds, "and yet for all this many are trying to consummate a union with the Presbyterian Church." If this brother is not nearer the facts with regard to Methodist union than he is with regard to union with the Presbyterians, the Australian Methodists had better pay no attention to him. There is a little platform oratory here about union between the Methodists and Presbyterians, chiefly by men who wish to "bring down the house," but that is all. Nobody seriously thinks of amalgamating the Arminianism and Calvinism of the country. We are a reasonably progressive people in Canada, but we have not gone quite so far as to think that our fathers were fools.

ACIRCULAR, signed by about 100 members of Parliament, is being issued to the editors of the daily press of the United Kingdom, urging them to give fewer details in their reports of sensational cases in public journals. The circular states, "We have remarked with regret and concern that in connection with a portion of the press, there is a tendency to enter very fully, as it seems to us, into unnecessary detail, when reporting sensational cases involving immorality or brutality, and particularly evidence appealing to man's sensual nature." It further protests against headlines and contents-bills designed to draw particular attention to the worst features of the case, and the signatories state that, in their opinion, the publication of such details as are now so frequently given cannot fail to have a demoralizing effect upon a vast mass of young women and young men ever craving for excitement of an unhealthy kind. There is need for something of the kind on this side of the Atlantic, too.

THE AUGMENTATION FUND.

IT has always been to us a matter of surprise that this fund should not from the first have been well sustained. The good it has accomplished, not merely in building up and extending Presbyterianism, with all which that means, but in preserving morality and religion with all their blessed influences in spiritually destitute places in the country, is so obvious, and the need of it to do the same beneficent work still is so obvious, that we do not wonder it should not commend itself to the whole church and meet everywhere with the heartiest support. It would not be easy to overstate what our church owes to it, what our people in all parts of the Dominion owe to it. There are very few churches in any part of the country but owe something to it, and yet this

is the fund, which after herculean labour, which after the most patient, intelligent and praiseworthy efforts, to maintain it in a vigorous and strong condition, has always had more or less to go a-begging, and has now reached such a crisis that a large committee has been appointed to take the whole situation with regard to it into consideration to find out what must be done. We hope the committee may be able to devise such measures as will result in its very greatly increased efficiency.

Two kinds of means it appears to us need to be employed to bring this fund up to meet what is required of it, the first indirect and taking time to make themselves felt, the next direct and producing, if successful, immediate results.

Under the head of indirect means there is needed first, and where it does not exist there must be promoted, a deep, sincere and abiding interest in the cause of Christ. This springs from love to the Saviour, and is the root of all successful doing of every kind for the extension of His kingdom upon the earth. Whatever promotes this will result in permanent good, not only to the Augmentation Fund, but to all our schemes. If this is not accomplished, we may discover and apply better methods of working, and they may, to a certain extent, improve the situation, but the improvement will neither be great in amount nor very permanent. This will take time to tell, but it is the great thing to do, and not only every earnest-hearted minister, but every earnest Christian worker in our church should labour and pray for this.

Another indirect and powerful means to promote the end in view is, faith and a true and just sense of pride in the Presbyterian Church, its principles, its doctrines, its past history and belief in what it can do to promote in the land whatever is best in every sense, whether political, civil or religious. If the idea prevails to any large degree in our church, that one system of doctrine or church polity is just about as good as another, and we would just as soon see another church making progress and triumphing as our own, interest in any scheme specially designed to promote national or individual religion in connection with Presbyterianism will necessarily be feeble, and the cause languish if it does not die.

Another thing to be done and which also requires time to show its effects, is to promote by all legitimate means a sincere and ardent faith in and love for our own branch of the Presbyterian church. This is quite compatible with a spirit of the largest toleration and brotherly feeling towards other churches and co-operation with them in all Christian work. We, ourselves, claim for the Presbyterian Church more of this spirit than is to be found in any other, and others even being judges can hardly honestly give us a second place. What Presbyterianism has done for every country where it prevails, what it has done for our own, what it is capable of doing, are what all Presbyterians may feel a just pride in. Its whole polity we believe to be scriptural, its government free yet strong, its regard for the interest of its humblest member, the power in it for the diffusion of the gospel, the strength of the common bond uniting all its parts are such as may well evoke a just pride and the strongest faith in it. Let us study its history and make it known to our children and they to theirs, teach them its polity and doctrines, and show them their excellence; lead them to love them and have faith in them, and such a fund as that of Augmentation especially will soon show the good effects of such teaching. This will promote and strengthen that *esprit de corps*, or what our correspondent "Knoxonian" referred to lately as the connectional spirit, in which we are lacking, and which is very necessary for the support of such a fund as that of Augmentation.

Among direct means to promote the end in view is the assertion by the courts of the church of the authority constitutionally vested in them. If all through, from the Presbytery upwards to the General Assembly, the steady pressure which it is their duty and privilege to bring to bear upon defaulting congregations, or Presbyteries or Synods or ministers and sessions were applied to see that something is done every year for Augmentation, there is not a court or minister of the church that would not respond to this steady pressure, or if one ventured to refuse, the church would still know how to deal with such a case. Disregard for authority in any shape, even justly constituted authority, is one of the evils and dangers of our time, and in the church among professing Christians would be a very good place in which to enforce a strongly counteractive force. This should be the more easy because no congregation can be aided until its application is first sanctioned by the Presbytery. Every Presbytery there-

fore in which there is an Augmented charge is directly interested in and should regard itself as in duty bound to support a fund to which it has encouraged a congregation to look for support. If there have been any cases of error in granting aid to congregations, not as some might think entitled to it, and which therefore may be pleaded as a reason for withholding support, let this again be noticed, that every application, before it can be granted, must first be endorsed by the Presbytery, the body best qualified by a knowledge of all the circumstances to judge, so that if mistake in this respect has in any case been made, the blame lies primarily with the Presbytery, not with the committee.

Once more, as a direct means to improve this fund, and which should at once tell, is, that it ought to be administered on a simple business footing. In this regard two points, noted in the somewhat similar fund of the Irish Presbyterian Church may be adverted to. These are diffusing through the whole church the fullest information about the fund, and also having a thorough organization in every congregation for its support. This is work which could be done very efficiently by the many able Christian business men to be found in our church. If these means, direct and indirect, already existing to some extent in the church, were immediately to be put into more vigorous working by a hearty and general, if not altogether unanimous effort throughout the church, the effect would not be long in showing itself in a greatly improved and also a permanently improved state of a fund which is essential to our holding and gaining upon the position we have as a church already secured.

THE PULLMAN STRIKE.

THE strike of the Pullman employees has been attended with consequences which could not be foreseen and have been altogether most deplorable. The extent of country and the number of railways over which it extended, would alone make it one of the most formidable and disastrous to business. But the defiant, riotous, and altogether indefensible measures adopted by the strikers to gain their ends, and the means, severe but necessary, which the Government had to resort to of shooting down some and wounding many more to quell the mob, will cause it to be long remembered. It is not for us to settle where the blame chiefly lies, but it is plain that, as a result of the whole, the antagonism or hatred even as it is in many cases, of employee against employer, of labour against capital, which before was strong has become greatly intensified by the feeling of defeat, and because of the necessarily strong, repressive measures by which defeat was brought about and the strike stamped out. This is the saddest part of the whole sad business, both in itself and because the feeling of hostility, and the rankling sense of wrong supposed by the workers to have been done to them, and of favour shown to capital and "bloated corporations" are slow to die out. These, if the cause of them is not removed, and there is but little hope of that in this case, lie smouldering, intensifying, and preparing for another similar and possibly worse outbreak. This strike has revealed with sudden and startling clearness the strength and numbers of those elements in the midst of the community which are fraught with danger to the peace, safety and wellbeing of the nation to the south of us. The loss in dollars and cents from property destroyed, from the derangement and suspension of business, from confidence shaken in the stability of even the Government itself, in wages, the misery and starvation following upon these things, are little short of what would be the result of civil war. There have been few cases, we fancy, in which such an evil and dangerous state of affairs has more evidently been directly traceable to false principles of commercial policy, whereby one part of the community is supported and aided by law to prey upon another part, and the votes of the greater number of those who are in rebellion on this occasion, have been given to produce that very state of things which now they use the most violent means to overthrow. It is sad and most humiliating to be forced to see and admit, as such outbreaks compel us to do, that after nineteen centuries the principles and teachings of Christianity, in the nations in which they are supposed to have most power, are yet so little practised, have so little effect upon the most common and fundamental relations of life as to make such things as we have just witnessed still possible, and that it has not yet

been found possible to secure the general adoption of those universal principles of the word of God which, were they followed, would put an end to the spirit and practice from which such outbreaks of violence proceed. It will be well if, as a result of what has taken place, some earnest, enlightened and successful effort be made, whereby the difficulties out of which this uprising and bitter strife and bloodshed arose may be settled in future by peaceful and mutually satisfactory methods. It is evident that the internal commerce of the country has become of such extent, and is so involved in the very life of the nation, that some wiser and better methods than now exist to settle labour difficulties must be adopted, that if it has not already something of the kind is rapidly becoming vital not simply to the nation's well being and progress, but even to its very life. The more the teaching of the gospel prevails both among employers and employees the less will such outbreaks occur and when they do the more easily and satisfactorily will they be settled.

THE ONLY POSSIBLE UNITY.

