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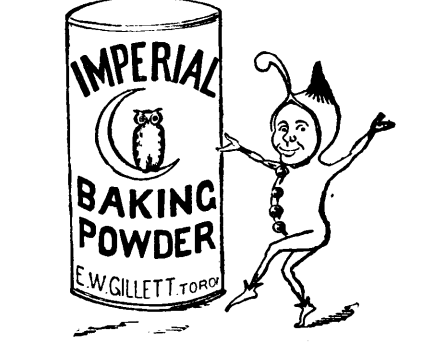
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PERILS of the hunt on Long Island.—"It was very annoying," said the fox-hunter. "The dogs, as we got well along, caught scent of Hunteh's Point; and, weally, our whole party, before we knew it, had wun down a beastly soap factory. I had Lord Fitzboodle, of England, with us, and it was terwibly mortifying."

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# THE CANADA PRESBYTERIAN.

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No. 39.

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## Notes of the Week.

THE *Church Times*, says an English Weekly, has always been exceedingly angry with the Bishop of Liverpool for attending the services of the Established Church in Scotland. They have now a still higher authority to condemn. The Archbishop of Canterbury, whilst the guest of Lord Aberdeen, was present at the Sunday morning service in the parish church of Methlic.

It is expected that the Moderator of Assembly will officiate at the opening service in connection with the conference of ministers and elders from the Synods of Moray, Ross, Glenelg, Sutherland, and Caithness, which is to be held at Inverness on the 5th and 6th of October. The object of the conference is the interchange of opinion on a variety of subjects embraced in the practical work of the Church, and the consideration of the best methods of promoting that work in Highland parishes.

A NEW order—that of St. John the Baptist—in connection with the Church of Scotland was inaugurated in Glasgow recently. The order aims at the promotion of sound faith, loyalty, and gentleness in the various relations of social life, and temperance and purity in the individual. There was a large attendance of the heads of the order from various parts of Scotland, and a preceptory was erected for the East End of Glasgow, and placed under the charge of Rev. John Parker, of St. James Parish Church.

THE United Presbyterian Mission of the Church in the United States in Egypt is having remarkable success among the Copts. At Assiout, the Copts themselves have held nightly meetings for over three years in their Cathedral Church. They have abolished the confessional, and have removed the pictures of the Virgin and the saints. Three Coptic young men have been placed by their parents in the training College of the United Presbyterian Mission, with the avowed purpose of preparing them for service in the Old Church.

THE Belfast *Witness* remarks that there are some most interesting items in the report regarding the Irish census, which has just been issued. The percentage of decrease in the several religious denominations is, for example, noteworthy. Roman Catholics have decreased 10 per cent. since 1881, Episcopalians 6 per cent., Presbyterians only 5 per cent. Again, it is curious to note that while the population has been decreasing, the ratable valuation of the country has risen in the ten years from £13,812,000 to £14,034,000.

THE late Mr. John Brownlee, of Stephen Lodge, Lisburn, has bequeathed half of twenty-one dwelling houses in Broadbent Street, Belfast, to his sisters for life, and then to be realized and the proceeds given to the Moderator of the General Assembly of the Presbyterian Church in Ireland for distribution in equal shares to the Church Extension Scheme, the Irish Mission, the Foreign Mission, the Jewish Mission, the Fleming Stevenson Memorial Fund for educating a native ministry in India, and a female association for promoting Christianity among the women of the East.

THE session of Coligny Ladies College, Ottawa, opened last week with twenty boarders and a large number of day pupils. By the end of the week the members will be considerably augmented. With the exception of three, the full complement of resident pupils has already been enrolled. Few similar institutions are so fortunate in their staff of teachers, the management sparing no expense in securing the very best available teachers in the several subjects taught. The Rev. Dr. Warden, of Montreal, the Rev. Dr. Campbell and the Rev. Mr. Seylaz, of Ottawa, were present at the opening. The session promises to be a most successful one. The staff consists of Miss Jessie McBratney, Principal, and nine resident teachers, one of whom is from Paris, France, and another from Germany.

THE Russian Stundists are to be still further harassed. The commission appointed to consider the means of checking the progress of heresy recommends that all religious meetings and assemblies of the sect shall be forbidden, "since they are calculated to promote false teaching and to produce a state of nervous exaltation among the ignorant classes of the people." Prominent Stundists are to be removed from their place of residence, while the extraordinary recommendations are made that "those who have exhibited mental aberration as the result of this teaching" are to be placed in the nearest hospital for the treatment of mental disease, and that the ecclesiastical authorities should compel those suffering from "undue religious excitement" to enter a monastery "till they are restored to a healthier and more normal state." It is such recommendations are sanctioned it needs no great sagacity to predict that prejudiced priests and police will speedily discover that most Stundists are lunatics, or likely to become so.

ONE of the most interesting papers read at the Orientalist Congress now sitting in London was that by Rev. Professor Hechler, of Vienna, describing what may probably turn out to be the oldest existing papyrus of the Septuagint or Greek Version of the Old Testament, which was discovered some months ago in Egypt. It contains the greater part of the prophet Zechariah from the fourth chapter, and parts of Malachi. It consists of sixteen pages, ten in, by seven in, and is written on both sides. The great age of the papyrus is shown by its Uncial characters, which place it before 300 A.D. Some of its readings surpass the other Septuagint texts in clearness and simplicity of grammar. The Septuagint translation was made at Alexandria under Ptolemy Philadelphus, being begun about 280 B.C. and finished about 150 B.C., and was the version commonly employed by our Lord and His apostles when quoting from the Old Testament. Professor Hechler urged that it was the pressing duty of the British Government to institute an organized and scientific search for papyri in Egypt. It might result in all manner of treasures being placed at the disposal of modern scholarship.

THE interest in Mr. Moody's work in Belfast, writes the correspondent of the *British Weekly*, continues unabated. During the past week, mid wind and rain, the huge "Convention Hall" was nightly crowded up to 12,000 and 13,000; and the afternoon meetings in St. Enoch's Presbyterian Church numbered at least 3,000 of the busiest men and women in the city. On Sabbath a somewhat new departure was made in meetings entirely for non-churchgoers. In connection with these, special arrangements and efforts had been made to secure the attendance of this class, and with complete success. Enormous audiences gathered together, and the impressions made were, it is said, very marked indeed. An afternoon meeting for women only was also held on Sabbath at three o'clock p.m., and about 12,000 of them had gathered together to hear the celebrated evangelist long before the hour for commencing the service. Other meetings were held during the evening in the Convention Hall and in places adjoining, when Mr. Moody was aided by local ministers, the Rev. John Robertson, from

Scotland, and the Rev. Martin Smith, of Chicago. All round serious impressions are deepening, sympathy awakening, and the "swing" increasing, so there is seemingly no certainty as to when Mr. Moody may cease from his work in the North of Ireland. Many fair-sized towns outside Belfast have made efforts to secure his services for at least one meeting, but up to the present he has refused to leave the city, and outsiders have to content themselves with visits to the centre. Thousands of these keep flocking in daily. One of the most striking features of this visit is the deep interest the secular press has taken in his work. His addresses and sermons of the day and night before appear each succeeding morning at very considerable length in its columns. He has publicly thanked the Belfast press for this, stating that he had never been so well reported before. On Saturday he was almost coming in for a complete upset from the collision of a car upon which he was driving to the Northern Counties Station on his way to spend the day with his friend, Mr. William Young, J.P., Fenagly, Ballymena. The boot was torn off one foot and his ankle sprained. Fortunately, beyond the lameness there is no other indication of injury. Mr. Burke is aided in the musical department by the Fellowship Choir of the Belfast Y.M.C.A.

THE London *Presbyterian* gives the following details concerning members of the new British Cabinet. There are seven members of Mr. Gladstone's Government who are Nonconformists, or are of Nonconformist blood. Even the Keeper of her Majesty's Conscience (Lord Chancellor Herschell) himself comes under this designation. He springs from a family conspicuous in fidelity to religious principle; and a highly-honoured kinsman of his is the pastor of the Congregational Church at Loughborough Park to this present time. Three other members of the Cabinet represent in some measure Wesleyanism, Congregationalism, and Presbyterianism. Mr. Asquith, the new Home-Secretary, is the son of Congregationalist parents. Mr. Henry Fowler, the new President of the Local Government Board, is a representative of the old Wesleyan Methodist body. Not only is he a Wesleyan Methodist, but he has been a lay member of "the Conference," or Wesleyan Church Synod, ever since laymen have had a place on that body. Mr. Arnold Morley, the Postmaster-General, is the son of the late Mr. Samuel Morley, who was for one year the chairman of the Congregational Union of England and Wales, and whose name is well remembered in connection with chapel building and other denominational benefactions. Mr. Bryce, who, as Chancellor of the Duchy of Lancaster, will, like his Quaker predecessor, Mr. Bright, have Church patronage to bestow, comes of Presbyterian stock in Scotland and in the north of Ireland. He embodies in himself the culture, enterprise, and Protestantism which are characteristic of the folk from "o'er the border." Among those in office outside the Cabinet, coming within the nonconformist category, are Mr. Thomas Burt, the Parliamentary Secretary to the Board of Trade, Mr. Woodall, the Financial Secretary, at the War Office, and Mr. Thomas Ellis, a junior Lord of the Treasury, one of the Liberal "Whips." Mr. Burt, the "Miners' Friend," is a Unitarian; and Mr. Ellis is a Calvinistic Methodist. It need scarcely be said that both these are ardent "Liberationists"; and, in the interests of religion as much as for political advancement, will certainly do all in their power to promote the time when privilege on the one hand and disability on the other, on account of religious opinion, will be past; and there shall be in these fair kingdoms of England and Scotland, and the Principality of Wales, Free Churches within a one and undivided Free State. The appointment of Mr. William A. McArthur as a Junior Lord of the Treasury, adds another Wesleyan to the Government. Mr. McArthur is a young man, but he is worthy of his family traditions. It was his uncle, Sir William McArthur, who, through many years, and amid many disappointments, conducted the campaign in the House of Commons for the abolition of ecclesiastical grants in Ceylon, a work which he happily lived to see crowned with success.

## Our Contributors.

### WHA WOULD HAE THOCHT IT?

BY KNOXONIAN.

A Scotchman with little "gear" but big ideas on the land question took up a hundred acres of bush in a new part of Ontario. He gathered his neighbours together one day and built a shanty. When the last round was put on the shanty he stood back, surveyed the edifice with that peculiar feeling which most Scotchmen have when they increase their "gear," looked around upon his broad acres, and, with as much enthusiasm as a Scotchman can muster, said:

#### WHA WOULD HAE THOCHT IT?

Who would have thought that he would ever have become a landed proprietor! The number of people who own land in the old country is so small that landed proprietorship is something scarcely dreamed of by the million. This Scotchman was overcome with wonder when he saw himself the proprietor of a shanty and a hundred acres of bush land. Let him wonder and admire as much as he pleases. Men of his stamp made Canada. The settler who is proud of his shanty and his piece of land is just the kind of man we want in this country. He never degenerates into a city pauper or town loafer. May a kind Providence send Canada a million settlers who will feel as proud as that Scotchman about being landed proprietors.

But we did not set out with the intention of doing the work of an emigration agent. Our purpose in this paper is to ask the pioneer Presbyterians to take a look at the Pan-Presbyterian Council or at their proceedings, and if they do so, can they help saying

#### WHA WOULD HAE THOCHT IT?

Who would have thought forty or fifty years ago when Toronto was a village and Ontario a woods that in this year of grace 1892 representative Presbyterians from all parts of the world would meet in Muddy Little York. When the Presbyterian clerical staff in Toronto was composed of one or two ministers, and the whole number of ministers in the Province might have been counted on one's fingers, would anybody have predicted that in so short a time the Presbyterianism of the world would send delegates to any kind of a meeting in Toronto? But their meeting is not more marvellous than the manner in which they come. Would anybody, forty or fifty years ago, have said that some of these delegates would cross the Atlantic in less than six days? Would anybody have dared to predict that others would cross the Pacific in eleven or twelve days and then come by rail over the mountains from the Golden Gate—San Francisco—or Burrard Inlet—Vancouver—across the continent to Toronto! The most sanguine Presbyterian would never have dreamed of such a thing. Wha would hae thoct it? Nobody.