THE Rev. Walter C. Smith, D.D., Moderator of the Free Church General Assembly, speaking on this subject in his sermon before the Congregational Union, said: "The glory and unity of the church—what they really mean and what end they are meant to serve—was, he said, the theme of our Lord's intercessory prayer. What was the glory? It was to go forth, as He went forth, on a mission of service and love, to be the cross as He bore it, to maintain the cause of righteousness and truth at all hazards. The church is never so glorious, never so dear and near to her Lord, as when she is doing His work, and has a fellowship in His suffering. The immediate object of the prayer of Jesus was to bring about the unity of His church. It was needful that His people should be not divided, but united, and nothing was so helpful to bring about this as to have a common object, which made them forget themselves and their selfish ends in a generous enthusiasm. When they cast about for any bond of union other than the spirit of love and plenteous grace they were turning aside from the idea that was in Christ's mind, and the result would be quite different to that which He sought. This was just what men had always been doing. They had sought unity by artificial bonds. Some had sought it in ecclesiastical ordination, supposed to be derived in succession from the Apostles. To make this rite, whether by Presbytery or prelate, essential, is to create a priestly caste, and to rob the faithful Christian of his inheritance as a member of the holy priesthood of believing men. Others acknowledge no unity in the church, except that which is based on a conscious unity of religious opinion. They formulate creeds, fortified by texts, some to the point and some wide enough from it. It must be admitted that no common work is possible, except there is some unity of belief. There can be no church without God and His Christ. But after making all allowances, it remained clear that this was not the sort of unity that Christ had in view.

The more earnestly men think on nice and delicate points, the more likely they are to differ. What if those who turn aside do the work of Christ more faithfully than those whose creed is of the soundest; what if, as it has happened, such are the only men who are showing evidence of active spiritual life? Still others believe in such unity as comprehension within a National Church will give, irrespective of diversity of views. In fact, they are so enamoured of variety of thought, that they are not greatly concerned at the entire absence of thought. He took this mechanical bond to be the most unspiritual of all the schemes for binding the church into one. It is altogether of the earth earthy, and instead of sanctifying the nation, he feared that it tended to secularise the church. Moreover, it made a truly Catholic church almost impossible, for a National Church always tends to go with the nation. Wherever Establishment has prevailed, it has been left to Dissent to awaken the spiritual slumber of the nation. The only unity Christ had in view, he contended, was the unity of the Spirit in maintaining the cause of righteousness, faith and freedom, and showing pity and consolation in the name of Jesus. The unity of the church was oneness of Christian spirit and oneness of Christian aim, by whatsoever name they might be called. Any attempt after other unity could only end in the loss of Christian charity.

Books and Magazines.

The Pansy Stories are too well known, as among the most interesting and best of children's books, to need commendation. The one before us published by A. J. Bradley & Co., Boston, and dedicated to "My Loved and Honoured Mother," consists of eight stories, of which the first, "Saint Giles," takes up about half the book which closes with an excellent short story called "Restitution."

The July *Sontarian* is much more of a technical and purely professional character than usual, though the articles of this kind are valuable. Of a more popular nature are the papers on "Provision for Epileptics," by Wm. Pryor Selchworth, LL. D.; "The Shore System of Filth Removal," "The Proceedings of the American Climatological Association." The American News Company, New York.

Life in a Nutshell, a story by Agnes Giberne, A. J. Bradley & Co., Boston. This is a story of a girl and for girls. The Nutshell is the name of a home which figures in the story. It is a story of domestic life, interestingly depicted, in which love and sacrifice and selfishness are all to be found, and the heroine in whom love and kindness and self-sacrifice are all exhibited reaps the reward in the affection of one who becomes her husband. The story is well told and teaches a wholesome lesson.

Littell's Living Age, No. 2609, well sustains the character of this staunch and popular magazine for good and readable matter. Its contents are "Lord Wolseley's Marlborough," by Gen. Sir Archibald Alison, G.C.B., "The Dean of Killarne," Part I; "Ocean Meadows," "Via Dolorosa Atlantica," "The Proposed Nile Reservoir," "In the River Pei-ho," "The Decay of Discipline," "The Cape of Storms," and "The Tenacity of Childish Errors," with selections of poetry. Littell & Co., Boston.

The Review Section of the *Homiletic Review* for July contains, "The Protestant Church of Germany," by Prof. George H. Schodde, Ph.D.; "The Short Theory of the Origin of Religion," by Rev. Ed. M. Deems, Ph.D.; "The Testimony of Science to the Truths of Christianity," by Mrs. Aubrey Richardson, London, with one or two minor articles. The Sermonic Section has contributions from Joseph Rabinowitz, pastor John Quandt of the Hague, the James Owen, of Swansea, Wales; Rev. A. J. F. Behrends, D.D., Brooklyn, and others. The Exegetical and Expository section, those on Sociology and Comparative Religion, Miscellaneous and Editorial will all be found by the reader helpful and suggestive. Funk & Wagnalls Company, Toronto, 11 Richmond St. West.

As suitable to the hot season the papers in *The Century* for July are for the most part short as well as interesting and therefore more likely to be read and enjoyed. As frontispiece there is a very striking portrait of Thomas William Parsons followed by a note upon his work by Thos. Bailey Aldrich. We need only give the names of some of the brief articles referred to. "Casting by Sorrento and Amalfi," "Franz Schiebert," one of a series of articles upon well known composers which have appeared from time to time in the *Century*. "Present Day Papers, The Attack on the Senate, A German Comic Paper." Of continued articles there are, "A Cumberland Vendetta," Part II; "Across Asia on a Bicycle," Part III, and more letters begun by Mrs. Burton Harrison and Marion Crawford entitled respectively "A Bachelor Maid" and "Love in Idleness," "A Fortnight at Bar Harbor," I.

The Presbyterian and Reformed Review for July. This solid and scholarly quarterly opens with an article by the veteran writer and trenchant critic Prof. William Henry Green on "The Moses of the Critics." Those who have read former articles from this able pen will know what to expect in this one. The Rev. Paton J. Gloag, Edinburgh, writes on "Montanism," "Separation of the Lutheran Church from the Reformed in the sixteenth century," is a translation from the German of Prof. Edward Both, D.D., by Rev. Dunlop Moore, D.D., of Pittsburgh. "Ezekiel and the Priests' Code," "The Prologue of the Fourth Gospel," and "The Kantian Theism" are by Rev. Thos. Whitelaw, D.D., Rev. J. Ritchie Smith, M.A., and Kaspar Wistar Hodge, D.D., respectively. These are followed as usual by the able and numerous reviews of recent theological literature which constitute a prominent and valuable feature of this magazine. MacCalla & Co., 237-9 Dock street, Philadelphia, Penn.

UNION; a Story of the Great Rebellion, by John R. Musick. Funk and Wagnalls Company, London and Toronto.

This is one of what is now a well known series. A single sentence from the preface explains the design of the whole. "This volume ends the series of Columbian Historical novels designed to give a complete history of the United States, in twelve complete stories chronologically arranged." They are clothed in the garb of fiction and thus made more attractive and readable. This one of the series is written in a free and easy, picturesque and often colloquial style which will make the incidents of the war remain in the memory of the reader.

TALKS ABOUT THE SOIL; TALKS ABOUT OUR USEFUL PLANTS; TALKS ABOUT THE WEATHER. By Charles Barnard. Funk & Wagnalls Company, New York and Toronto.

A prefatory note tells us that this series of three books entitled Chautauqua Talks was originally prepared for the use of the students of the Chautauqua Town and Country Club at Houghton Farm, Mountainville, New York. Besides being got up in an exceedingly handy form, these books are written in a simple, clear and interesting style, well calculated to draw the reader on whether old or young. That they are calculated to impart much useful information will at once be seen by mentioning the subjects of two or three chapters in each. In the first, Chapter II., "The History of the Soil;" III., "The Soil the Home of Plants," "Improvement of Soils." In the second, Chapter II treats of "The Beginnings;" Chapter III., "The Multiplication of Plants," Chapter V., "Plant Habits. In the third, Chapter I. is, "The Ground the Source of Wealth;" Chapter III., "The Atmosphere;" Chapter IV., "Climate;" Chapter VI., "Climates and Plants;" Chapter VII., "Plants, Climates and Business."

The Family Circle.

IN A COLLEGE SETTLEMENT.

The sights and sounds of the wretched street
Oppress'd me, and I said: "We cheat
Our hearts with hope. Man sunken lies
In vice, and naught that's fair or sweet
Finds further favor in his eyes.

"Vainly we strive, in sanguine mood,
To elevate a savage brood
That, from the cradle sordid, dull,
No longer has a wish for good,
Or craving for the beautiful,"

I said; but chiding my despair,
My wiser friend just pointed where,
By some indifferent passer thrown
Upon a heap of ashes bare,
The loose leaves of a rose were sown.

And I, 'twixt tenderness and doubt,
Beheld, while pity grew devout,
A squalid and uneager child,
With careful fingers picking out
The scentless petals, dust-defiled.

And straight I seemed to see a close,
With hawthorn hedged and brier-rose;
And bending down, I whispered, "Dear,
Come let us fly, while no one knows,
'To the country—far away from here."

Upon the little world-worn face
There dawned a look of wistful grace.
Then came the question that for hours
Still followed me from place to place:
"Real country, where you can catch flowers?"
—*Florence Earle Coates, in Harper's Weekly.*

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER V.—CONTINUED.

'Who was she?' asked Marjorie.

'A maiden of Troyes in France, who became a nun, and came out to Canada in the old French days to be a missionary to the Indians, and especially to teach their children. She was one of the founders of Montreal and of its oldest church, and you will see her picture in there when you go to see the convent. It's what we Scotch call a "soncy" face, full of heart and goodness.'

'Another light in the darkness,' thought Marjorie, and her thoughts flew southward to her father. But they were quickly recalled by the novel scene about her, as Dr. Ramsay guided his horse carefully through the throng of vehicles of all kinds on runners, from the great drays and the large handsome family sleighs, with their rich fur robes, down to a miniature cutter drawn by a goat, which delighted her greatly. They passed the Champ de Mars with the stately facade of the courthouse behind it, and Nelson's Column, and then as they approached the crowded Bonsecours market, a mass of market sleighs and people—sellers and buyers—they had to go more slowly still. Marjorie watched with great interest the crowds of *habitans*, horses and vehicles of quaint and curious fashion, and the wonderful variety of articles they were offering for sale, from carcasses of sheep and poultry to great pans of frozen milk which were sold by the pound.

The shrill chatter of intermingled French and English tongues, in which the French predominated, made it almost impossible for her to hear Dr. Ramsay's occasional explanations as they passed some object of special interest. Some fine carcasses of beautiful deer, frozen stiff, excited her admiration and pity. Dr. Ramsay told her they were brought from a long way back among the hills, and promised her venison for dinner some day, as a treat. And Marjorie thought she would rather have the deer bounding over the hills than lying stark and stiff in the marketplace. But then, on the other hand, the deer might starve in winter, which was one consoling consideration. As they passed the great dark stone pile of the market itself, Dr. Ramsay pointed up a narrow alley at the end of which was a quaint, weather-beaten little stone church. 'There,' he said, 'is the quaintest, oldest little church in Montreal, *Notre Dame de Bonsecours*—'Our Lady of Gracious Help.' Many a prayer has been put up there for soldiers and sailors, and many a sailor has hung up his little votive offering in token of gratitude for merciful deliverance. I can't wait for you to go in now, but you shall go in another time, and take a good look at it all;

for it will give you a very good idea of many an old church abroad. It might quite well be, in Normandy.'

They are now gliding along St. Mary Street, through the old French suburb of Hochelaga, with the white expanse of the river to their right, and the woodcrested mound of St. Helen's Island rising out of the wide river plain. Dr. Ramsay explained that this was the oldest part of Montreal; that the name Hochelaga had been the name of the original Indian village which had occupied the spot when Jacques Cartier first visited it, shortly after he had first discovered the St. Lawrence itself. He described how the gallant Breton navigator had left his largest ships at Quebec, and sailed up in a small sloop to visit this large palisaded village which he had heard of as the capital of a great country on the river, then also called the river of Hochelaga. He told how Cartier had landed somewhere near that very place, and had walked up through the maize fields in state, to the village of bark wigwams, with its triple wall of palisades; and how all, from the withered and decrepit chief, down to the squaws and children, received the white strangers with the greatest joy and respect, even believing that Cartier could heal their maladies. And then Cartier had been conducted through the primeval forest to the top of the beautiful mountain, and had given it the name it has kept ever since—'Mount Royal'; in honor of the magnificent view, beautiful then as now.

They turned by and by, after Dr. Ramsay had pointed out the great convent at Hochelaga, where so many French Canadian girls have received their education, and which he said she should go to see some day. 'The nuns,' he said, 'are sweet and gentle women, and their scholars love them dearly, and learn from them gentle and womanly manners, which make French Canadian girls so charming, and are, like a low voice, "an excellent thing in woman."'

Dr. Ramsay turned into St. Paul Street on their way back, to show Marjorie the very oldest bit of the city, the site of its first foundation, and talked about the old heroic days when this one little street of small houses stood alone to stem the great tide of savage barbarism that swept like a flood over all the surrounding country, except only the rock of Quebec and the fringe of eastern settlements of her Puritan forefathers.

'In those days, Marjorie,' he said, 'the bitter enemies of Canada—the fierce Iroquois—were the friends of your forefathers; and am I sorry to say that these two colonies of Christian nations not only went to war with each other before the eyes of these poor heathen savages, but even urged on their Indian allies to fall on the defenceless colonists on each side, and murder and plunder and destroy. It was horrible that such things should be! Let us be thankful that the world has grown a little better since then, and that nations are beginning to see the wickedness of war in its true light.'

'But there were heroes in those days, Marjorie,' he added, and he went on to tell her how that very Place d'Armes, in front of the big church of Notre Dame, had been the scene of an exploit as brave as the 'holding of the bridge' in the 'brave days of Rome,' which she had read about in Macaulay's *Lays*, when Maisonneuve, the Christian knight and soldier who founded Montreal, had kept a horde of Indian assailants at bay, single-handed, until every one of his pursued retreating followers was safe within the walls of the little fort.

'And was he killed?' asked Marjorie.

'No,' he replied, 'the Indians were so impressed by his brave defence that they were determined to take him alive, and then he managed to strike down their chief, and, in the excitement that ensued, he too got within the walls. And so that adventure at least ended happily.'

'For the French, yes,' said Marjorie, and the doctor laughed.

'Ah, I'm afraid we've all a little heathenism left,' he said, good-humoredly. 'But then, you see, if Maisonneuve and his men had been killed, it might have involved destruction to the whole French colony at that time,

which would have been a far greater misfortune than the death of a few savages could be.'

And now they were back in St. James Street, and Dr. Ramsay set down Marjorie at the bookstore where her aunt and cousin were to meet her.

CHAPTER VI.

NEW FRIENDS.

As Marjorie expected, her aunt and cousin had not arrived when she entered the bookstore, so she followed her uncle's directions, bought some Canadian postage stamps, and sat down by the counter to look at the new books there displayed, until her aunt's arrival. Not far from her sat a gentleman who seemed deeply engaged in looking over some large volumes, yet occasionally darted keen, scrutinizing glances at the people who came in or went out, one or two of which rested a moment on herself. She could not help stealing a glance at him again and again; for he seemed to her both a very peculiar and a very interesting-looking man. He had a strong face which no one could have called handsome, but which was full of deep lines of thought and expression; a powerful, though by no means tall figure, somewhat high-shouldered and stooping. He had the air of one who lived much alone and communed much with books, and yet had strong sympathy too, with men, for the lines of his face were kindly as well as thoughtful, even when it was at rest. The bookseller treated him with marked respect, and brought out one volume after another to show him—books which seemed very large and learned-looking, Marjorie thought.

At last, after selecting two or three volumes to be sent to him, he rose, buttoned his overcoat, shoved his heavy fur cap—which had been lying on the counter—down almost to his shaggy eyebrows, and took his leave after a kindly good-morning to the bookseller and a last glance at Marjorie, which seemed to say that he knew quite well that she was a stranger, and was mentally classifying her as he might a botanical specimen. Just as he reached the door, he stopped to greet with the most overflowing cordiality, Mrs. Ramsay who was just coming in. Both she and Marjorie responded to his greeting with evident pleasure, parting with the words, 'We shall see you to-morrow, then.'

'O, Aunt Mary! who is that gentleman?' asked Marjorie, with eager interest.

'That is Professor Duncan, one of our dearest friends here,' replied Mrs. Ramsay, with a smile. 'But what made you ask?'

'Oh! I couldn't help looking at him while I was waiting. And I thought he must be very wise and clever; I am so glad you know him! Jack and Millie were talking about Professor Duncan yesterday.'

'Yes; he's a great favorite of theirs, as he ought to be; for he is most kind in talking to them and telling them stories. He lives all alone, and often drops in to take tea with us on Sunday evenings, so to-morrow, you will see him and hear him for yourself.'

The shopping expedition began, and Marjorie accompanied her aunt and cousin from one large shop to another, where furs, blanket-suits and an infinitude of other articles of winter wear were displayed in bewildering profusion. After a good deal of comparison and consideration, Marjorie finally decided on a warm squirrel cape, cap and muff, for ordinary wear, and a tobogganing costume, consisting of a white blanket ulster with a striped border of sky-blue, and blue sash and *lucac bleu* to match; colors which Alan had especially commended, because he belonged to a club bearing the name of *Tuque Bleu*.

They were just coming out of the last shop when a large family sleigh with handsome fur trappings, drew up in front of it. Marjorie was just admiring the beauty of the horses and the appointments of the equipage, when a light figure sprang out and she heard a lively voice exclaim:

'O, Marjorie! I'm so glad we've met you. I was just going to drive up as soon as mamma was done shopping, to see if you would come and take lunch at our house to-day. May she, Mrs. Ramsay? It was too stormy yesterday to go to see you, you know, but mamma always lets me have any one I like to luncheon on Saturdays.'

Mrs. West who followed her daughter more leisurely, endorsed Ada's invitation, and as Mrs. Ramsay seemed quite willing that Marjorie should accept it, the matter was quickly settled, Ada saying that they could leave Marjorie at her uncle's house when they drove out in the afternoon.

Marjorie preferred to sit with Ada in the sleigh while Mrs. West went in to make her purchases. She thought she should never tire of watching the stream of people and sleighs of such variety of aspects, that poured along Notre Dame Street—the great shopping street of Montreal—and Ada's brisk accompaniment of remarks and explanations made the scene still more entertaining, for she could tell Marjorie something about a good many of the people who passed.

When Mrs. West came out the horses' heads were turned homewards, and they were soon again across Victoria Square and ascending the slope of Beaver Hall. Then they drove a little way along Dorchester Street, and Ada pointed out the beautiful churches and mansions there, and the fine English cathedral with its rectory close by; and then they crossed the wide St. Catherine Street and soon were gliding along Sherbrooke Street, where the stately mansions that line it on either hand, stood out to view all the more plainly, because of the leaflessness of the environing trees. Behind the line of handsome houses and snow-clad grounds, rose the white slopes of the stately "mountain"—in dazzling purity against the vivid blue of the clear wintry sky.

They soon stopped in front of a fine mansion of gray cut stone, with an ornamental portico, and somewhat extensive grounds. Ada, as usual, was out first, and waited impatiently for Marjorie to follow Mrs. West, for whom she politely waited to descend first. The door was quickly thrown open, and Ada eagerly led her friend into the softly carpeted hall. Marjorie had never been in so fine a house in her life. The spacious hall and rooms, all so richly carpeted and luxuriously furnished, the gleam of gilding and white statuary here and there, of gorgeously framed pictures and rich tinted curtains, and a glimpse of a French window opening into a conservatory glowing with lovely flowers—all seemed to give her the sensation of entering a fairy palace. It seemed a sort of charming dream which would dissolve again directly. Poor Ada's accustomed eyes had never seen her own home as the beautiful vision that it seemed to Marjorie's just then. To her it was very matter-of-fact reality, though she could have told just how much some of the pictures cost, and was proud in her heart of her luxurious home which she knew was so much admired. But to Marjorie, as she followed her friend up the wide staircase to Ada's own room with its costly furnishings, it all seemed too beautiful and grand for homely every-day use.