There should have been some arrangement made for a meeting of pioneer Presbyterians in connection with the meeting of Council. Some of the pioneer elders could tell rare stories about their early efforts in founding what are now prosperous and influential congregations. Grand men many of them were, and had it not been for the foundation work they did years ago there would be no meeting of the Pan-Presbyterian Council in Toronto to-day. Some elderly ministers could make speeches on foundation work in Canada that would cause the reading of a learned paper by a European professor to seem like a rather tame performance. One of our ex-Moderators could tell how he and an elder carried a student's trunk on horseback through a new township in the West when the ex-Moderator was doing student Honie Mission work. A stalwart professor of theology could tell how he rode twice on horseback from a point on the Detroit River to an eastern city to attend meetings of Synod. It is needless to say that this professor is a sound Calvinist. No minister of the mollusk variety, no minister shaky on the fundamentals ever rides far to his Synod on horseback. When one thinks of the small beginnings of many a Presbyterian cause, of the hardships and privations endured by the noble men who did the foundation work and then looks in upon the representative Presbyterians of the world assembled on a spot that not so long ago was primeval forest, one cannot help saying, *Who would have thought it?*

The same question might be asked about many different parts of our work.

Not so very long ago Bruce was supposed to be the extreme north-western limit of our Home Mission field. Who would have thought in those days that the field would soon extend to the Pacific Ocean?

Thirty years ago the Presbyterian College of Montreal consisted of Dr. MacVicar and a few students in the basement of Erskine Church. Who would have thought that in such a short time it would have grown into such an influential and well-equipped institution?

If one of the members of Governor Simcoe's Parliament had risen from his grave the other day and had attended the celebration at the opening of the new Parliament buildings in the Park, perhaps the old M.P.'s first exclamation would be, Who would have thought it?

Sometimes when you see a rather boyish kind of a boy develop into a first-class man, you instinctively say, Who would have thought it? and you say the same when a gay and thoughtless girl rounds off into a solid, sensible woman, as she often does.

There are not many countries in which one is forced to say "Who would have thought it" much more frequently than in Canada. The old settler who rolls along in a first-class railway train and remembers the time when he travelled through the same country in an old stage-coach, or in an emigrant waggon, or walked it with his axe on his shoulder, may well say, as he looks out on magnificent farms and prosperous towns, Who would have thought it?

### RAMBLES THROUGH IRELAND.

Where the sun loved to pause  
With so fond a delay,  
That the night only draws  
A thin veil o'er the day.

I think I was able to appreciate both the fact and sentiment of the above quotation after a few days' visit to the "home of my fathers," that seemed to "welcome me back," though I had never been there before. I soon began to feel a little like the Irishman who mourned the fact that he was born out of his native country. The marvellously long days and bright nights would easily give rise to the sentiment. Truly the night seemed but a thin veil drawn over a small part of the day. To use an antiquated phrase, "early candle-light" would be, not the time to begin the meeting, but the time to close. Half-past nine at night found the lamps still unlighted, and had it not been for the accident of a night's travel I would have been loath to venture a guess as to the time of daylight. But at half-past two a.m. we were able to see quite distinctly the country through which we passed. Under such circumstances what would the Oriental shop-keeper do who closes his shop at sunset and opens it again at sunrise; or the one who eats his supper an hour after sunset on Saturday evening and repairs to his place of worship with the dawning of the Sabbath? This kind of climate would rob the boy of his excuse for not going to sleep because he could not see to do so. If the last two weeks of June of this year afford any criterion as to the weather and country in other years at the same season, I would recommend that time for a visit to the "Emerald Isle." The days were long, the nights were bright, the weather was fine, the air was balmy and the landscape, arrayed in its freshest, greenest garb, and everything was most enjoyable.

After a pleasant trip in that peculiarly Irish vehicle, a jaunting car, to kiss the Blarney Stone on Monday morning, June 20, and with a drive round Cork, a glance at the fine new cathedral of St. Fin Bar, a ride through the beautiful grounds of Queen's College and about some of the principal streets of the city, where there seemed to be no lack of business and enterprise, we boarded the afternoon train for Dublin. A run of a little over four hours brought us into that city shortly after six o'clock, and still we had time to take a short drive through the city, get settled in the hotel, eat our supper and take a short walk by daylight. Next morning on our way to the station the accommodating car-driver took us round the city and pointed out many of the principal buildings. He called attention to the post-office, of which the story is told that a driver, in showing the building to an American tourist, blandly declared as he pointed to the statues on the front: "Them's the twelve apostles, sur." The tourist doubtfully objected that there were but three, not twelve. "The others are inside sorting the letters, sur," was the prompt and confident reply. A pleasant ride of about an hour and a-half brought us to Dundalk, where we were most cordially welcomed by the occupants of "The Manse," the Rev. John MacMillan and his good wife. As we passed around a most beautiful and broad-spreading elm, and up the gravel walk to the door, it was a pleasure indeed to meet again, after fourteen years, my old friend of seminary days, and enjoy the hearty hospitality of his delightful home. The brilliant promise of seminary days has been fulfilled, and Mr. MacMillan has made a name and place for himself in the Irish Church. After a pastorate of a decade in Dundalk he has just been called to Belfast. To the great sorrow of the Dundalk Church and the heartfelt regret of his fellow-Presbyters, he severs his present associations, and becomes pastor of the new Cooke Memorial Church of Belfast.

What an exceedingly pleasant ten days' visit that was! Jaunting car rides and other excursions were planned and thoroughly enjoyed. It was almost like riding through a park. The splendid roads were bordered on either side with fragrant hedge-rows. The groves of grand old trees—beech and oak, ash and elm, lime and sycamore, scattered here and there over the manors or along the roadside, vied with each other to add beauty and picturesqueness to the scenery. The farm houses were white and clean. There was a neatness and tidiness about them that presented an appearance of thrift and contentment. The fields looked very fine, indicating promise of abundant harvest. A few drives in counties Down, Meath and Armagh were most enjoyable, and gave one the impression that Ireland was not a country to emigrate from. Indeed, under the spell of the country and company one felt at times like picking a bit of a quarrel with one's ancestors for leaving such a country for the privileges of the wilderness of the western continent.

A visit, in the vicinity of Dundalk, to a Druidical altar, with the grave of a giant near by it, was interesting. An excursion to Carlingford Loch and a drive around Finn McCool's mountain with Mr. McCulley, the hospitable occupant of the pretty Carlingford manse, was most refreshing. A hunt after traces of one's ancestors was pathetically in-

structive. "One generation passeth away, and another generation cometh." "As for man his days are as grass . . . the place thereof shall know it no more." An ancient bed-ridden dame in Pointsbass could remember my grandfather in a "far-away" sort of fashion. She described him as "a fine, nice looking man, just like yerself, sur," whereat I was weak enough to give her a shilling, and abandoned the hunt.

It savoured somewhat of antiquity to stand on the summit of the old Danish fort at the base of which is the cemetery where is the grave of Edward Bruce, and to see across the beautiful landscape the country of Tara's Hall. Over that quiet scene in that balmy clear air one could, in imagination, catch the strains of that harp which in ancient time shed the "soul of music" within Tara's walls.

With her past history, present material resources and coming possibilities, verily Ireland is one of the richest gems of the ocean, and has a glorious future. It is not "home rule" merely that will lead her on to its realization. Rather will her progress and safety lie in that moral reform and intellectual development on simple Christian lines which will prepare the people in such a way that a righteous government by the people will not only be a possibility, but a blessing enjoyed as their own inalienable right. Those working to that end are her truest friends, and desire the sympathy and support of all friends of Ireland.

W. NESBITT CHAMBERS.

Bardazag, Turkey, July 30, 1892.

### DR. PENTECOST ON EVANGELISTS.

#### THE CURE FOR DRY ROT.

I have long felt it is one of the apostacies of the present day that the Church has forgotten a large part of the truth revealed in Ephesians iv. 11, how that the Lord gave gifts to His Church: "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We have exalted men into priests; we have in some form apostles and prophets, pastors and teachers, but we have to a very large extent left out evangelists. Seven-tenths of the deadness in the Church may be owing to this ignoring of God's order. Suppose there are five thousand churches in London, I venture to say there are in them all not a hundred ministers who are evangelists; who say to the people, if you believe on the Lord Jesus Christ, confess Him here and now. That is evangelistic work. The Church is suffering sorely for her neglect of this great means for breaking down the walls of unbelief and worldliness. Nowadays the evangelist is largely dissociated from the Church, and that is because the Church has become jealous of the evangelist—that is, of one of her most necessary ministers. God will have his Gospel preached, and if not in the Church, then it will be outside the Church.

It may easily be asked, where are the hundreds and thousands of new converts brought to the Saviour through means of evangelists? If they are not in the Church it is because, very often, the clergymen and ministers stand aloof; they are not on the spot to gather them in. If these young converts do not see the regular ministry on the ground ready to help and lead them, they naturally think they will not receive a warm welcome in the ordinary Churches. While saying this I know, and we all know, there are bright exceptions; but they are exceptions rather than the rule.

I believe the Church is suffering from this overlooking of the office of evangelist in more directions than one. I recognize the presence in the Church of very able and consecrated teachers, devout and God-sent men, but not evangelists, these are necessary to the edification of the Church, but we cannot afford to dispense with the evangelist. In proportion as you neglect the work of the evangelist you see death and dry rot coming into the ministry which is yet out of touch with the Word of God and with the Spirit of God. Consequently we see two great simultaneous movements.

In the Established Church we see men getting very high, but not very heavenly; and in the dissenting Churches we see men getting very broad, but very badly backsliding. Thus half are at the top of the steeple above everybody, while the other half are getting so far out they also are out of touch with everybody. I verily believe that no man can be a winner of souls who is not sound in head and heart in the great verities of the Christian faith. You may go into the churches and hear God's Word impeached and called in question by the haughty pride of intellect, or you may see these churches thronged with images, altars and candles as substitutes for Christ; but you will not find one soul under conviction of sin or being converted to God.

What is the cure for this? One cure is the recognition of the work of the evangelist, quickened in the power of the Holy Ghost and of the truth; and the evangelist, not as a substitute for the ministry, but as a helper and co-worker therewith. The outside evangelists are God's protest against the rationalistic creed, the backslidden theology and the ritualistic practice that are in the professing Church to-day. For God will have His Gospel preached, and if the Church won't do it, others will be raised to do it. The evangelist, I maintain, is fundamentally necessary to life, spirituality, and growth of the Church. Where there is no evangelization, corruption creeps in. The Holy Ghost is not bound but free, and if not permitted to work in the Church, he will work freely outside by means of men who have personal union with and loyalty to the great Head of the Church—*From Address in London.*

THE merit of Hood's Sarsaparilla is not accidental but is the result of careful study and experiment by educated pharmacists.



THE FIFTH PRESBYTERIAN COUNCIL.

Punctually at eleven o'clock on Wednesday the 21st inst., the Fifth Council of the Alliance of Reformed Churches holding the Presbyterian System was opened with prayer by Dr. Aspinwall Lodge, Hartford, Conn.; reading of the Scriptures by Principal Caven, and prayer by Dr. Thomas Smith, Edinburgh.

Principal Caven, who preached the sermon at the opening of the Pan-Presbyterian Council, took for his text John xvi. 13: "Howbeit when He, the Spirit of truth, is come, He will guide you unto all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak: and He will show you things to come." "It is expedient for you," says the Lord to the twelve, "that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." The dispensation of the Spirit could not begin until the Lord's earthly work was accomplished. Absent to sense, our Divine Master should be constantly represented, and the work of His kingdom carried forward by the Holy Spirit, whom, on His departure, He promises to send. By the Spirit the world should be convicted in respect of sin, of righteousness and of judgment, while to the Church He should fulfil the office of comforter. To this office pertains the function of teaching; of this office, teaching, according to the valedictory discourse, is a prominent part. The Holy Ghost is called "the Spirit of truth" (ch. xiv. 17). Again: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me" (ch. xv. 26), and our text says: "When He, the Spirit of Truth, is come, He will guide you unto all truth," i.e., the truth referred to in the preceding verse, which the disciples could not see "hear." Whilst He remained with them the Lord was the teacher of His disciples, and now their instruction should be carried on and completed by the Holy Spirit.