'There's my canary,' said Ada, pointing to the gilt cage that hung between the pretty pink-lined curtains. 'He sings beautifully, and hasn't he a pretty cage? That was my last birthday present, but I'm awfully afraid of forgetting him. Now if you're ready come down, and I'll show you the drawing-room and conservatory before lunch.'

Marjorie was divided in her admiration between the large handsome room with its artistic decorations and charming pictures, and the pretty little conservatory gay with geraniums and chrysanthemums, white and golden, and its ferns and hanging baskets with their clustering tendrils of drooping plants and flowers. She was still lingering in delighted admiration of these, when a gong sounded, and Ada said they must go to luncheon.

They passed on through the spacious hall, its light mellowed by the rich tones of the stained glass window, into the large dining-room with its heavy carved furniture, where an oval table was beautifully set out for luncheon, with flowers and silver and gleaming crystal. Mrs. West came in with her somewhat slow and languid air, and Gerald followed a few minutes later, and after a courteous salutation to Marjorie, took his seat opposite her. He was not like Ada, being pale rather than fair, with brown hair and rather large gray eyes like those of his mother. He was much slighter than Alan in figure, and Marjorie thought he looked like a clever lad and would be rather handsome if his expression had not something dissatisfied in it. She thought he did not look so bright and happy as Alan, notwithstanding the pony and abundance of pocket-money.

(To be continued.)

Our Young Folks.

Written for THE CANADA PRESBYTERIAN.

GRANDMA'S STORY.

BY MRS. MOSCUP.

A three-year old darling,
One morning in spring,
Went into the garden
To hear the birds sing.
Her bread and her milk,
She carried along,
And she ate and she drank,
And feasted on song.

But a flash of the brain,
Caused this child now to think,
Why do I eat? and why do I drink?
Who am I? she cried,
And where have I been?
Where did I come from?
Has I got a dream?
And why am I here in the garden alone?
And something it tells me
I have more than one home.

The dear little soul,
It was filled with the strife:
It was reason unfolding
Individual life.

Did the song of the bird
Touch the depth of the soul
When reason awoke
To aid and control?
Now the search is for knowledge,
There is more yet to gain;
Then she runs to her mother,
That she may explain.

Mother, why do I eat?
And why do I drink?

Well, you eat when you're hungry
When you're thirsty you drink.

But why do I eat?
And why do I drink?

Then the mother perceived
The child struggling to think.

And who am I, mother?
And where am I from?
Why am I here?
Have I more than one home?

God made you my child,
And gave you to me:
And He gave you a soul,
That you cannot see.
You eat and you drink,
Or you 'body would die.
But your soul would return
To God now on high.
To a beautiful home,
A mansion of bliss,
In a world of glory,
Far brighter than this;
The sun in his splendour
On that home cannot shine,
For Christ is its light
And its glory divine.
No song of the bird is heard on the air,
But the song of God's angels
And redeemed ones is there.
The lambs of the flock,
The kind Shepherd doth keep,
And death dare not enter,
There's no night and no sleep—
Then this poor little lamb
Began now to sleep.

Oh mother! she said, how can I go there?
You know I must sleep
When I've said my prayer,
Then please to ask Jesus
If He wouldn't mind
If I took my cradle,
And some place I'll find
To set it aside, just out of the way.
Then I'll rest when I'm weary
And tired of play.

The mother then saw
She had made a mistake
In presenting strong food
The child could not take.
Let teachers take warning
And follow God's plan
To give milk unto babes,
And strong meat unto men.
The rosbud may swell
Till it burst into bloom,
But it must not be made
To open too soon.

Now the years have rolled by
And many have past,
And this child has become
An aged Christian at last.
She is waiting the message
That will come from above,
And the cradle she rests in,
Is the arms of God's love.

St. Mary's.

TEMPERANCE SAFEGUARDS.

A young man of our acquaintance passed through many temptations in town and city, in college and in University, and never formed the drinking taste or habit. The secret of his safety lay in the fact that he was taught, from his earliest years, not only temperance principles, but to hate liquor in every shape. The power of early education is great, and is an important factor in the temperance-reform.

Mothers and fathers who begin in childhood to teach their children the evil effects of strong drink, and who create in them a disgust for it, and who follow up their precepts by prayers and example, have little reason to fear they will go back upon their training, or fall into intemperate ways. Intelligent and persistent home instruction and example are among the best and safest temperance safeguards ever invented.—*Presbyterian.*

THE DIFFERENCE.

There are too many people, both in city and country, who require a more pleasant day and more favorable conditions for going to church than for almost any other purpose. If there is slush or ice on the pavement they feel quite excusable for staying at home; but they would not think of declining an invitation to dine with a friend if they had no better excuse. It is seldom that the roads are too muddy or too rough to keep the farmer from going to market with his produce, but how frightfully bad are they on the Sabbath! The young people must get to the social entertainment, however disagreeable the weather, but it is only at a time of unusual religious interest that many of them will encounter the storm to attend the prayer meeting.

THE STREET ARAB'S TRUST.

The following pathetic story was told by John B. Gough: 'A story is told of a street boy in London who had had both legs broken by a dray passing over them. He was laid away in one of the beds of a hospital to die, and another little creature of the same class was laid near by, picked up with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

'Bobby, did you never hear about Jesus?'

'No; I never heard of Him.'

'Bobby, I went to a mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and no more pain, if you axed Him.'

'I couldn't ask such a great big gentleman as He to do anything for me. He wouldn't stop to speak to a boy like me.'

'But he'll do all that if you asked Him.'

'How can I ask Him if I don't know where he lives, and how can I get there when both of my legs are broken.'

'Bobby, they told me at the mission-school as how Jesus passed by; teacher says as He goes round. How do you know but what He might come round to this hospital this very night? You'd know Him if you was to see Him.'

'But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die.'

'Bobby, hold up your hand and He'll know what you want when He passes by.'

'They got the hand up; it dropped. They tried again; it slowly fell back. Three times he raised the little hand only to let it fall. Bursting into tears he said:

'I give it up.'

'Bobby, lend me yer hand,' said the other little fellow; 'put yer elbow on my pillar; I can do without it.'

'So one hand was propped up. And when they came in the morning the boy lay dead, his hand still propped up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to the mission-school but once.'—*Selected.*

CREAM OR MILK.

'What am I going to do, this vacation?' said Tom, laying his books down on the old porch and turning to look at his cousin.

'Why, I'm going to find something to do that will help mother—that's what I'

'Well, I'd like to help mine, too, if I could get a chance,' said Cleve. 'There is need enough, now that father is laid up with his broken arm.'

'"Chance?" repeated Tom, catching up the word in his brisk fashion; 'there's got to

be a chance for me, I tell you. I'm going to spin around this old town like a top till I find it.'

'That sounds very fine,' said Cleve, with a doleful shake of his head, 'but places are not so easy to get. I've tried a little already, mornings and evenings. I've asked at several of the big stores and offices, and nobody wants any help.'

'Big stores and offices!' Tom fell back on repetition once more. 'I might go to the bank and ask Money-bags to let me be President for a little while; I hadn't thought of that. No, sir; that's not the kind of looking I'm going to do. Mother says this world is like a great panful of milk with only a little cream on top. If you are willing to take milk you may get your share; but if you must have cream, you are likely to wait long and fare slim.'

Cleve did not see his cousin again for several days. He made his own weary round, trying here and there for the things he thought he should like to do—the pleasant places that paid the best—but the world seemed uncomfortably crowded. It occurred to him that, since Tom also was in search of work, it was strange that he did not run across him somewhere; but when he inquired, he found that Tom had already found work. It was very strange, Cleve thought, chagrined, and somewhat envious, that Tom should have been the more successful of the two. Cleve was older, taller, and, so he flattered himself, more prepossessing in appearance and address than round-faced, blunt, merry Tom. But one evening he went around to the old porch again; the matter was explained. Tom had just come home from the wooden mill.

'At such dirty work as that!' exclaimed Cleve, in surprise.

'Well, it earns clean money, and that is more than can be said for all easy work,' laughed Tom, pouring a fresh supply of water into the great bowl before him, and preparing for another plunge. 'As for my face and hands, they'll wash; no danger that soap or water will hurt them. Besides, I couldn't afford to spend my whole vacation in looking up something. I took what I could get; and this is steady work, too.'

He worked steadily at it, and Cleve tramped pretty steadily, asking here and there—asking somebody to see somebody else, and inquire whether a third somebody could not make an opening for him. These embassies necessitated a good deal of waiting, and there were other days when poor Cleve was too discouraged to even try. He did get some odd bits of employment now and then—copying a few letters, taking the place of a clerk who was absent for a week, and occasionally staying in a doctor's office when that busy man of pills and powders was called into the country. But these occupations were too transient to afford much profit.

He saw little of his cousin until, with the crisp, bright autumn days, school reopened. Then Tom appeared, looking remarkably well in a comfortable new suit of clothes, buoyant, and ready for the winter's study.

Cleve glanced down at his own coat, where his pale-faced, anxious mother had put in a bit of dainty darning that morning, and over which she had sighed out a fear that the garment could not be made to last much longer.

'Did you really earn those yourself?' he asked of Tom.

'Yes, sir, besides helping mother, though she says providing these helps her as much as anything,' answered Tom, triumphantly. 'Why, it was steady work, you see, and that counts up pretty fast. I say, Cleve, that 'milk' mother is always telling about isn't so bad. If you dip in and take your share that will raise a little cream of its own.'—*Visitor.*

The new prospectus of Boston's celebrated institution, the New England Conservatory of Music, is just out. The courses of instruction have been improved from time to time and this conservatory has always been the leader of such institutions in America. But the present standard shows a breadth of musical education which can probably not be surpassed by any one conservatory in the world, and insures a high state of musical proficiency and general knowledge in those who succeed in obtaining its diploma.

A GLASGOW MIRACLE.

A MOST INTERESTING RESCUE BY A CANADIAN.

Her Life Was Despaired of—Subject to Fainting Spells and Heart Trouble—Doctors Said Recovery Was Impossible—A Wonderful Story.
From the Glasgow Echo.

The case of "Little Nell," whose miraculous cure was reported in the newspapers, with a subsequent letter from the Rev. Samuel Harding, is but one in a series of similar cases in Glasgow. The latest is that of Miss Lizzie Duncan, a young woman who has been snatched back to life. She was in what is termed a "decline"—wasting away by inches before the eyes of her parents, and her sad condition seems to have been known to a number of people. Consequently when she was found to have escaped the threatened death, and to be, apparently, as well as anyone in Glasgow, a tremendous impetus was given to the prevalent talk, and an Echo reporter was directed to make a searching investigation, with the result that this strange story was entirely confirmed.

Arriving at 208 Stirling Road, the reporter was conducted into the presence of Mrs. Duncan by a rosy-cheeked young woman, who proved to be Miss Duncan, who looked in no way like an invalid.

"This is the lassie," said the mother. "Heaven knows that a miracle has been wrought upon her. Eighteen months ago Lizzie began to pine away. The color left her entirely, and she appeared to be as weak as water. One Sunday morning she said, 'Oh, mother, I canna rise to-day,' and before she had got out the words her whiteness became like that of a corpse, and she fell away into a faint. I sent for the doctor who said she had heart disease. When he saw her again she had grown worse and the doctor said, 'The poor lassie is very far through.' We expected that poor Lizzie would not live long. There was no color in her face. She was wasting away, her cheek bones sticking through as if they would break the skin. Her arms and legs were just bones. The doctor said, 'Lizzie may stand the winter, but if she does, that will be all.' One day, however, I chanced to read of several cases in which dying persons had been restored to life by a new scientific method—some pills, not like other medicine, but altogether of extraordinary virtue, called Dr. Williams' Pink Pills for Pale People. I said to my husband, 'In the name of God let's try Dr. Williams' Pink Pills.' Well, before the first box was empty there was an improvement. She persevered and when she had finished her fifth box she was perfectly well, and there is not now a stronger young woman in the townhead of Glasgow, though at one time she was a living skeleton. You can ask any of the neighbors," said Mrs. Duncan in conclusion, "or any person in the street and they will confirm my story."

"I am stronger than ever I was in my life," added the daughter, "yet I can hardly describe how ill I was. I was certainly dying. I could neither go up nor down stairs; I was afraid to walk on account of the fluttering sensation at my heart. I took Dr. Williams' Pink Pills as my mother has described, and feel that they saved my life."

Mrs. Wood, the lady who drew the reporter's attention to the case, said that the parents had their daughter's photograph taken, for they thought that she would soon be sleeping in her grave. Lizzie once visited her, and was so weak that she had to carry her back to her house. "The change," said Miss Wood, in conclusion, "has been wonderful. She is now a sane lass, and Dr. Williams' Pink Pills have been an instrument in God's own hand."

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Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

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The *New York Herald* says that the disappearance of all titles in the French Chamber is shown by a comparison of the Deputies in the new Chamber bearing titles with those returned by the first elections under the Republic. Now there are two princes, three marquises, fifteen counts and forty-five members bearing other titles—or sixty-five in all. In 1871 there were as many as two hundred and twenty-two, the number of princes being the same. The dukes, however, mustered seven strong, the marquises thirty, and the counts fifty-two.



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Ministers and Churches.

A new manse is to be built at Glencoe.

The Presbyterians of Paris are about purchasing a new organ.

Rev. Mr. Patterson and Mrs. Patterson of Embro will spend a few weeks by the seaside in Nova Scotia.

Rev. John Neil, pastor of Westminster Presbyterian church, Toronto, has gone on a trip to the Old Country.

The First Presbyterian Church, Chatham, has increased the salary of the Rev. F. A. Larkin from \$1,200 to \$1,600.

The induction of Rev. R. A. Hamilton into the pastorate of First Church, Brantford, takes place on the 31st inst.

Rev. Mr. Rowat, of Athelstan, Quebec, preached in Knox church, Woodstock, recently, two most excellent and practical sermons.

The architects chosen have received instructions to draw up plans and specifications for the new Presbyterian church at Elmville.

At Fenelon Falls, on Sunday of last week, the Rev. M. McKinnon, B.A., preached an impressive sermon to the Orangenem of the neighborhood.

All communications regarding supply at Wick and Greenbank should be addressed to Mr. Alexander Leask, Wick P. O., and not to any other.

Interesting services were held on the 6th and 8th inst., in connection with the communion season in the New Glasgow Church. Rev. J. F. Scott, pastor.

The sacrament of the Lord's Supper was dispensed to a large number in St. Andrew's Church, Peterboro, on Sabbath, the 15th July. 19 new members were received.

Rev. Robt. Aylward, B.A., formerly minister of the first Congregational Church, London, has been received as a minister of the Presbyterian Church. His address for the present is Burlington, Ont.

Rev. Wm. Patterson, of Cooke's Church, Toronto, and Mrs. Patterson, left on Monday evening for the Old Land. They expect to be away about six weeks. The greater part of their time will be spent in Ireland.

Rev. R. Douglas Fraser, of St. Paul's Church, Bowmanville, was presented last week, by his Teachers' Class, with a complete set of Tennyson, in eight volumes, india-paper, morocco bound and in handsome case.

On the 10th inst., the Rev. Mr. Hastie laid before the Glengarry Presbytery a call from Woodlands in favor of Mr. N. A. McLeod, B.A., licentiate. The call was accepted and Mr. McLeod's ordination and induction appointed for Thursday, 9th August, at 2.30 p.m.

The delegates from the Christian Endeavour Society of Cooke's Church, Toronto, were presented with a diploma for Christian service at the great International Convention held in Cleveland last week. Twenty-five diplomas were given to the most deserving of the 33,000 societies.

On Friday, Rev. Mr. Wilson preached an interesting and earnest sermon from Psalm 39: 1, after which the pastor ordained Messrs. John McLean and Wm. McCallum into the office of Elder. The sacrament of the Lord's Supper was dispensed on Sabbath morning to over eighty communicants.

Next Sabbath, July 22, will be the eighth anniversary of the induction of the Rev. Wm. Patterson into the pastoral charge of Cooke's Church congregation, Toronto. During that time 1,738 have joined the church, 906 having united by profession of faith. In 1886 the revenue from all sources amounted to \$2,500, and since that time \$83,000 has been raised.

A student missionary is wanted immediately for Alberni, B.C., to labor among the white settlers there. The field is so distant and the travelling expenses so high that an appointment for less than twelve or fifteen months cannot be made. According to the last returns there are 30 families, 30 single persons not connected with these families, 35 communicants connected with the field. There are three stations. Applications sent to Rev. Dr. Robertson, Winnipeg.

The members of the Philharmonic Society in connection with the Presbyterian Church, Caledonia, wound up their meetings for the season in a very happy manner lately by a social gathering at the home of the President, Mr. Clarke Moses. A very pleasant feature of the meeting was an address to the conductor, Rev. J. S. Conning, accompanied by a beautiful gold watch-chain, as a memento of the pleasant evenings spent with the society during the winter.

The following was passed on a recent evening at the prayer meeting in Knox Church, Hamilton: "The congregation of Knox Church, this city, hereby earnestly raises its protest against the flagrant and, in its judgment, wickedly-unnecessary disturbing of public worship on the Lord's day by the running of the Hamilton street cars. The pretence that the said cars are run for the accommodation of the Lord's people is the veriest cant, the sheerest hypocrisy of this mammon-pursuing age of the world. They are run for gold alone."

The Rev. D. James, of Midland, now on a visit to Europe, writes: While in Edinburgh I preached in old Bristo street church, of which my uncle is at present the pastor. After leaving Edinburgh I returned to Glasgow and spent a day in visiting the scenes of my father's and mother's childhood. The old homes still stand, and are very little changed in all that time. My health is excellent, and I am enjoying my trip exceedingly. We expect to reach Mayence to-night, and from there we proceed by easy stages through Switzerland to Florence and Rome.

Before leaving Listowel, to enter upon the pastorate of Oak street church, Toronto, the members of Knox church of that town met for the purpose of giving Rev. J. A. Morrison a parting recognition of their deep attachment for him, previous to his departure. Mr. D. D. Campbell occupied the chair. An address very highly appreciative of Mr. Morrison personally and of his work was read, accompanied by a presentation, to which Mr. Morrison made a very feeling reply. On the evening of Sabbath July 1st, he preached his farewell sermon to a congregation which completely filled the church. It is not too much to say, adds the Listowel Standard, that never did a minister of the gospel take his departure from this town with kindlier feelings or more sincere wishes for his welfare and success in his high calling.

The new Presbyterian church at Hay Bay was dedicated on a recent Sunday. The weather was perfect, and at the morning service scarcely half those present were able to gain admittance. In the afternoon the numbers were even larger, many going from Napanee and all parts of the country. Rev. Mr. MacEachern dedicated the handsome edifice, and delivered two able and very appropriate sermons. The collections on Sunday were excellent, and we understand the new church is practically out of debt, more than sufficient being subscribed to pay off all liabilities. The dedication dinner and picnic, in Parks' Grove, on Tuesday, was well attended. The Napanee choir provided music for the occasion, and addresses were delivered by Rev. Mr. Leitch, Bath; Rev. D. MacEachern, M. S. Madole, Esq., and others.