This work and office of teaching may be viewed, first, with reference to the apostles, and, second, with reference to the Church everywhere and in all ages.

(1) The primary and direct application of these words is to the apostles, to whom the Lord was speaking. They, who were appointed to organize and teach the Church, to feed the lambs and the sheep, should be led by the Spirit into all the truth. Though the Master Himself had taught them, and they under His instructions had attained to some true conceptions of the kingdom of God, they were not yet ready for their life work of teaching others. In the guidance here promised to the apostles two things are obviously implied: (1) The Spirit should more fully open to them the meaning and contents of the Lord's personal teaching. They had learned much from His lips, but they had not comprehended at the time all that His instructions embraced. In plain words, the Lord had announced that He should be put to death and should rise from the dead on the third day, but His meaning was entirely hidden from them, and, though the resurrection of Jesus had dispelled much darkness, thrown back a strong light on the whole field of His teaching and ministry, many things which He said to them needed to be recalled and elucidated before the truth spoken should stand out clearly before their minds and enter into their convictions and experience. The voice of their beloved Master should now cease to be heard, but another teacher should now take His place, and in leading them over ground with which they should have been familiar, should manifest to their delighted eyes what they had never seen before.

But the Spirit should do more for the apostles than to recall and interpret the Lord's instructions. He should reveal new truths, and also show them all things. The Lord's teaching could not be estimated; "Never man spake like this Man." But there were truths which, as long as their Master was in sight, they could not apprehend; and He must disappear, that the full significance of the very truth about Himself should be manifested. We are not placing human wisdom above Divine—our placing the servant above his Lord—in saying that the epistles contain new truth, and illustrate more fully many aspects of the truth delivered by the Master. Truths so important as the atonement, the nature and method of justification, the constitution and offices of the Christian Church, the resurrection and its consequences, receive more complete statement in the epistles than in the gospels, and things unspeakably precious are announced by the apostles "in the word of the Lord," as direct revelations from the Lord. No careful reader of Scripture doubts that while the New Testament as a whole makes great advance on the teaching of the Old, the writings of the apostles—even in virtue of the fulfilment of the promises here before us—add greatly to the personal teaching of Jesus. The apostles were "led into all the truth," and were enlightened by the Spirit to complete the circle of New Testament teaching. To this teaching no addition will be made till that which is perfect has come, and we shall no longer "see through a glass darkly, but face to face." The highest Christian scholarship, combined with the most exalted piety, will never give birth to any writings which may take their place with the canonical Scriptures, much less enlarge the sphere of revelation in doctrine or in prophecy.

That they might thus more perfectly declare the kingdom of God, the Spirit is promised to guide the apostles. Not merely by reflection of lessons heard from the Lord's mouth nor by exercise of reason in completing a system of doctrine whose main principles were already apprehended, but by direct teaching and revelation of the Spirit should they become qualified to instruct Jew and Gentile to the end of time.

But the meaning of these words is not exhausted in their application to the apostles. All God's children are taught of God; the Spirit is given to teach the entire body of Christ and every individual

member thereof. Without His teaching a true knowledge of the kingdom of God in its doctrines, principles and powers cannot be attained. The primary truth even that Jesus is Lord is not known by the Holy Ghost. All that we know of sin and holiness, of regeneration and sanctification, of brotherly love, of the deeper principles of Christian morality is taught us by the Spirit of God. Our knowledge of spiritual things is precisely measured by the heavenly teaching received. Without the Spirit's leading no soul can find the way from the darkness of nature into God's marvellous light, nor, after regeneration, advance a single step in the knowledge of Him "whom I know is life eternal." "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned;" nor can the spiritual man grow in the knowledge of God except as the Spirit carries forward his instruction. All this is certain from Scripture, and is believed by all God's children.

It is not meant that in the process of teaching the Spirit reveals to us any truths not contained in the written Word. The Word receives no supplement for it is sufficient for all purposes of the Christian life. The teaching promised to disciples and enjoyed by them consists rather in the living application of truth which is clearly set forth in the inspired record, and not all in fresh revelations. "He who caused the light to shine out of darkness, shines into our heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." Unless we hold fast to the sufficiency of Scripture, error and false sentiment cannot be excluded; but not the less is it true that we can know God only as He Himself directly teaches us.

But we wish to speak more particularly of the promised guidance of the Spirit in its bearing upon theology; so far as theology consists in the scientific investigation of the facts and doctrines of Scripture and the characteristics of Scripture itself. Here, not less truly than in the life of the individual believer, all real and assured progress is through guidance of the Holy Spirit, and unless He shall direct and govern theological research and activity, only error and failure can result.

It is not necessary to vindicate theological studies. Wherever the great problems which they present are felt to be important, they must receive attention. Men will earnestly enquire into the structure and characteristics of the Bible as a whole, and in its several parts. They will ask, Who wrote this or that Book of Scripture? Under what circumstances was it produced? What was the writer's aim and object? How has he sought to accomplish that aim? What are the distinctive features of his thinking and style? How stands his work related to other parts of the sacred volume? Have we this production as it left the writer's pen, or has it undergone changes of more or less importance?

Then there are large and vital questions touching the degree of authority pertaining to all canonical Scripture. Are the histories and narratives of the Bible authentic throughout? Would their religious value remain unimpaired should their authenticity be—in part, at least—discredited; or must we hold authenticity essential to canonical authority? Are the ethical teachings and decisions of Scripture in all places of such a character that a Christian man may confidently use them in the direction of his life; or has morality been a development—thus requiring that the earlier teachings at least should be received with discrimination? Is the Bible the one absolute rule of faith and practice from which there is no appeal, or are there other authorities of equal rank? Are the Scriptures inspired throughout, and does inspiration carry infallibility? If infallibility is involved, is it to be predicated of the substance of the teaching or of the entire contents of Scripture?

But our investigations will necessarily extend to the great topics of which the Bible treats, and to the revelations therein made. Questions regarding the characteristics and history of the Bible are merely introductory to the study of its doctrine. And here the deepest and most difficult and most important things which the human mind can entertain come before us. God and man, sin and salvation, life and death, are the momentous centres around which our investigations revolve. Unless man's intellectual and spiritual nature were both exact, these topics must retain their unequalled interest. Something far higher than the gratification of scholarly tastes or philosophical curiosity presses us forward in the study of the things. Our aim is intensely practical. We are seeking for life; we are seeking to know God.

In our theological enquiries it is essential that we shall proceed by the right road and in the right spirit. Proceed we must; but how shall light that cannot mislead be made to shine upon our path? How shall our eager thinking, our strenuous conflict, become not safe only, but salutary and fruitful? The answer is not doubtful—the Holy Spirit must guide us into all the truth. In this province of theology, as in the saving apprehension of the Gospel truth, the Spirit's guidance is indispensable.

In regard to doctrinal theology, especially in its more spiritual parts and aspects, it will hardly be disputed that the Spirit's help is required. The moral attributes of God, the nature of sin and holiness, regeneration and sanctification, e.g., are topics of prime importance in theology; most obviously the Spirit must illuminate and guide, when we handle matters like these. To give insight into such matters the best intellect and scholarship, though associated with natural reverence, will not suffice. If, in the treatment of such topics, the unspiritual man should even avoid serious error, it is merely because, for reasons more or less honourable, he echoes the sentiments of others. You cannot have the earnest, vital statement of truth which has not been apprehended by the soul—which is seen only as a dim reflection of the life and thinking of preceding enquiries. Intellect, scholarship, fairness of mind, are all of great value in theological investigation, but all combined will not enable us to dispense with the Spirit's guidance or make it any degree the less necessary.

For if the natural man receives not the things of the Spirit—cannot discern these things—how should he be qualified to handle them in their deeper and scientific relations? The wholly unspiritual man is not prepared to treat such parts of doctrine at all; and he who would treat them well—treat them better than predecessors—treat them so as to promote the progress of theology—requires large help and special direction from above.

That spiritual illumination is necessary to the successful cultivation of doctrinal theology is abundantly attested by the history of the Church from the earliest time to the present day. If we may not in proof, instance the writings of the Apostles themselves—seeing that their case as inspired men was unique, and also that the books which they penned have seldom the form of theological discussion—the statement may be confidently made that all real advance in the apprehension of Scripture doctrine has been connected with religious quickening, and that times of genuine revival were the times when theology received its largest benefits. Truth being the instrument by which the Spirit works in souls, the time of revival has necessarily been a time when some important element of divine truth was clearly and vividly apprehended; and thus the way was prepared for giving such element its fitting place and prominence in the theological system.

Illustrations are abundant, but we may refer to the times of Augustine, of the Reformation and of the revival of last century in England and America. In each of these instances spiritual quickening is connected with and leads to fresher and more satisfactory statement of vital doctrine. Augustine's conversion, following his previous life, prepares him to enunciate with great depth and spirituality the doctrines of human depravity and victorious grace. No penetration and compass of intellect could, without his religious experience, have enabled him to handle these topics as he has done to work them into the consciousness of his age, to expound and defend the truth concerning them so that it became a possession forever. Still more conspicuously is the Reformation at once a revival of spiritual life and a renewal and advancement of theology. The men raised up to direct that movement were men of profound piety—of deep experience in divine things. The greatest feature of the Reformation is not the vindication of the right of private judgment in religion (though this was involved), but the quickening of souls into a new life and the exchange of superstition and formalism for an enlightened, evangelical religion. But never since the lamp of the early Church began to grow dim were the Scriptures so well understood and the truth of God so clearly set forth. This is a great era of theological construction and reconstruction. Never before has the doctrine of justification received treatment so profound, complete and Scriptural. Justification by faith alone, the sinner's acceptance on the sole ground of the Redeemer's merits—"who died for our offences and rose again for our justification"—his great doctrine takes its place for all time in evangelical theology—"the article of a standing or falling Church." After the heat of the conflict was over the theological results of the Reformation were presented with great elaboration and in more systematic form, but it was the deeply religious character of the movement itself which led men to discuss the truth with new eyes.

The revival of last century may seem at first sight to be an entirely spiritual phenomenon and to have little theological significance in any way. And yet, assuredly, it had. For what is its distinguishing teaching—its keynote? It emphasizes the necessity of regeneration for the individual soul. Is not this an essential Christian doctrine, a vital part of theology? And if this doctrine still held some place in theological writings, it was sadly absent from the Church's consciousness and had little prominence in her teaching. Preaching and theology were both under blight. But now the nature of the new birth, and its indispensable necessity to all who would enter the kingdom of God are placed under focus. Theology, in an important manner, profits by the revival and is refreshed. Let this be willingly allowed even by those who may find the teaching of some of the evangelists of the period defective, or even in error, in certain matters. This doctrine of regeneration, vitally expounded, by Calvinist or Arminian, is great aid to theology, for in theology the thorough, scriptural enunciation of individual elements of truth, as well as the congruity of the several elements in the unity of a system, must be taken into account. To deny that a writer or teacher who has powerfully presented some cardinal truth has rendered service to theology merely because something to which objection may properly be taken, finds place in his teaching were ungrateful and foolish. Let the error or defect be spoken of as it should, but give thanks to God for the clear utterance of truth.

That our great creeds have come from the heart of a revived Church is a familiar statement. They are testimonies to God's truth, which the Church can bear only when her pulse is strong and steady. Times of weaker faith and less vivid experience can, at best, do little more than retain what has been handed down to them. The reason is that here adduced, the Spirit who gives the purity of heart by which we "see God" must direct all true progress in the apprehension of doctrine.