The regular quarterly meeting of Paris Presbytery was held in St. Paul's Church, Ingersoll, July 10th. The Rev. E. Cockburn, of Paris, was appointed Moderator for the year, and took the chair. A unanimous call by the First Church, Brantford, to Rev. R. M. Hamilton was sustained, and having been accepted, Mr. Hamilton's induction was appointed to take place on the 31st July, at 2.30 p.m. Mr. Archibald C. Reeves, B.A. of Montreal College, after a very satisfactory examination, was licensed to preach the gospel, and was suitably addressed by the Moderator. A moderation in a call was granted to East Oxford and Blenheim. Representatives of Norwich and Bookton were heard on readjustment of that field; other interested congregations were notified, and the matter will be considered at an adjourned meeting in First Church, Brantford, July 31st, at 11 a.m.—W. T. McMULLEN, Clerk.

The laying of the corner stone of the new Presbyterian church, Stouffville, took place on Monday evening, 9th inst., and was witnessed by upwards of a thousand people. The service was conducted by the pastor, the Rev. H. E. A. Reid, and the corner stone well and truly laid by the Hon. G. W. Ross. In the stone was placed copies of the three Toronto daily (morning) papers, THE CANADA, PRESBYTERIAN, Presbyterian Record, W. F. M. monthly and the local papers, besides a list of the officials of the church, architect and contractors. The company then repaired to the town hall where the chair was occupied by Mr. Reid and excellent music furnished by the choir of the Uxbridge Presbyterian church. After short congratulatory speeches by the Rev. Mr. Nichol, of Unionville, and the pastors of the local churches, the Rev. J. Neil, of Westminster church, Toronto, in a humorous and instructive address, urged the necessity of unity and energy in the present undertaking as well as in all the work of the church. The Hon. G. W. Ross then spoke for about three-quarters of an hour to the delight and instruction of the large audience, appreciation being manifested by frequent bursts of applause. The Hon. Minister of Education will always be welcomed by a Stouffville audience.

A very successful missionary meeting was held on the 25th ult. in Kilworthy Presbyterian Church, under the auspices of the W. F. M. Auxiliary of the congregation. J. E. Smith, student-in-charge, opened with devotional exercises. Mr. Southam, of Wycliffe College, gave a very interesting account of his labors among the Indians in the Rainy River district. Rev. R. J. Adamson, M.A., of Severn Bridge, told of the work in Alberni, B.C., among the Indians and Chinese, and made an urgent appeal in their behalf. Both gentlemen having had actual experience in the work, were in a position to set forth the claims of the red man in our own country. Both bore testimony to the baneful influences exercised by lapsed white men and traders in that country. Rev. R. J. Adamson strongly appealed to the young men to cultivate personal piety. Many of them would doubtless find their way out to the coast or into the more remote quarters of the Dominion, and if they had not the Christian piety and knowledge that are effectual in delivering from the power of sin, they would fall into the customs of those ahead of them and exercise the same baneful influence as their predecessors. Mrs. R. N. Grant, of Orillia, was present and read an excellent paper upon the work of the W. F. M. S. The paper was practical throughout and breathed the spirit of one not only well acquainted with missionary facts, but who also possesses a clear conception of the position and privileges of the church of Christ. Several missionary selections were well rendered by the choir formed for the occasion. A collection was taken up in behalf of the Mission Band and realized \$4.85.

A SILVER WEDDING ANNIVERSARY.

The Rev. John Nichols, pastor of St. Mark's Presbyterian Church, received a handsome testimonial from his congregation on the occasion of the twenty-fifth anniversary of his wedding day. A large party of ladies and gentlemen, representing the congregation of St. Mark's gathered at the house of Mr. Nichols, quite in a casual way. Mr. Nichols was suddenly confronted with a glittering array of jewelry. Mr. Hugh Vallance did the speaking. He said that the occasion was the twenty-fifth anniversary of Mr. Nichols' wedding day. For twenty years he had led his congregation faithfully. When visited with pestilence and floods, and among the

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needy alway, the reverend pastor had done his duty. This always required courage and devotion. Naturally he had made enemies. That was unavoidable: but the congregation of St. Mark's wanted to express their entire satisfaction with their pastor. This was their opportunity and here were the marks of their great esteem.

The presents were a fine silver bread tray, a chased and embossed stud-case filled with gold dollars, and a gold watch beautifully engraved. Nor was Mrs. Nichols forgotten. On behalf of the Young People's Association, Miss Linto presented the pastor's wife with a prettily engraved jewel case. Incidentally it was bursting with bank bills.

The Rev. Mr. Nichols, to whom the whole was a surprise, was deeply touched. On behalf of himself and wife he returned most hearty thanks. 'Indeed, the occasion was almost beyond language—it was so unexpected and so welcome.' The party left the house after an hour or two of very hearty sociability, leaving their pastor and his family in a very happy frame of mind.

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MINUTE ANENT HIS DEATH.

The Presbytery of Lindsay desires to express its profound sorrow in recording the death of the Rev. John McMillan, of Wick and Greenbank. For about seven years he was a member of this court. During all that time he was singularly diligent in attendance at its meetings, and remarkably faithful in the performance of all duties assigned to him. He was wise in counsel, as well as peace-loving and equitable in all his administration of affairs. He was an honest, earnest and persuasive preacher continually pleading with men to be reconciled to God, and tenderly exhorting them to the nurture of a Christian life. Then, too, the moral force of his own daily life gave power and efficacy to his message. It would be difficult to find a higher ideal of pastoral work than he cherished. For he held his duty undone till he should bring the matter of personal salvation directly before the heart of everyone of his people, by repeated personal appeal and in individual conference. In his pursuance of this ideal with warm devotion and unflagging zeal, he overtaxed his strength, and after a lingering illness of many months, borne with exemplary patience and resignation, he was called to rest. Though his voice is silent here his influence is living and potent with us still, for he left a shining example of zeal and consecration to God in the work of the ministry, that will continue to be a reminder and inspiration. Long will his sick-bed messages to his brethren be cherished in loving remembrance. "It is a great privilege to be permitted to preach the Gospel of Christ." "Preach with all your might." We sincerely mourn his death, and deeply sympathize with Mrs. McMillan and family in their bereavement. It is ours to bow submissively to our Father's will and prayerfully commend them to His paternal guidance and care. — W. G. HANNA, Convener of Committee.

OBITUARY.

The daily newspapers have announced the accidental death, by drowning at his summer residence, Morpeth, of Mr. John Ferguson, of Thamesville, Ontario. Deceased was born in Stirlingshire, Scotland, in 1825, and came to Canada with his family early in the fifties. He lived some time at Ridgetown, and moved to Thamesville in 1857, where, in connection with his brother, Robert Ferguson M.P.P., he was engaged in the business of lumbering. He was widely known throughout Western Ontario, and his

sterling qualities of head and heart won for him the respect and confidence of all with whom he came in contact. He came of a Presbyterian family of long standing and generously assisted all the schemes of the church. As one of the founders of the Presbyterian Church in Thamesville and an elder for over twenty years, the pastor and congregation feel that in the death of Mr. Ferguson they have sustained an irreparable loss.

Through the whole of his busy life he took a keen interest in the welfare of the community in which he lived. He took a prominent part in municipal affairs and lent his aid and active co-operation to all schemes for the furtherance of education. He was a good citizen in the best and broadest meaning of that term. He resolutely declined political honors, although pressed to accept his party's nomination as far back as 1867. He married Miss McKinlay, of Ridgetown, who, with her two daughters, survive him.

PRESBYTERY MEETINGS.

The Presbytery of Brandon met in Portage la Prairie on Tuesday, 10th July. An application for a loan of \$250 from Church and Manse Building Fund was made by High Bluff congregation and recommended by the Presbytery to the Board. Messrs. Urquhart, MacTavish, Lockhart and Shearer were appointed to visit congregations in the vicinity of Brandon with a view to readjustment of territory. A deputation consisting of Messrs. Carswell, Douglas, Shearer and Ballantyne was instructed to visit Carberry congregation in the interests of the work there. A committee consisting of Messrs. Wright, Urquhart and Fraser was appointed to make an equitable apportionment of the Home Mission Funds on hand among the Presbyteries of Brandon, Portage la Prairie and Glenboro, when the division of Presbytery takes place. On account of the new arrangement of Presbyteries, to take effect shortly, the standing committees were requested to continue in office for the present and the allocation for the schemes of the church was deferred to next meeting.—T. R. SHEARER, Clerk.

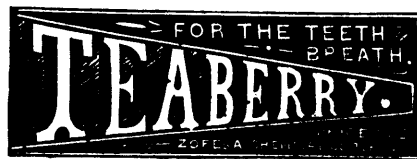
The Presbytery of Huron held a regular meeting on the 10th of July. Mr. Shaw was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported their attendance. Mr. David Buchanan, a candidate for the ministry, was ordered to be certified to the Senate of Knox College, as a student of the first year, literary course. The committee appointed to meet with the congregations of Manchester and Smith's Hill, respecting the supply of Leeburn in connection with said congregations, reported that the congregations and their minister declined to have Leeburn associated with them for regular supply. Standing committees for the year were appointed, of which the following are the conveners:—Home Missions, Mr. Martin; State of Religion, Mr. Stewart; Temperance, Mr. Anderson; Sabbath Schools, Mr. Acheson; Sabbath Observance, Mr. Musgrave; Finance, Mr. Shaw; Superintendent of Students, Dr. McDonald; Systematic Benevolence, Mr. McLean; Christian Endeavour, Mr. J. S. Henderson. Mr. Anderson gave notice that at next meeting he would move "that in the future the Presbytery shall meet in Clinton."—A. McLEAN, Clerk.