But what shall we say regarding that branch of theological study which deals with the characteristics and history of the Bible? Is not this so much a department of general literature that literary skill alone is concerned in its treatment? Why should the guidance of the Holy Spirit be required in discussing the authorship and literary qualities of the Books of Scripture, or in comparing one part of Scripture with another? That in the elucidation of the language and literature of the Bible, or its history, topography, manners and customs, much has been accomplished by men, who, alas, will not permit us to regard them as believers, may readily be admitted. Material of biblical illustration gathered by secular hands may, when applied by men of different spirit, prove of real service to religion. The gold and silver of Egypt may be devoted to sacred uses. But consider the danger to

the Scriptures—nay the exceeding injury which they have actually sustained—from biblical scholarship divorced from faith and an evangelical temper. At every step in biblical study opportunity is presented of ministering either to faith or unbelief. Even in the parts of this study which seem most remote from vital contact with religion and piety, the presence or the absence of the right spirit will be instantly felt. All true study of the Bible involves questions of deepest significance—questions as to God's relation to these writings; so that spiritual discernment and the guidance of the Holy Ghost are made indispensable to the student. In discussing, e.g., the question of the text of Scripture how different the temper and manner of critics. One proceeds with utmost care and loving reverence, for he has learned to regard the Bible as the word of God; another applies his hand without restraint, for the Bible is to him merely a human production. How perseveringly unbelief has sought to undermine revealed religion by discrediting the documents in which the divine word is delivered.

The spirit in which biblical questions should be considered is the same with which we should approach the study of doctrine; and heavenly illumination and direction are as necessary in the one case as in the other. Nor is it the utterly unspiritual man only who may err in biblical scholarship; a true believer, should he forget to put away self-confidence and faithfully to commit himself to the Spirit's guidance, may go far astray, and so wound the faith and peace of many.

Now, theological study in all its branches must still be prosecuted. At one time study will be predominantly expended upon doctrine, at another upon the criticism of the Bible. At present this latter department engages especial attention. Questions which previous ages were thought to have settled are re-opened, conclusions which had gained nearly universal acceptance are found unsatisfactory, a keener and more critical spirit is brought to the examination of every topic, in every branch of biblical scholarship. Many are alarmed, and are anxiously enquiring what we shall do if the foundations are destroyed. Nor can we wonder, for the prevalence of unbelief and rationalism to so great an extent, even within the courts of God's house, cannot be witnessed without deep concern. The Church in many places has to stand for her life, and not unrequitely to combat those who should be her ornament and defence. "It was not an enemy that reproached me: then I would have borne it; neither was it he that hated me that did magnify himself against me: then I would of hid myself from him; but it was there, a man mine equal, my guide and my acquaintance. We took sweet counsel together, and walked into the house of God in company."

It may be that in punishment of our sins God may permit still greater darkness to fall upon the Church's path. If persecution had its work of purification to accomplish, it is possible that a great conflict with unbelief—greater than has yet been experienced—awaits the Church. Many may fall away from the Christian profession, as some have already fallen away. Many may be sorely tempted, the heart forbidding them to renounce faith in God and the Bible, while their intellectual relations to the truth are confused and sorrowful. Others, still, whose personal faith is unshaken, may fear for the world as they behold the flood of unbelief sweeping over all lands.

But, though in the meantime damage may accrue to many, there is no good reason for despair, or for apprehension as to the ultimate issue. Could we see that the Lord is in the ship, even though apparently asleep on a pillow, we should know how to dismiss alarm. But the Lord is in the ship, for He hath said, "Lo, I am with you always, even unto the end of the world." Through the indwelling Spirit He makes good His promise. This Comforter, this Teacher, ever remains with us. By His presence piety is protected and guaranteed, and the truth will continue to be preached and theological problems to be thoroughly but reverently investigated, because He shall guide into all truth. Here is our hope and assurance.

But the Church needs, we all need, more earnestly to realize the fact that the Spirit is not less necessary to theology than to the origination and development of the love of God in individual souls. No believer, surely, can utterly forget the necessity of the Spirit's guidance in the study of divine truth—the scientific study of that truth; and yet how often we allow ourselves to speak as if the Spirit's presence were not our main dependence. Looking abroad upon the uncertainty that so much prevails, the half-hearted reception which many parts of the creed so frequently meet, the inability of many earnest and believing minds to harmonize their thinking and to place it on foundations quite satisfactory to themselves, the weak front, therefore, which is necessarily presented to the assaults of unbelief—many, I say, having respect to all this, are longing for some great theological genius to arise—some greater Augustine, to recast our theology, solve its problems in apologetics, dogmatics and criticisms, settle the controversies between science and the Bible, and bring spiritual rest to a weary age. But we should ever remember who is the Teacher of the Church and the interpreter of God, and render honour to Him. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Men such as Augustine and the Reformers are valuable gifts of the Church, and if it shall please the Lord to send us again men like these, or to send men greater than any of these, He will doubtless be glorified in His servants, and the Church will be grateful. But let us not dictate to God. To prepare the way for the adhesion of scientific and philosophical minds to religion it is not necessary that men of transcendent intellect should arise and perform work which none but they could accomplish. So far as difficult theological problems need to be solved, or work of adjustment between science and philosophy on the one hand and the Christian faith and Scriptures on the other requires to be done, it may not be the Lord's purpose to employ men of extraordinary genius and attainments. We cannot tell; and the whole matter must be trustfully left in His hand. We should cease to think of man, and

cry earnestly to God to pour out His Spirit upon His people, to revive His work in the earth, to have mercy upon His weary and distracted flock, to give in larger measure the spiritual discernment by which we shall know "the deep things of God." Should this prayer be answered, we shall have the needed guidance in all theological study and investigation, and it will be answered should the faithful in many lands unite in truly presenting it. So long as our thoughts are fixed on man, on human talent and genius, on great scholarships, or improved methods of investigation, we forget the real source of wisdom and power; and fail to honour Him without whose aid we can achieve nothing in the kingdom of God.

The Holy Spirit can so illuminate our understanding that difficulties which now distract and embarrass shall do so no more; they shall be finally solved, or, perhaps, the truth and glory of the Gospel shall so shine forth that these difficulties shall almost vanish from our field of vision. Just as the individual sinner, profoundly conscious of ignorance, cries to God for light, so should we unite, beseeching the God of truth to guide and direct the thought which is so largely occupied with religious questions. Thus will theological study become abundantly fruitful, and will minister to spiritual life and the highest welfare of the body of Christ. A firmer faith and a clearer knowledge and a more joyful activity will appear everywhere.

Let no one dream that the better estate which we long for must be due to "the laws of moral and intellectual evolution," and that the issue cannot be hastened. What these laws are we little know, but we do know that the Divine Spirit has immediate access to all hearts and minds, and can teach us wherever teaching is required. Having no confidence in man's wisdom let us look only to God, and cry unto Him as the children of Israel cried unto the Lord when the Red Sea was before them and Pharaoh's host behind. Let us "cease from man whose breath is in his nostrils, for wherein is he to be accounted for."

Thus, trusting in God and honouring the Spirit, whose perpetual leadership the Saviour has promised, we may dismiss alarm respecting the future. It is indeed sad to see that in many places where an evangelical, living Protestantism once had possession we have little more than the cold negations of rationalism, and that in countries where a believing theology has greater recognition, biblical and doctrinal questions and questions of comparative religion are sometimes handled as no one who has been "taught by Him" should ever handle them. Our ingratitude to God for His great goodness to Protestant Christendom, and our inactivity in sending the Gospel to the nations, may indeed procure chastisement for us, may bring an obscuration of that light which we have so inadequately valued, but should there come such obscuration, thank God it will only be temporary, for, according to His gracious promise, all ends of the earth shall see His salvation, and Christ shall reign over the whole world. The Spirit, poured out at Pentecost as an earnest, will be communicated in still larger measure, the Church will be revived and extended, faith will take the place of faint-hearted unbelief, our theology in all its departments will be purified and strengthened, we shall cease to hear of conflict between the Bible and science, and believers of every name drawing nearer, as round a common centre, to Him who is the life and the light, the unity of the true Church of God will be more perfectly manifested than ever before. All this will come through trust in God and increasing prayer for the Spirit's teaching. The Lord will fulfil His promise—"He shall guide you into all the truth."

The Council having been constituted with prayer by Professor Blaikie, D.D., LL.D., the roll was called, and routine business disposed of. The venerable Professor of New College, Edinburgh, delivered the opening address, in which he said that it was a pleasant thing to meet in the Dominion of Canada, where the branches of Presbyterianism now constituted a happy, united Church. It was pleasant to meet in the progressive city of Toronto, which was a Presbyterian centre, and its name would henceforth be associated in the history of the Alliance with that of other cities where it had met, as Edinburgh, Philadelphia, Belfast and London. He referred in fitting and feeling terms to the prominent members of the Alliance removed by death since the last meeting of the Council. He happily characterized the life and work of such men, Dr. Eugene Bersier and Edmond de Presencé, of Paris; Alexander Gavazzi, of Rome; Dr. Donald Fraser and Professor Elmslie, London; Dr. Whigham, Ireland; Dr. Alexander N. Somerville, Glasgow; Dr. John Cairns, Edinburgh. On the American side they had lost Dr. Ransom Welch, of Auburn; Dr. J. W. N. Taylor, New York; Dr. E. D. Junkin, of the Southern Church; Dr. Howard Crosby and Dr. Van Dyke, New York; Dr. Hugh Hannah, Belfast; Dr. Bomberger, Pennsylvania; Dr. George, St. Louis; Dr. Breed, Philadelphia, and Dr. Nish, Australia. He paid a fine tribute to the services so efficiently rendered by the Secretary, Dr. Mathews, in promoting the objects of the Alliance. He referred to the fact that the Alliance had been followed by the Ecumenical Council of the Methodists at Washington in 1890, and the following year by the Congregational International Council in London. He concluded with an eloquent expression of his confidence that the Alliance would see grander results from its efforts in the future.

THURSDAY, SEPTEMBER 22.

The Council has spent no time unnecessarily before settling down to the steady work before its members. To-day the meetings were unusually interesting. At the morning session Dr. J. Munro Gibson, of London, presided. After the opening devotional exercises, in which Rev. Dr. Wardrop, of Guelph, and Rev. Dr. John Hall, of New York, took part, the business of the Council was taken up. Dr. Roberts, American Secretary of the Alliance, and Dr. Waters, recording secretary of the Western

Section of the executive commission, were appointed Clerks of the Council for the present. The jubilee of Rev. Dr. Blaikie's ministry, which fell on this very day, the 22nd September, was marked by the Council proffering to him the honorary secretaryship of the Alliance, and by the appointment of Rev. Dr. Mathews and Rev. Dr. J. Marshall Laing to attend his jubilee to be held at Edinburgh. Dr. Blaikie made a suitable acknowledgment.

Dr. Mathews, General Secretary of the Alliance, in presenting the report on Statistics, said that several thoughts pressed themselves strongly on his heart. They were meeting to-day, he said, under circumstances which gave a peculiar character to the gathering. They were representing a Church whose members were scattered all over the world and were everywhere helping the kingdom of Christ. It was a Church that had a historic reputation for desiring a cultured ministry. The point which impressed itself principally on his mind was that they represented a multitude of humanity which they could not estimate, though they could mention it in figures. They represented the most impressive idea of unity with which the world had yet been favoured. Their meeting was one more far-reaching in its influence than any of the historic councils which stand as landmarks in the history of the Christian Church. More so than the council at Nice, at Dort or at Westminster. They represented a hundred times as great a community as any of these. They stood with 20,000,000 of men at their backs, and the words they uttered should be such as would touch that vast portion of the race. The words they would say would go winged to the very ends of the earth, and would be borne far beyond the sea. There was a peculiar solemnity in the thought. They had not come together at the edict of any sovereign. They had no legislative authority, but they had a power behind them in the influence they wielded. They had come together as a collection of committees. There were present with them men who could clear up dark questions of theology, there were some who would light up social questions with the lamp of their knowledge, and there were some from the mission fields who would kindle in the breasts of their hearers the flame of zeal which burned in their own breasts in the work of their Master. These things were enough to make him feel that the meeting was one of the most impressive that the Protestant Church had yet witnessed.

In touching on the statistical report Dr. Mathews said that the returns this year were not so complete as he could wish. He referred to the difficulty there was in collecting the returns, as the Alliance had no power to enforce the sending of them upon the various ministers and Synods. There was, he said, an increase in the membership of the Church to the extent of 250,000, and there was also a substantial increase in the Sabbath school membership. Dr. Mathews then made some remarks touching the Reformed Churches of the continent. This, he said, was comparatively a new subject for enquiry, and he had gained much interest in its study. This subject brought him back to a consideration of the Presbyterian system of government itself. It was a system, he said, which educated men in highest forms of social as well as Church government. Its capacities had been by no means exhausted. It had been referred to by some as effete, as of the sixteenth century, but it showed an adaptability at all times to every increase of enlightenment. Its capacity, as he had said, was by no means exhausted. It was a system which conducted to individual activity. It found work for men of every age and class to do, and, as it was, if followed up, they would find their people kept more closely together.

The report opens with a grateful acknowledgment of Divine guidance, and referred to the absence of friction among the allied Churches, and the many occasions upon which the constituent parts of the Alliance had been able to aid and encourage each other in difficulties. The more notable events in the history of the Alliance during the past four years are referred to, among others the ecclesiastical union of the Christian Reformed Church in Holland, and the Reformed Churches of the Netherlands, the increased friendly relations between the two Churches in the United States, and the union of the Church in Brazil, and also in Japan. In the inner life of the Church the report notes increased and sustained spiritual vitality in every department. The statistical tables appended to the report show the following figures by Churches, as made up from the last available returns:—

Territorial Divisions.	Pastoral Charges.	Ministers.	Communicants.	Sabb'th S'l Attend'ce.
European cont't.	5,289	5,602	752,901	353,676
United Kingdom.	5,149	4,642	1,430,152	995,754
Asia	260	102	16,954	5,115
Africa	174	174	105,372	18,600
North America	11,921	12,782	1,708,543	1,556,985
South America	52	37	3,425	.....
West Indies	39	41	10,859	5,210
Australia	493	405	39,590	55,685
New Zealand	194	166	19,149	29,770
Melanesia	.....	.....	.....	.....
Grand totals	23,487	23,951	4,092,965	3,020,765

Rev. Dr. Chambers, of New York, brought in a resolution, which read: "Resolved, That it be referred to the Business Committee to consider the propriety of constituting a third Section of the Executive Commission, to be called the Southern Section, and to consist of the members from Australia and the South Pacific." The motion was carried. Rev. James Kerr, D.D., of Glasgow, gave notice of the following resolution: "This Council declares its admiration of the recent action of the United States Congress in deciding in favour of the shutting of the gates of the Columbian Exposition on the Lord's Day, expresses the hope that there shall be no reversal of this action, and, as an Association holding the consensus of the Reformed Churches, specially rejoices in this decision as it illustrates the great Scriptural doctrine of the binding obligation of the Sabbath on all peoples and prepares the way for other public action and reforms which would recognize the supremacy of the Lord Jesus Christ over the nations and promote the civil and religious prosperity of all communities."

Professor Lindsay, Glasgow, read a very able and thoughtful paper on "The Protestant Reformation; its spiritual character and its fruits in the individual life." After describing the various aspects of the Reformation, the movement itself, he said, was a revival of religion, one of the many fulfillments of the promise of the outpouring of the spirit of God upon His waiting Church. What gave it its wonderful influence over the lives of men and women was the overmastering desire shown in it to get nearer to God. Following this the speaker gave brief sketches of Luther, Zwingli and Calvin in their relation to the Reformation. On Calvin he dwelt at some considerable length and quoted the summing up of his character by Ernest Renan, "lacking that deep, sympathetic ardour which was one of the secrets of Luther's success, Calvin succeeded in an age and in a country which called for a reaction towards Christianity simply because he was the most Christian man of his generation." The Reformation, the speaker continued, did not bring to light many truths which were absolutely unknown in the mediæval Church. The spiritual life of the mediæval Christian was fed on the same divine thoughts which are the basis of the Reformation theology. When the mediæval Christian went down on his knees in prayer, stood to sing his Redeemer's praises, spoke as a dying man to dying men, the words and thoughts that came were what Zwingli and Luther and Calvin wrote in Reformation creeds and expounded in volumes of Reformation theology. The Reformation was such a spiritual movement and produced such spiritual results that the level of its ordinary theological thinking and teaching reached a height only attained in the highest words of devotion in the mediæval Church. The Reformation revival, the speaker said, came in answer to earnest, constrained prayer. In the Rhine land, in Wurtemberg, in the Black Forest, in the north belt of Switzerland, were the real reformers before the Reformation, men and women who met for quiet worship and who formally united in prayer for Pentecostal blessing. They were called in the times immediately before the Reformation the Old Evangelicals. Their immediate descendants were the despised and slandered Anabaptists. They pleaded for a Free Church in a free State, and repudiated both State support and State control; and above all they insisted that the realm of conscience was inviolable and that no man should suffer civil pain; or penalties for his beliefs, so they were not included outwardly in the Reformed Churches which sprang out of the very revival they had prayed for so earnestly and so long. "But," the speaker concluded, "we have only to look around and mark how our Baptist brethren, their lineal descendants, have spread and prospered to see how God has blessed these Old Evangelicals, to whose prayers He sent abundant blessing when He gave His Church the Pentecost of the Reformation."

Remarks on the paper were made by Dr. Talbot Chambers, Dr. Apple and Dr. John Hall.

Rev. Professor H. Bavinck, D.D., of Kampen, Holland, in the afternoon read the first paper, taking as his subject the influence of the Protestant Reformation on the moral and religious condition of communities and nations. The paper was listened to with much attention and interest. He bespoke forbearance since it was his first attempt at addressing an audience in English. It may be remarked that his mastery of the Anglo-Saxon speech is very striking. He said the influence of the Lutheran Reformation came behind the Calvinistic in its influence on the nations. The German Reformation, though at first just as radical as the Swiss, was early dulled into conservatism. Luther, frightened by the radicalism of the Anabaptists, restricted the working of the reform principle to the realms of religious life, and left everything else much as it was. The Lutheran was, therefore, only a reformation of the religion. Luther makes the worldly free from the ecclesiastical, but he allows it to stand side by side with the spiritual, as if the external were an indifferent matter, and incapable of general and moral renewal. In a direct way, therefore, the influence of the Lutheran Reformation was only appreciable in religious life and in pure doctrine. The religio-ethical influence of the Reformation was most powerfully and purely observable among the Calvinistic nations. The Swiss Reformation was radical and total. In principle it went deeper down, and therefore its practical compass was greater. Calvinism had no peace before it had found the eternal in and behind the temporal. Calvinism was the only consistent theological view of the world and of humanity. In Calvin's system all depended not on any creature, but only on God Almighty. The sovereignty of God stood foremost. This was the starting point and the ruling idea. It was true that Calvinism by its strict preaching of God's justice awakened a deep feeling of guilt and unworthiness in man, and that it prostrated him deeply in the dust before God's sovereignty and majesty; but equally true was it that afterwards it elevated him to a singular height of blessedness, and that it caused him to rest in the free, eternal and unchangeable good pleasure of the Father. This system was certainly not adapted to the making of a soft and dear people, and it was averse to all sickly sentimentality. But it created men of marble, with characters of steel, with a will of iron, with an insuperable power, with an extraordinary energy.

The second paper of the afternoon session, and third of the series on the Reformation, was presented by Rev. Professor M. Leitch, D.D., of Belfast, upon the influence of the Reformation upon the intellectual state and progress of the communities and nations. He opened by a reference to the gross darkness and ignorance of the peoples, gradually brought about by the machinations of the Papacy, which existed immediately before the birth of the Reformation. He then dwelt upon the awakening of science, art, commercial enterprise, as shown by the advent of the printing press, the circumnavigation of the globe, the discovery of America by Columbus, and many other historical events. In the midst of this great era of progress,

since named the renaissance, the birth of the Reformation occurred, and the glorious advance has gone on ever since in every country which has accepted the principles of that Reformation. It had been said that the Reformation grew out of the revival of learning, but this was only true in the same sense that it is true that the cultivation of the ground produces the crop. The crop would only grow from the proper seed, and so the Reformation grew from the Word of God, and not from the revival of learning. In support of the position that the subsequent progress of the peoples ran parallel to the onward march of Reformation principles, the speaker drew a comparison between Italy, Spain and Ireland on the one hand and Germany, England and Scotland on the other. He showed how before the Reformation Italy was the most enlightened and highly civilized nation in Europe, but since she refused to accept the revival she has steadily gone back. So with Spain, both before and since. By contrast, Dr. Leitch noted how the intellectual progress of England and Germany had steadily gone forward since the date of their embracing Protestantism. Comparing Ireland and Scotland, peopled by the same Celtic race, the same remarkable contrast was shown. By statistics taken from the latest returns, the paper showed the tremendous difference in the educational condition of the countries under consideration from eighty-two per cent. of illiterates in Spain and Portugal to about two per cent. in Germany. While not definitely claiming that all this difference was due to the Reformation, the speaker desired his auditors to draw their own conclusions from these most significant figures and facts. The presumption of a connection, however, he deduced from the facts that the very essence of Protestantism as distinguished from Roman Catholicism is that the individual comes into personal communion with God; Protestantism gives the Bible to the people in their own tongue, and encourages them to read and understand it; and Protestantism secures liberty of thought. All these make progress and enlightenment, and must therefore ever lead toward the intellectual and material advancement of a people, as well as their spiritual improvement.

Professor Henry M. Baird, D.D., LL.D., of the University of New York, in his paper on the influence of the Protestant Reformation on political and civil institutions, said that two forces of modern civilization had wrought energetically in the sixteenth century, which, though occasionally mistaken for each other, were really distinct in character and in ultimate effects. Both the Reformation and the renaissance contained a protest against the past, but the former dealt primarily with moral and religious truth, the latter with literature and art, poetry and oratory, with painting and sculpture. Both movements were in their way admirable, but it was the Reformation which created the men of strong moral fibre, who had made the Europe and America of to-day. The renaissance inculcated no lesson of self-denial, and boasted no moral heroes. We stood in admiration before the scholarly erudition of an Erasmus; we are entranced by the genius of a Raphael; but none of these were enthroned in the first place in our affections and reverence. The renaissance offered no picture the counterpart of the appearance of Luther at the Diet of Worms, pronounced by Carlyle "the greatest moment in the modern history of man." In reference to the Reformation, it was pre-eminently true that the idea of the universal priesthood of man had worked untold blessings in political institutions. There was little of that which distinguished our modern civilization with its constantly-increasing liberty and its forms of government which was not due, directly or indirectly, to the teachings of the reformers. The Reformation had deserved well of the world in the domain of political institutions by rendering for ever unobtainable the papal dream of a universal theocracy. There was, previous to that event, scarcely a country of Christendom whose national dignity had not been assailed, infringed, trampled under foot by the Papacy. The mediæval claim of the Roman pontiffs became an absurd fancy the moment it was denounced by Luther and Melancthon, by Faicl and Calvin. Both Lutheran and Calvinistic nations had constantly denied the assumption of superiority by the papacy. In this regard the Reformation had greatly benefited the nations where its adherents had been in the minority. The Protestant Reformation, too, had thwarted every attempt at establishing a world monarchy under a secular prince. It had fostered a true national consciousness. In Protestantism, the ancient notion that man exists for the benefit of the community or ruler, was supplanted by the apprehension that Governments were for the advantage of the individual. That which essentially distinguished Calvinism was its spirit of nationality, in that it developed the individuality of peoples. Among all classes of the population there was fostered something of the "civis Romanus sum." Of necessity, therefore, Protestantism threw itself in the way of ambitious schemes of universal monarchy. The Protestant Reformation, too, had lent a powerful aid to the cause of personal liberty, civil and religious, to the recognition of the rights of man; and this, despite the errors of Luther and Melancthon on the one hand and of Calvin and Faicl and Beza on the other. The speaker contended that the Governments of States that became Protestant had been, and were, for the most part, stable and free from intestine commotions, while those which rejected Protestantism were not so. In illustration of this statement he contrasted Great Britain and the United States with the Spanish republics of South America.

Papers were discussed by Drs. Kerr, Glasgow; Rentoul, Australia, and Rev. William Park, Belfast.

FRIDAY, SEPTEMBER 23.

Principal Hutton of the United Presbyterian Theological College, Edinburgh, presided at the morning session of the Council on Friday. A vote of thanks was unanimously tendered Dr. Caven for his able and appropriate sermon on the opening day.