The Presbytery of Brockville met at Cardinal, July, 9th inst. Mr. Macalister presided. Mr. Connery obtained leave to moderate in a call at Morewood and Chesterville. A letter from Mr. Higgins set forth his intention to return to his congregation in September. The committee on the A.I.M.F. was urged to continue the canvass in the interests of that fund. Mr. Graham was appointed Moderator for the next six months. Mr. Sinclair gave notice that at the next regular meeting he will move that the motion on record forbidding any complimentary resolution regarding ministers removing from the bounds be rescinded. It was decided to hold a public presbyterian conference at the next meeting on the question, "The importance of the various parts of the public service." Leaders were appointed as follows: On music, Mr. Aston; on reading, Mr. Connery; on prayer, Mr. Madill; on sermon, Mr. MacArthur; on giving, Mr. Sinclair. The evening sederunt was taken up with a conference on Sabbath observance. The conference was opened by a thoughtful address by Mr. James Moodie, elder. He was ably followed by Mr. Connery. After several members had taken part and Mr. Sinclair had given his impressions of the last General Assembly, the meeting closed.—GEORGE MACARTHUR, Clerk.

The Presbytery of Kingston held its ordinary meeting at Belleville on Tuesday last. Rev. Mr. Moore, of Seymour, was appointed Moderator for the next six months. Rev. R. J. Craig and Rev. D. McEachern, commissioners to last General Assembly, gave an interesting account of its proceedings, reporting particularly on the matters which this Presbytery had appointed its commissioners to see to. A call from Melrose, Lonsdale, and Shannonville in favour of Mr. D. O. McArthur, and one from Camden VIII. and Tamworth, in favour of Mr. R. Ballantyne, were sustained, and provisional arrangements were made for their ordination and induction—Mr. McArthur to be ordained and inducted at Melrose on Tuesday the 17th day of July, at 2 p.m., the Moderator to preside and preach. The ordination of Mr. Ballantyne, in the event of his accepting the call, was appointed to take place in St. Andrew's Church, Tamworth, on Tuesday, 24th July, at 11 a.m., Rev. Mr. Gandier to preach and preside, the Presbytery to meet at 10 a.m. for the purpose of hearing trial discourses, etc. Arrangements were made for visiting those mission fields within the bounds where ordained missionaries are not in charge, and for dispensing ordinances therein as follows: Mr. Maclean, Commissioner of the Home Mission Committee reported that the Assembly's Home Mission Committee had made the grants. The usual standing committees for the year were appointed. The

Rev. J. R. Bartley, B.A., LL.B., of Trinity College, Dublin, presented testimonials, and was received by the Presbytery. Rev. Mr. Gracey gave notice of motion for payment of the expenses of commissioners to Assembly hereafter from a fund to be created for that purpose.

The last stated quarterly meeting of the Montreal Presbytery was recently held in the David Morrice Hall, the Rev. Moses F. Beaudreau, Moderator, in the chair. The Rev. F. M. Dewey, M.A., was elected Moderator for the next six months. Reports from commissioners to General Assembly all spoke of the good work which was done by the Assembly. Special reference was made to the deputations from sister churches, and to the liberal Christian spirit which was exhibited. The Rev. Robert Campbell reported that he had presided at the union of the two congregations in Huntingdon. This had been accomplished in a most warm, Christian and enthusiastic manner. Not one member of either of these congregations had been left outside. Dr. Campbell also read a minute, prepared by a committee of Presbytery, re the resignation of Dr. Muir. This spoke of the loss which the congregation and the Presbytery had sustained in the resignation of Dr. Muir, and commended his diligence and the generous spirit he exhibited in thus rendering a union possible. An application was made by the congregation of Athelstane, to be placed in possession of one half of the church and manse property of the Second Presbyterian Church, Huntingdon. These two congregations were formerly united under one pastoral charge, but afterwards separated. At that time the Presbytery agreed that the Athelstane congregation should have one-half of the property, in case the second congregation should cease to exist as a distinct church. As, owing to the union in Huntingdon, this contingency, had now been brought about, Athelstane asked to be put in possession of its share. The Presbytery to-day recommended that the representatives of the two congregations shall meet, and come to an arrangement in the matter. Next, the French congregation at Grenville, reported that they were united in favour of Mr. Giroux being settled over them as ordained missionary. This was agreed to, and Mr. Giroux is to be ordained and appointed to that field for one year. The ordination is to take place on July 24, the Rev. G. C. Heine to preside. The matter of the mission to the Chinese in this city was next taken up. The Rev. F. M. Dewey, Dr. Campbell, J. Nichols, E. Scott and others spoke upon the importance of this work. Mr. Dewey reported that the Foreign Mission Committee was in favour of taking immediate action in the matter, and he had been instructed by the convener to invite Dr. Thompson to come at once and take charge of the work. The Presbytery agreed that he should do so.



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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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British and Foreign.

20,000 deaths occur annually in India through the bites of serpents.

Dr. Sandford, assistant Bishop of Durham, has become temporarily blind.

There was a big muster at the anti-gambling meeting at Exeter hall on June 12th.

The area of the Czar's individual possessions of land is greater than the entire extent of France.

Sir Frederick Leighton has received the gold medal of the Royal Institute of British Architects.

The bill to admit New Mexico as a state was passed by the House at Washington without objection.

Rev. S. Printer, of Dublin, has undertaken to write a biography of the late Rev. Dr. Johnston, of Belfast.

Princess Louise opened a sale at Stafford House, for the encouragement of Scottish home industries.

The consumption of tea in the United States amounts yearly to about ninety million pounds in weight.

Dr. Laws and his party of Livingstonia missionaries sailed from London recently for Western Africa.

Dr. Paton has been preaching in Campbelltown to such crowds, that the steps to the pulpit had to be used as seats.

The Rev. George C. Mossman, of Newcastle, has a book in the press—"Three Hundred Miles in Norway."

The Rev. George Gordon Milne, who has been for thirty-three years minister of Cortachy, died there on June 5th.

The fourth annual festival of the Dumfries Choir Union took place on June 9th at Dalbeattie, there being in all 250 voices.

The twenty-eighth anniversary of Dr. Barnardo's Homes for Waifs and Strays was recently celebrated at the Royal Albert Hall.

Mr. Thomas Shaw, the Solicitor-General for Scotland, is a U.P. Was it this that drew him to Dr. MacEwan's Church, in Clapham Road, on a late Sunday?

Mr James Macgillivray, Elder in South Leith Free Church, died suddenly on Sunday while the congregation was assembling.

It is stated that the cigarette is responsible for nearly two-thirds of the rejected applicants at West Point and Annapolis Military Academies.

The Rev. Professor Robertson Smith's will has just been proved, with personal estate in England and Scotland amounting to £9773.

At all the churches and chapels in London, as well as at Roman Catholic places of worship collections were on June 10 made in aid of the hospitals.

Rev. Henry Montgomery, of Albert street church, Belfast, has received a call to Gorbals Free Church, vacant by the resignation of Rev. John Robertson.

The Pullman strikers, during the six weeks of their strike, have lost over \$200,000 of wages which they would have received if they had continued at their work.

The pier at Uig, in the west of Skye, has now been completed. It has been carried out a distance of 1,050 feet, and permits of steamers calling at all states of the tide.

A silver cradle has been presented to the Mayor of Berwick. There have been 703 mayors of Berwick, and no previous one had an increase in his family while in office.

A list of the ministers and churches in the Presbytery of London North is printed on the hymn-sheets used at the open-air service at Regent's Park. The idea is a good one for guidance to wandering sheep.

The Rev. Stephen Beggs, the first Protestant clergyman to preach in Chicago, then old Fort Dearborn, is at present visiting his son in that city. He is 74 years old, but still very vigorous for a man of his great age.

The Prince and Princess of Wales visited East London, and opened a Seaman's Institute and Coffee Bar, provided at a cost of £15,000, a portion of the buildings being a memorial gift from Lord Brassey.

The Mayor of Berwick has received from the executors of the late Mr. Thomas Johnson of Seahouse, Scremerston, £400 for the Berwick soup kitchen, and £100 for the Tweedmouth and Spittal kitchens respectively.

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Mrs. Henry Ward Beecher does not believe in woman suffrage. She says: "I am unalterably opposed to woman suffrage. I cannot understand why women will not be satisfied with being women, without aspiring to man's estate."

The executive committee of the Midlothian Liberal Association has selected Sir Thomas Gibson Carmichael as Mr. Gladstone's successor, Mr. Gladstone having definitely announced his intention of remaining in complete retirement.

By irrigation 25,000,000 acres are made fruitful in India alone. In Egypt there are about 6,000,000 acres. The United States have just begun the work of improving waste area and have already about 400,000,000 acres of irrigated land.

Professor Blaikie presided at the inauguration of the New College Settlement and Mission Hall, Edinburgh, which has been erected at a cost of £5,000. It is to be worked by the students of New College in conjunction with St. Andrew's Church.

Princess Alix has been joined at Harrogate by her sister, the Princess Louis of Battenburg. She has greatly benefited by the sulphur baths, and will join the Czarewitch at Windsor on the return of the Queen, when arrangements for their marriage will be made.

The Rev. Cosmo Gordon Lang, son of Dr. Marshall Lang, of the Barony Church, Glasgow, has had the living of St. Mary's, Oxford, conferred upon him. The last incumbent, Rev. F. Foulkes, went over to Rome, but came back again—a sadder and a wiser man.

Congregational contributions to the Sustentation Fund, of the Irish Presbyterian Church, which this year amount to £23,223, are £6,724 behind the sum which, twenty-five years ago, was promised by the laity of the church. It is found that 21,036 stipend payers contribute nothing to the fund.

A proposal, which originated among the socialists and extreme democrats in Switzerland, that the Government should be obliged to provide work for able-bodied and willing workmen out of employment, was referred to popular vote on the referendum principle, and was defeated, June 10, by a vote of 300,000 to 85,000.

Princess Christian has been celebrating her forty-eighth birthday, and the Duchess of York her twenty-seventh. The Duke of York spent an hour in the wards of St. Mary's Hospital, Paddington. The degree of LL.D. has been conferred on him by Cambridge University. The Duke has half promised to visit Australia next year.