Dr. W. S. Swanson, Mission Secretary of the English Presbyterian Church, gave a racy and telling address in which the following points were comprised: The report refers to the gratifying increase of interest in and of giving to the great mission work. One very marked feature in this forward movement, it says, is the enthusiasm for work of this kind recently manifested by the students at our theological colleges. The numbers of young men now in training for the ministry, who put themselves at the call of the Church to labour in the "regions beyond," is a challenge to our Churches, and a challenge which we hope will be gladly accepted. We earnestly trust that this Council will, by its conferences and resolutions, stimulate the Churches to still further advance, and incite them to meet with the necessary finance the offers made by young men and women all over their borders. The Council has ever kept prominently before it the promoting of ecclesiastical union wherever more than one section of the Presbyterian Church has been at work in the same field. In Japan, although the negotiations for union between the Congregationalists and the Presbyterians had not come to a successful issue, yet the missionaries of the Cumberland Presbyterian Church have joined with the "Church of Jesus Christ," so that now the four Presbyterian and two Reformed missions in Japan are merged into one Presbyterian Church, and thus present a united front to the heathenism of that most interesting country. In North China we have had our attention called to the desirability of a union between the missions of the Irish Presbyterian Church and the United Presbyterian Church, Scotland. On May 27, 1891, this union was consummated by the formation at Mookden of the "Kuan-Tung Presbytery," a native Presbytery on similar lines to that taken in Amoy twenty-nine years ago, when the missions of the Reformed Church of America and of the Presbyterian Church of England united. The committee are greatly gratified by this. In regard to more general union in China the committee have had this subject before them in a letter from Dr. Happer of Canton. The great difficulties in China to general union have been the vast extent of the country and the variety of languages. Some missionaries sent there from Presbyterian Churches think there should be at least three separate organizations, one in the south, one in mid-China and another in the north, or rather in the districts where the Mandarin language is spoken.

But there is still another union possible in China which has been urged by this committee. We refer to the union of the Canadian and English Presbyterian missions in the Island of Formosa. We are convinced that such a union would be fraught with great benefit to both these missions, and we hope the day is not far distant when it may be effected.

In regard to India, this question of union is also coming to the front. Some three years ago the Indian Presbyterian Alliance met at Calcutta, and at this conference some progress was made toward the formation of a native Presbyterian Church in India, and especially with the formation of a number of district unions or local synods. Your committee earnestly hope that some substantial progress may be made with this important question at the decennial conference shortly to be held in India.

In the Turkish Empire a very serious crisis has recently taken place. The attention of the committee was at once called to it. The Turkish Government, by recent legislation regarding mission schools and churches, has gone back on its previous agreements with the Christian powers, and seems to be setting itself to curtail the rights already secured to Christian missionaries. The general secretary has been corresponding with Turkish missionaries, and with the officials of missionary bodies who have agents in the Turkish Empire, and your committee is carefully watching these movements with the view of taking separate or concerted action whenever the suitable time may come.

Dr. Ellinwood, New York, presented the report from the Western Section, in which the following interesting particulars occur: The Church of Christ in Japan, which now embraces the missions of the Reformed Church in America, the Presbyterian Church, South (in the United States), the Cumberland Presbyterian Church, the Reformed (German) Church in the United States, the Presbyterian Church North (U.S.A.), and the United Presbyterian Church of Scotland, had been formed before the Council of 1888, and there were some indications that a still broader union might be formed, embracing the Congregational Churches of Japan under the missionary care of the American Board. That plan, however, has been abandoned for the present, and it is possible that in the theological movements which have since occurred in Japan, together with the growth of an anti-foreign spirit on the part of the people, it has been well that the ecclesiastical lines were not more widely extended. Although the Church of Christ in Japan, like the Presbyterian Synod in Brazil, is still very largely dependent on missionary aid, yet that its ministry and its Churches are zealously cultivating a self-reliant spirit is shown by a rule of the Synod that no Church shall receive home missionary aid which does not contribute to its pastor's salary and toward home mission funds, and that hereafter no Church shall be organized till there is a reasonable prospect of self-support. It is an interesting fact in this connection that our Presbyterian missionaries in Fusan, Korea, report the presence there of missionaries sent over by the native Church of Japan to labour among their migrating fellow-countrymen. When, therefore, a union Church shall have been organized in Korea, it will undoubtedly embrace foreign missionaries from the Presbyterian Synod of Japan.

But the great mission fields in which the question of union and co-operation assumes its greatest interest are India and China. There nearly all the different bodies represented in the alliance are engaged together with the Churches of many other denominations in Europe and America. There the spectacle of different branches of the same denomination labouring side by side, yet separately, seems most striking, because they are so numerous. And yet it is in India and China that the difficulties in the way of organic union are most varied and perplexing.

The reason why there should, if possible, be one consolidated Church in such a country are many and cogent. The fact that the Presbyterian Church in India represents sixteen different branches carries with it an element of moral weakness on its face. It is bad enough that the seamless garment of Christ should be rent by so many denominations, but when one denomination presents so many subdivisions, each with its full and separate missionary apparatus and equipment, the effect is still worse. It gives a degree of countenance to the flippant jeer that the army of conquest is already being conquered in detail. It is a principle which finds many illustrations in our day, that the massing of men of one opinion or of one common interest vastly increases their power and influence. Labour organizations and other guilds, and even the leagued promoters of intemperance and vice become powerful factors in the body politic, and often shape the course of legislation. So the better cause of missions has gained influence in the last two decades by the massing of results, by general surveys of all missions in the full front and volume of their common work. Were the way open for one Presbyterian Church in India, embracing all the sixteen branches above mentioned—a Church carrying with it the sympathy and support of so many allied Churches on both hemispheres, it needs no prophetic gift to see in such a realization a vast increase of power. Where the people of India now see scattered handfuls of believers and only feeble beginnings, the one widely extended and thoroughly organized body would impress men as a surprise and a revelation.

The afternoon of Friday was devoted to the consideration of native Churches and how they best may be strengthened and developed. On this interesting aspect of the great work of Foreign Mission work, excellent papers were read by Dr. J. S. Dennis, Beirut, Syria; Rev. C. M. Grant, Dundee; Rev. Griffith Ellis, M. A., North Wales; and Rev. D. M. Hoge, Richmond, Virginia. At

the close Dr. Thomas Smith, Edinburgh, spoke encouragingly of the progress of missions and the future prospects of the work.

Interest culminated in the public missionary meetings in the evening. In Cooke's Church the building was thronged, every available portion of space in the large edifice being occupied. Principal Mac-Vicar presided, and the speakers were Dr. McKichan, Bombay; Dr. I. G. Paton,—who gave interesting details of mission work in the New Hebrides, giving a touching and simple narrative of the martyrdom of Williams and Harris, and the brothers Gordon. Dr. Paton gave a vivid picture of the evils arising from the virtual slave trade under the euphonious name of Kanaha labour, and the traffic in firearms, liquor and opium. Rev. W. A. Wilson, Neemuch, detailed interestingly the nature of the work among the Hindus of Central India; Dr. W. Mateer among the Chinese in Shantung, and Dr. Cousland gave details of medical mission work in Amoy. A similar meeting, largely attended, was held simultaneously in Knox Church, Judge Lapsley, of Alabama, presiding. The same speakers addressed both meetings.

## Pastor and People.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

#### THE YOUNG ROAD-MAKERS.

The journey to Khanbalig was a long one and very tiresome to the horsemen, because oxen do not travel very fast. But the children liked it. The old woman was kind to them. Captain Peyen talked a great deal with them, and taught them to speak the Mongol language correctly; and even the rough troopers sometimes took them up on their horses behind them for a ride. Then they often came out of their travelling house to ramble by the roadside, and play with Tship, who guarded their waggon by night and by day most faithfully. One morning the officer came riding up to the door of the waggon, calling: "Alik, Pretsha, come out and see where you are." Out came the children, and saw before them such a sight as they had never imagined. It was a great walled city, perfectly square, and each of its four sides six miles long, and as they looked down upon it they could see that within it was parcelled out into numberless little squares, consisting of long rows of houses and shops, gardens, parks and lakes, palaces and caravanserais or public inns. On each side of the city wall there were three gates, and towards one of these the convoy with which Alik and Pretsha were travelling moved quickly forward. The captain now gave a command to one of his men, who sounded a long trumpet blast, and immediately it was answered by many trumpets from the gate. The children went back into the waggon, but kept near the door that they might see what was going on. Then the drivers goaded the oxen till they ran, the horsemen made their horses prance, and flourished their spears, and thus the convoy entered the great city Khanbalig. They passed first through the ranks of many soldiers, some on horseback, others on foot, for every one of the twelve gates was guarded by a thousand men, and then into a crowd of horsemen and waggons and foot passengers that, full of business, thronged the wide street. When they had got far into the city, admiring the beautiful buildings and shops, full of all sorts of wonderful wares from every part of Asia, and, gazing at the strange variety of dress and feature presented by people who were there from all countries, they thought of taking a little rest, for their eyes were fairly tired with all this sight-seeing. But just then they heard a number of children crying out: "Kaljak, Kaljak." Remembering those who had called Pretsha "bartuk" in Karakorum, they feared it was something of the same kind, and asked the old woman what Kaljak meant. "Oh," she answered, "that is what we call the people who call themselves Donki; there must be one of them in the street." So Alik and Pretsha looked out again and saw a man something like Talingu, but not so stout, with his hands tied before him, and a Mongol soldier at his back, flogging him with a great whip made of hide, at the same time calling out: "This is how the great Khan, the lord of all the earth, punishes people who steal from his children." The poor man who was being flogged writhed with pain at every stroke, and uttered lamentable cries, while the children ran after him, laughing and shouting "Kaljak." Pretsha was sorry for him, and was angry with the children. She began to cry when Alik said: "Are you not glad to see that the lord of all the earth punishes thieves?" "Yes," she replied, "but I could not bear to see even Talingu beaten like that poor man." "Never mind," said Alik, "the lord of all the earth will do what is right." So they went back into the waggon and sat down, but Pretsha was almost sorry that she had come to Khanbalig to see the great Khan.

The waggons, in one of which the children had been travelling, contained furniture from the palace at Karakorum, which Kublai had ordered to be brought to Khanbalig. To the palace, therefore, the convoy went. While the furniture was being unloaded the old woman and her young charges took up their quarters in a room in the imperial barracks, and with them went the faithful Tship. In the evening Captain Peyen came to see them with a beaming face. "To-morrow," he said, "I will take you to the great hall of the palace, for as it happens that is the day when the Khan sits on his throne of justice and listens to complaints and petitions from all parts of his wide empire. I cannot present you to him, for that is not allowed. But I have told one of the secretaries about you, and he will call out your names.

When he does so, go forward and do what you see others do." So he left them. The morning came, and the children dressed themselves neatly to go with Captain Peyen to the palace. Through the wide streets they walked, over many bridges, looking down upon boats and barges floating in the canals, skirting a lake where myriads of waterfowl of every beautiful shape and colour disported themselves in the clear water, passing the Khan's menagerie, full of hunting leopards, eagles and hawks, of elephants and camels, boars and bears, wolves and deer, with dogs of all imaginable kinds, and looking with wonder at the Green Mount formed of the earth that was taken out to make the lake, and covered with trees and shrubs and flowers from many lands, for the great Khan was so fond of trees that whenever he heard of one finer than the rest growing in any part of his dominions, he sent for it, and had it planted on this Mount. So at last, after seeing many more wonderful things than I can tell, they came to the palace gates, and with great fear and trembling walked past the richly-dressed guards into the great hall. Then the good officer left them, telling them to be brave and truthful and all would be well, for the Khan was just and kind to those who needed his help and trusted him.