At the Irish Presbyterian General Assembly the chief interest of the debates centred in the action of the Dublin Presbytery in passing resolutions recommending the adoption of a uniform hymn-book, form of administration of

sacraments and the conduct of marriage and funeral services, and a book of family prayers. This Dr. Pethcrew characterized as 'a liturgical innovation.'

The triumph of Miss Katie Winchied in being graduated from the old University of Heidelberg with the title of Doctor of Philosophy, is a triumph for all German women. She is the first woman to win this distinction in Germany, and she won it from the proudest and oldest university of the Fatherland, and against prejudice and traditions which had heretofore been insurmountable.

The Rev. H. Van Staveren, a Jew, headed the poll by a large majority at the recent election of members of the new Licensing Committee at Wellington, New Zealand. This was the first election under a new Act passed during the last session of the Parliament, and in which women exercised the franchise. Mr. Van Staveren is very popular among all classes, Christians as well as Jews, and is noted throughout New Zealand for his many philanthropic actions.

The present Cabinet in France is noticeable for the youth of its members. The Prime Minister, M. Dupuy, and the Minister of the Colonies, M. Delcasse, are the oldest, and they are but forty-two; the Minister of Foreign Affairs, M. Hanotaux is forty; the Minister of Public Instruction is thirty-seven; the Minister of Finance is thirty-three, and the Minister of Public Works, only thirty-one. Mr. Hanotaux is a noted scholar, especially in Assyriology and early French history.

Rev. Dr. Stalker has received a unanimous call to the Free High Church, Edinburgh. This church is in the centre of the city, on the Mound, and its condition has not been very flourishing for some time. Its pastor was the Rev. Dr. W. C. Smith, poet and preacher, and yet renowned as he was he had to lament that he spoke to empty seats more than to full pews, and sometimes had to address a prayer-meeting during the week of even less than a dozen. He has recently resigned, and Dr. Stalker has been asked to take his place.

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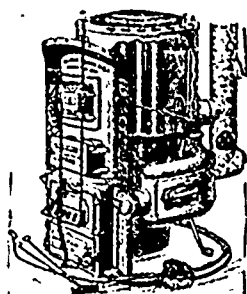
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MISCELLANEOUS.

Aluminum is being tried in the saddletrees and stirrups of certain cavalry in the Soudan. The saving of weight thus effected amounts to about six and one-half pounds.

A long distance telephone line in Spain, now under construction, from Madrid to Barcelona, and covering a route 500 miles long, will probably be completed in two or three months.

A British inventor has followed up the pneumatic tire and hub with a pneumatic wheel for bicycles. This is a flattened spherical chamber, fitted with compressed air, and contained within metallic side plates.

Bicycles are coming into increased use in the Belgian army, and the military authorities intend soon to establish a training school, to which every regiment will send a few men of the grade of corporal for instruction.

Turpin, the French inventor who makes such fearfully destructive war apparatus, has apparently eclipsed all his former efforts in this direction. *Le Temps* announces that he has just completed an electrically operated automatic mitrailleuse capable of discharging, at a minimum, 25,000 projectiles four times in fifteen minutes.—*Electrical Review.*

One of the deepest holes, made artificially, in the world, is the one sunk at Parvshowitz, in Western Siberia. It has a depth of 6,568 feet, and a diameter of 2.75 inches. Work has been stopped temporarily, in order to lower sensitive thermometers into the well; but eventually it is proposed to go down 8,000 feet. Temperature investigations afford the motive for this enterprise.

Motive power is soon to be distributed through the streets of Antwerp, in the form of water under high pressure. At numerous stations in the city there will be hydraulic motors, which will operate dynamos, to provide electricity for a limited region. The aim of this plan is to avoid the high cost of continuous current wiring and the high tension of the alternating current. It is a curious experiment.

It is important to keep the liver and kidneys in good condition. Hood's Sarsaparilla is the remedy for invigorating these organs.

The Greenwich Observatory, England, has received the promise of a 26-inch photographic telescope, to cost \$25,000. It will be used mainly for work on the international chart of the heavens at first. This instrument must not be confounded with the 28-inch glass which Mr. Clinistie has already been fortunate enough to secure at government expense. Sir Henry Thompson is the giver of the proposed telescope.

Annunciators, indicating the name of the next station, are in use on the Metropolitan and District suburban roads in and near London. They are set, after leaving a station, by pulling a cord. One official controls the apparatus in all the cars of a train simultaneously. This method of imparting information is an improvement on the one now in general use, of bawling out the names more or less indistinctly.

MR. JOHN HENDERSON, 335 Bathurst street, Toronto, was cured many years ago of a complication of diseases at the Saltcates Sanitarium, Ayrshire, Scotland, where our remedy is largely used. At home his people were never without it.

Experiments made in India under the auspices of the health authorities at Calcutta indicate that cholera may be prevented by vaccination with anti-choleraic virus. In a village of 200 inhabitants 116 were inoculated with this virus. Out of ten cases of cholera in a recent epidemic in the village, resulting in seven deaths, every one of the persons affected was among those who had not been treated. This may not be conclusive, but it is very reassuring.—*Philadelphia Record.*

Some months ago a Dublin inventor claimed for a preparation of his that it would preserve eggs in perpetual freshness. To thoroughly test the efficacy of the invention, which, if successful, would revolutionize the egg market, an experiment was carried

out at the *Freeman* offices. A sample of eggs immersed in the patent solution, which is a thin grayish paste of the consistency of honey, have remained undisturbed there for a period of four months, and when opened the other night in the presence of experts were found to be all perfectly fresh.—*London Public Opinion.*

When our consciousness turns upon the main design of life, and our thoughts are employed upon the chief purpose either in business or pleasure, we shall never betray an affectation, for we cannot be guilty of it; but when we give the passion for praise an unbridled liberty, our pleasure in little perfections robs us of what is due to us for great virtues and worthy qualities. How many excellent speeches and honest actions are lost for want of being indifferent where we ought?—*Sir R. Steele.*

A new patent process of hardening steel articles which has been tried by Krupp, the Mannesheims and other German firms, is now being brought to the attention of British manufacturers. It is said that drills prepared by this method cut through the hardest steel without the aid of any lubricant, and last much longer than the usual run of drill. In the operation of hardening, the drill or other object is brought to only a dark-red heat, dipped in a composition known as "Duro" for ten to twenty seconds, then heated slowly until cherry-red, and cooled directly in tepid water.

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In drawing up a will it is always best to call in the aid of a solicitor. Otherwise your executors may have a lot of trouble, and the bulk of your property be swallowed up in law costs. These consequences are likely to follow in the case of the will of Morris Roberts, the Birmingham prize fighter. The bulk of the property is to remain in the Bank of England for twenty years, at the expiration of which time it is to be equally divided among the sorrowing relatives.—*London Figaro.*

Fencing for young ladies is coming in vogue in Copenhagen, where several young ladies of good social standing have recently been receiving lessons in this graceful and health-giving pastime. It would seem that the members of the fair sex can hold their own against the men in fencing, and that they, in fact, frequently excel the latter in precision, swiftness and grace of movement. Nor can there be the slightest doubt that fencing affords an unusual amount of varied and healthy exercise at the same time.

Nothing in an English village or town is more touching and thrilling than the ringing of the nine o'clock bell, commonly called the curfew, says the *Boston Herald*. It was once quite common in New England in the country towns; but in the disuse into which the ringing of bells has fallen it has largely passed away. It is a custom which has found a home among people of English descent, and its early revival is evident from the signs of the times. The new interest in the pealing of bells is manifesting itself in the demand in Cleveland, in Baltimore and in other cities that the curfew shall be restored; and when once the peals are rung from the Christ Church bells in this city, it will be almost imperative that the curfew shall be heard from the centre of old Boston.

Miscellaneous.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.
BARRIE.—At Barrie, on July 31st, at 10.30 a.m.
CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m.
GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m.
HAMILTON.—In Knox Church, Hamilton, on July 17th, at 9.30 a.m.
KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m.
LINDSAY.—In St. Andrew's Church, Eldon, on August 21st, at 11.30 a.m.
MAITLAND.—At Wingham, on July 17th, at 11.30 a.m.
OTTAWA.—In Knox Church, Ottawa, on August 7th, at 10 a.m.
OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 16th, at 2 p.m.; for business on July 17th, at 10 a.m.
PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m.
QUEBEC.—In Sherbrooke, on August 28th.
REGINA.—At Regina on July 11th.
SARNIA.—In Strathroy, on Sept. 11th.
TORONTO.—In St. Andrew's on first Tuesday of every month.
TORONTO.—In East Church, Toronto, on August 19th, at 7.30 p.m.
WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

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Miscellaneous.

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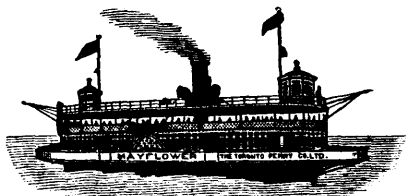
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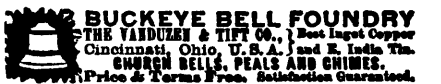
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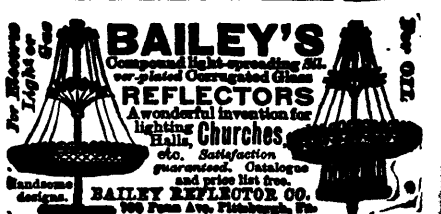
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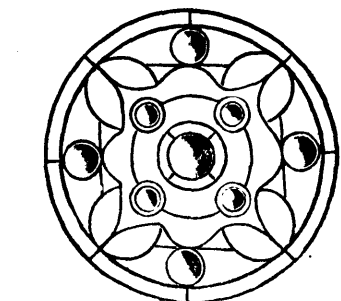
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