What a wonderful hall that was! Hear what the great traveller, Marco Polo, wrote about it. He says: "In this palace hall 6,000 people can sit down to dinner. The roof is very lofty, the walls all covered with gold and silver and adorned with representations of dragons, beasts, birds, knights and many other things, and on the ceiling too you see nothing but gold and silver and painting. On each of the four sides there is a great marble staircase, and the outside of the roof is all covered with vermilion and yellow and green and blue, which are fixed with a varnish so fine and exquisite that they shine like crystal, and cause the palace to be seen for a great way round. The whole palace, however, is so vast, so rich, so beautiful that no man on earth could design anything superior to it." Well, it was in that stately palace and in that beautiful hall that these two simple children from the wild Siberian country stood waiting for justice. People from all lands were there, for the lord of all the earth ruled over nearly the whole of Asia and over part of Europe as well. The great Khan sat on his throne, clad in a wondrous robe of beaten gold, and ranged about him were many hundreds of noblemen dressed little less magnificently. All at once the doors were closed. Then a great man in a robe of scarlet and gold stood upon a marble step, and cried: "Bow down and do reverence." Immediately the noblemen, the guards, the ambassadors from foreign lands, the officers of the provinces and all the petitioners bent their bodies till their foreheads touched the floor. Again the herald cried: "God bless our Lord and long preserve him in the enjoyment of happiness," to which the people answered: "God grant it." Once more the herald said: "May God increase the grandeur and prosperity of the empire; may He preserve all those who are the subjects of the lord of all the earth in the blessings of justice, peace and contentment, and in all their lands may abundance prevail." Then the great Khan bowed his head, and replied: "God grant it." The children looked at the great and good conqueror who wished so well to his people, and saw that he was a man of middle size, not short, but hardly tall, with a fair face, unlike that of most Asiatics, for it was ruddy; large, black eyes that could glow very fiercely, but could also hold much tenderness, and a well-shaped mouth, very firm and determined, but not so firm as to hinder a kindly smile. "I like him," whispered Pretsha to Alik, and that was all either of them dared to say.

(To be continued.)

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 28th, 1892.

"GIVE me an Irishman every time," said an enthusiastic Presbyterian in the gallery as Professor Leitch closed his address in fine style amid great applause. Certainly the Irishmen do make a fine appearance in the Council.

HISTORICALLY considered, Cookes Church is a most appropriate place in which to hold the Alliance meetings. On this site, though not in the same building, Dr. Gregg preached the best type of Calvinistic theology for a goodly number of years. Here the late Principal Willis used to worship, and there are few Presbyterians in Canada who would care to deny that Principal Willis did more to give sound Calvinism a hold on this country than any other man who preached or taught the system.

THE appearance of Dr. Munro Gibson and Dr. Waters on the platform on Thursday evening reminded one of the losses the Canadian Church has sustained by clerical emigration. Dr. Gibson is one of the best, if not the very best, all round minister ever trained in Canada. Dr. Waters was also a capital all round worker and could do as many things well as any pastor the Church ever had. Why were these men lost to Canada? Our first scholar in certain lines is now on his way to India. What is it that makes our Church such a good one to emigrate from?

ONE of the chief pleasures of the Alliance meeting consists in looking at eminent men whose names and books have long been familiar, but whose faces have never been seen in this part of the world. Next to this is the pleasure of meeting many old friends from different parts of our own country. The amount of hearty handshaking that has been done around Cookes Church during the last week is something marvellous. Socially considered the meeting has been better than the best General Assembly with the unpleasant Assembly experiences left out.

PERHAPS no city of two hundred thousand people ever enjoyed such a variety of preaching as was enjoyed in Toronto last Sabbath. The rounders were in clover to the eyes. A preacher from any part of the world might be heard by going around a block. The man who always wants to hear a distinguished stranger had a good time. Whether all this excitement and novelty is conducive to spiritual worship is a question we need not discuss, as the Alliance may not meet here again for a generation. Let us be thankful that we have the gospel every Sabbath.

WHAT does the meeting of the Alliance look like? Well, it looks just like a meeting of the Canadian General Assembly. There are not so many young men in it as there are in the Assembly, but otherwise on entering the Alliance one might think he was entering the Canadian Court. Solidity is the chief characteristic. Brilliant men are there, no doubt, in considerable numbers, but the solid men predominate. A large majority of the members have passed the imaginary "dead line of fifty," but they are a long way from being dead. An equal number of lively old divines never met in the city of Toronto.

THE Indians of the North-West had a good representative in the person of one of their most faithful and zealous missionaries, Rev. Hugh McKay, Round Lake. His reasons for the support

of missions to the Indians of the North-West were cogent and well put, and his graphic delineations of the condition, the material, moral and spiritual needs of these original denizens of the prairies gave a vivid impression of their claims on those who in the interest of civilization have encroached on their territory. Mr. McKay paid a deserved compliment to the Woman's Foreign Missionary Society, for the valuable services they have rendered to the Indians of the North-West.

THE Alliance belts the globe. This delegate who sits beside you comes from Bombay. That one in the next seat hails from Australia. The one across the aisle labours in China. The member beside him has his parish in Syria. All the world is represented. Of course the Scotchmen are there in large numbers. How could a gathering of representative Presbyterians be held without Scotchmen? Belfast bulks largely in numbers and quality, as Belfast always will where the sons of Calvin congregate. Dr. Munro Gibson could represent the Presbyterians of England well in any company. Our American neighbours fairly swarm. They represent the Union all the way from New York to Texas. And they don't say a word about the McKinley Act or the Canal dispute or anything of that kind. Capital men these neighbours are, and they do go heart in soul into the programme.

IT has been supposed that the coloured people in the United States are too emotional to become good Presbyterians. It turns out, however, that large numbers in the South, as well as throughout the North and West, have become attached to the Presbyterian Church, and many are consistent members of the congregations to which they belong. The coloured brethren have an admirable representative at the Council in the person of Rev. D. J. Saunders, D.D., President of Biddle University, Charlotte, North Carolina. His paper was up to the high standard that has been maintained since the beginning of the Council. He was, however, unable to reach its conclusion before the President's inexorable bell rung him down. His reception by the Council was worthy of itself, and worthy of the representative of the Americanized Africans who sent him as their delegate.

WE must manage our business a little better in the Presbyterian Church in Canada. What the Assembly was thinking about when it failed to send two such scholars as Principal Dawson and Professor John Campbell to the Alliance we cannot imagine. The fact probably is that it was not thinking at all. Be that as it may, there were a good many people doing some hard thinking over the fact that when the Alliance was holding its Foreign Mission meetings Dr. Kellogg was on his way to India to translate the Bible for foreign mission purposes. Would it not have been a handsome thing to have given him a happy send-off at one of those meetings? What kind of voting left him out of the Alliance? His weary hours of work in India would have been cheered by a hearty God-speed from the Alliance. Such mistakes are almost unpardonable in the Supreme Court of a Presbyterian Church.

LAST week many of our contemporaries had favourite quotations from Whittier. How so many of them missed "My Psalm" is something not easily understood. Did the Quaker poet ever write anything better than this:—

Enough that blessings undeserved  
Have marked my erring track;  
That whereso'er my feet have swerved  
His chastening turned me back.

That more and more a Providence  
Of love is understood,  
Making the things of time and sense  
Sweet with eternal good;

That death seems but a covered way  
Which opens into light  
Wherein no blinded child can stray  
Beyond the Father's sight.

That care and trial seem at last  
Through memory's sun set air,  
Like mountain ranges overpast  
In purple distance fair.

FRIDAY was a good day in the Alliance. Foreign missions were discussed morning, afternoon and evening by practical men from dif-

ferent parts of the world who knew whereof they spoke. The one thing that struck a visitor most was that the day of glamour and romance in foreign mission work is over. Work, hard, unceasing, persevering, prayerful work, is now the watchword of the successful foreign missionary as it must be the watchword of every other successful labourer in the Master's vineyard. The different speakers on Friday dealt largely in facts and figures and presented their case in a way that must have commended the foreign work to the judgment of the many business men who were present. One of the best things done by the Alliance is the uniting of forces on many foreign mission fields. This alone, as one of the speakers observed, is worth all the money, time and labour the Alliance ever cost. There is no subject on which the Presbyterianism of the world is more united than on that of foreign missions. The fact is, a Church must have the missionary spirit or die. A century of missions has brought about conditions that never existed since the Apostolic age.

ON Thursday afternoon the Alliance went to work in grand style. The papers read by Professors Bavinck and Leitch were of the highest order. Professor Leitch was well heard by the immense audience and being a Belfast man he was on his native heath, so to speak, when discussing the effect of the Reformation on the Intellectual State and Progress of Nations. The interest rose to high water mark in the evening when the characteristics and mission, the strength and weakness, and the unsolved problems and unemployed resources of our own Church were the topics for discussion. The addresses were all good, but that delivered by Dr. Munro Gibson took the immense audience by storm. The Doctor was in splendid form and made his points so well that his auditors endorsed nearly all of them as he went along. The weak points of our system were mercilessly, but with great good humour, placed before the people in such a way as to convince any reasonable man that something ought to be done in the way of providing a remedy. The minister who can't be nerved even when not doing his work and the congregation that cannot find a pastor in two years were duly attended to. The people who think that all work of Reformation ended three centuries ago must have changed their minds under the Doctor's eloquence. The whole evening meeting was eminently good and Dr. Gibson's address was pre-eminently so.

## THE COUNCIL'S FIRST WEEK.

AS was expected the Council of the Alliance of the Reformed Churches has awakened a deep interest throughout the country, indeed over this continent, for the Presbyterians of the United States and those who observe the religious movements of the time are concerned to know what the representative men of a great Church have to say on the religious questions of the time. Toronto is a centre to which many thoughts are at present turned. The sayings and doings of the Council now meeting in this city will be looked for in far distant Australia and remote New Zealand. The missionary representatives of the respective Churches forming the Alliance in Asia and Africa will long to know what was done at its meetings, especially what related to the advancement of the special work in which they are engaged.

The present Council is by no means the least of those that have preceded it. True, the men who have been intimately identified with the Alliance since its formation have reason to mourn the removal of a number of brethren, beloved not only in the branches of the Church to which they respectively belonged, but whose memories are cherished far beyond the charmed circle of Presbyterianism. The names of such men as Howard Crosby, Donald Fraser and John Cairns, Edmund de Presensé, Adolph Bersier and others will have a permanent place in the annals of nineteenth century Christianity. Though these noble men have gone, and it may be have left no immediate successors, the Great Head of the Church is calling others eminently qualified to carry on the work that has been laid down by those whose work-day has ended. They are gone to their reward. Their loss to the Church on earth is mourned; their memories will abide, and He who never leaves Himself without a witness will raise up faithful men to carry forward the great work of advancing His kingdom. Grati-

tude for those who have laboured in Christ's service in the past need not blind us to His gifts in the present or dull our vision so that we are unable to discern the brilliant promise of the future. There is a tendency to discredit the quality of the present-day ministry, but such pessimism savours of ingratitude and may fairly be regarded as a dimness of discernment. Should there be among the visitors to the Council meetings those who entertain the idea that occupants of the present-day pulpit fail to reach the high standard of an earlier time, they have good reason to revise their ready-made judgments. All of the papers yet read at the meetings of the Council have been the product of earnest and thoughtful minds, the matured utterances of highly cultured intellect, evidencing a force and grasp it would be difficult to surpass. The people who are in the habit of thinking that talent and scholarship are seeking other spheres for their exercise than in the service of Christianity are to a certain extent mistaken. The papers read by Professors Lindsay, of Glasgow; Bavinck, of Kampen, and Leitcl, of Belfast, on the nature, characteristics and results of the Protestant Reformation of the sixteenth century were masterly expositions of the great truths that mighty religious, moral and intellectual movement brought to the attention of the nations. These papers alone, not to speak of the other proceedings of the Council, are sufficient to make the Toronto meeting memorable.

Another feature of a peculiarly pleasing character in connection with first week's proceedings of the Council is the exceptionally able manner in which its business has been conducted. Much of the credit of this is undoubtedly due to the business abilities of the Executive. These are all men not only of great experience, unmistakable talent, but also of sanctified common sense. There may have been slight differences of opinion, but nothing approaching to friction has made itself visible. A spirit of cordial unanimity has been apparent in all the proceedings thus far, and there are no indications that it will be otherwise till the close is reached and the final benediction pronounced. The meetings have been grand throughout. The key note was struck in the able and suitable sermon by Principal Caven at the beginning, and all the subsequent proceedings have been in the same exalted strain. In proof of the interest awakened by the Council every session has been largely attended by people belonging to the Toronto Churches, and these have by no means been confined to the Presbyterian population. Ministers and members of other communions in considerable numbers have been present. From all over Ontario ministers and people have come to see and hear the distinguished men, many of whose names are household words in Presbyterian circles on both sides of the Atlantic, and have attended session after session with undiminished interest. It may without the slightest exaggeration be said, that were the Presbyterian ministers and elders in attendance on the Council summoned to meet in another Church they could at once, without difficulty, constitute a large and efficient General Assembly of their own. Those who attended the evening meetings, when the secular business of the day was over, completely filled the spacious church in which they were held. This interest culminated on Friday evening, when not only was Cooke's Church filled to overflowing, but the largest Presbyterian Mother Church of Toronto, Knox, was also filled to hear the admirable addresses of the distinguished Foreign Missionaries who are delegates to the Council. The first week's proceedings will be long and gratefully remembered by all who were privileged to be present.

THE ALLIANCE AND FOREIGN MISSIONS.

THE missionary spirit now more fully pervading all sections of the Christian Church than at any time since the apostolic age is shared by the one whose prominent representatives are now assembled here. An entire day was devoted to the consideration of the subject. Friday was Foreign Mission day. The papers read discussed in thoughtful and earnest fashion the various aspects of foreign mission work. The Alliance has already done much in helping forward the concentration of missionary effort in several foreign fields. It will continue its efforts in this direction, and the hope may be confidently entertained that before another Council is held a larger measure of unity will be attained. No delegate uttered a single word in defence of denomina-

tionalism in the foreign mission field, all who did speak deprecated in strong terms the perpetuation of divisions among converts from heathenism to whom these divisions could have no meaning and no adequate reason for existence. The encouragement of a native ministry and the development of native Churches were approved of with the greatest apparent unanimity.

The dual popular missionary meetings on Friday evening were inspiring. It was an event of no ordinary interest to look upon the venerable form and hear the earnest words of the veteran missionary who has laboured long and faithfully in the New Hebrides, Dr. J. G. Paton. Next in interest came Dr. Laws of the Livingstonia Mission, with a graphic delineation of the educational, medical, industrial and evangelistic work in which he is engaged. The other speakers, Dr. McKichan of Bombay, our Canadian missionary, Rev. W. A. Wilson, Dr. Mateer and Dr. Cousland, all of them men of marked ability and devotedness, acquitted themselves well. The addresses of these brethren in the various churches will give a powerful impulse to more active and enlarged effort on the part of Canadian congregations. They will be encouraged to devise liberal things and realize more fully the responsibility resting on them to help in carrying out the parting commission given to His Church by the risen Saviour.

FRATERNAL GREETINGS.

DURING last week the Anglican Provincial Synod and the Presbyterian Council were in simultaneous session. One question is peculiarly interesting to Presbyterians. In the Synod at Montreal the following motion was proposed: "That the prolocutor be requested to nominate a committee of this house, consisting of equal numbers of lay and clerical members, to convey our greetings and the expression of our good will to the Moderator and members of the Pan-Presbyterian Council, now in session in the city of Toronto." Had this fine expression of Christian brotherly kindness met with the approval of the Synod, and had the delegates suggested been appointed to convey the fraternal greetings of the Anglican communion to the Council in Toronto, they would have met with such a reception as would have gladdened their hearts. This fine exemplification of Christian courtesy embodied in the resolution was, however, too much for the Episcopal brethren whose predilections are all too favourable to the ritualistic opinions now becoming so prevalent in the Anglican Church. Sacerdotal exclusiveness found a straightforward interpreter in Dr. Langtry, the minister of St. Luke's Church, this city. He has his supporters among the clergy and people of his own communion, but people are saying harsh and ungracious things concerning his recent utterances in this connection. There is, however, a sense in which he is deserving of credit for what he said. When a man is in a hopeless minority it requires no ordinary degree of courage to say disagreeable things. This courage Dr. Langtry possesses, and he is justly entitled to the sort of esteem it deserves. Besides, the learned incumbent of St. Luke's, Toronto, spoke out his belief in open, manly fashion. He lets us know precisely how he stands. There can be no mistaking his opinion. He is reported as saying that he was opposed to the adoption of such a motion "because it might be interpreted as in favour of the prosperity and growth of Presbyterianism. He said that on the other hand he would be very sorry to see Presbyterianism growing or prospering. The only prosperity he could wish them was that they might unite again as soon as possible with the Apostolic Church." If proof were needed—and it is only too abundant—High Churchism has not only a chilling tendency on the hearts of its votaries, freezing out that divine charity which should inspire the servants of the King and Head of the Church universal, but a blinding effect on the intellect even of men of education and culture. Were not this the case, Dr. Langtry's better judgment would have prevented his putting himself on record in such terms. Well, he is entitled to his opinion, and it is not apparent that his sorrow will be mitigated for some time to come, for the fact remains that Presbyterianism is growing and prospering, and that its inherent vitality gives no indication of diminution. It is pleasing to notice that the modified resolution was received and responded to by the Presbyterian Council in a spirit of Christian cordiality, which happily will be fully appreciated by many of the ministers and people of the Church in which Dr. Langtry is a peculiar ornament.

Books and Magazines.

THE valuable library of the late Dr. Kuenen, of Leyden, Holland, is announced for sale by his family to suit purchasers.

THE Rev. John Wright, D.D., has prepared a biographical account of the "Early Bibles of America," which Thomas Whittaker will publish this week.

PROFESSOR HJALMAR HJORTH BOYSEN'S "Essays in German Literature," dealing with Goethe, Schiller, the development of the German novel, etc., was published by Mr. Fisher Unwin, of London, early this month.

THE Germans, as well as the Norwegians, have been revising their version of the Bible. It has been in preparation since 1842, and the ablest Norwegian scholars have participated in it. An edition of the revision is now being published in Minneapolis.

THE revision of the Luther Bible is by no means exciting the interest of the Germans that the revision of the King James edition did in England and America. Of the 26,000 copies published by the Canstein Bible Society of Halle, only about one-half have been sold.

THE group of portraits from the studio of the Messrs. Notman & Son, Bleury Street, Montreal, is a triumph of photographic art. The portraits are artistically arranged, and each one is excellent and at once recognizable. There is not a single imperfect or indistinct likeness in the whole picture. It forms a permanent memento of the General Assembly of 1892, held in Montreal.

MISS SARA JEANNETTE DUNCAN'S "Simple Adventures of Mem Sahib" will be published in London by Chatto & Windus. Before appearing in book form it is to be issued serially in the *Lady's Pictorial*. Miss Duncan, by the way, has given up her home in India, and returned to Canada. The hot climate did not agree with a constitution accustomed to the rigours of the Canadian winters.

TWO new volumes have just been added to the dainty Cameo Series issued by the Scribners. They are Dr. J. G. Holland's "Bitter Sweet" and "Kathrina." They will each contain an etching frontispiece, and will be printed and bound in attractive style uniform with Ik Marvel's "Reveries of a Bachelor," and "Dream Life," Cable's "Old Creole Days," and Page's "In Old Virginia," already issued in the series.

THE LILY OF WOMANHOOD. A sermon to young women. By Rev. Robert A. Holland, S. T. D. (New York: Thom. Whittaker.)—The author of this very fine discourse says in his dedication, "Some young women of my congregation asked me recently for a sermon which they could understand and enjoy—a flower sermon." This discourse on the Lily of Womanhood was my response, and I now dedicate it to them in the hope that they will wear its truths as the ornament of a meek and quiet spirit." The text is, "All generations shall call me blessed." It is now published for general circulation in neat white covers at a nominal charge.

FROM the Williamson Book Company, Limited, we have received the announcement that they are prepared to furnish the complete works of the late President of Toronto University, Sir Daniel Wilson, LL.D., F.R.S.E., comprising "Memorials of Edinburgh in the Olden Time," "Chatterton, a Biographical Study," "Left-Handedness," "Pre-historic Men," "Pre-historic Annals of Scotland," "Caliban" and "Reminiscences of Old Edinburgh." The same firm also announces the later works of Professor Goldwin Smith: "The Moral Crusader, William Lloyd Garrison," "A Trip to England," second revised edition, and "Canada and the Canadian Question." This publishing house has also a supply of the excellent series of the Church of Scotland Guild and Bible Class Text Books, edited by Professor Charteris, of Edinburgh University, and the Rev. J. A. McClymont, B.D., Aberdeen. Two of the authors of these text-books are delegates to the Council of the Alliance, and are at present in Toronto, the Rev. Mr. McClymont and Rev. Pearson McAdam Muir, of Edinburgh. The former writes a clear and condensed view of "The New Testament and its Writers," and the latter an admirable little volume, "The Church of Scotland, a Sketch of its History." Other valuable volumes in the series are "Handbook of Christian Evidences," by Alexander Stewart, D.D., Professor of Systematic Theology in Aberdeen University, and "Life and Conduct," by J. Cameron Lees, D.D., LL.D., Edinburgh.

SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN THE DOMINION OF CANADA, from the earliest to present time. By Wm. Gregg, A.M., D.D., Professor of Church History, Knox College. (Toronto: Printed for the Author.)—The neat, modest and concise preface that introduces the reader to this admirable compend of Canadian Church History contains a statement that all who know Dr. Gregg and who have read his previous historical volume will read with regret and fondly hope it will be otherwise. He says, "A few years ago the author of the present 'Short History' published a large volume containing the history of the Presbyterian Church in Canada, brought down to the year 1834. He intended to publish one or two similar volumes bringing down the history to a later time. This purpose, however, he will, very probably, not be able to accomplish." It is sometimes said that ministers cannot condense. This "Short History" affords an instance in which the art of condensation is achieved to perfection. It contains all that is essential to a succinct general survey of Presbyterian history in British North America. Nothing of importance has been omitted, and the narrative, like a clear, limpid stream, flows steadily and smoothly onward. It traces the rise of the Presbyterian Church in Canada, chronicles its leading events in connected form, bringing the narrative down to the present day. It is a capital book for reference, for careful accuracy is apparent on every page. Above all, it will give youthful readers an intelligent conception of one of the great religious denominations that has exercised a marked influence on the thought and life of Canada. It certainly ought to be in every Presbyterian family in the Dominion. Nor need it be confined to those belonging to the denomination whose history it relates. Intelligent Canadians generally will find in its pages a lucid view of what Presbyterianism is and what it has achieved. Its accomplished author is warmly attached to the Church whose best interests he has spent his life in promoting, but, imbued as he is by the true Christian spirit, he is in thorough sympathy with evangelical Christianity.

## Choice Literature.

## THE DOCTOR'S EXPERIMENT.

Doctor Ditson ran up the steps to his apartments so rapidly that he nearly stumbled over a large basket and a small girl who had preceded him.

"Halloo, what's this?" he said, looking down at the two objects in the dim gashlight of the landing as he searched for the keyhole to his door.

"It's the laundry, please, sir," replied a shrill little voice from behind the basket.

"Oh yes; well, come right in with it, and I'll pay you," answered the young man, as he swung open the door and motioned the atom of humanity to proceed him.

A flood of light from a south window fell upon the girl as she stood in the hall which opened into the little parlour of the apartment, and Dr. Ditson's eyes rested with fascinated horror upon the ugliest female face he had ever beheld.

The swollen features were almost without form. The nose was a round ball, scarcely distinguishable from the cheeks in a mass of scarlet eruptions which spread from brow to chin. The thick lips were clay coloured. The purple lids dropped over dull blue eyes, which looked like bits of glass lying in a muddy pool. The hair, cropped close to the scalp, was of a bright red colour. The face might have belonged to a woman of fifty, but the body was that of an immature child approaching the age of womanhood.

The only suggestion of youth about the odd little figure was its attitude. Clothed in a ragged skirt, and the remnant of a blue flannel "blazer," which had once been the possession of some one much larger than herself, this odd little creature stood regarding the young physician, with her grimy thumbs stuck into the pockets of her jacket, and her head, ornamented by a torn sailor hat, jauntily tilted on one side.

Her deportment contained an absurd suggestion of coquetry, half comical, half pathetic.

As Dr. Ditson's eyes took in all these unattractive details, he was saying to himself: "*Ancrosta* of the worst type. What a case to experiment upon! If I could cure that girl, as I believe I could, I would dare measure lances with the best of them."

"What's your name, little one?" he asked while he counted out the exact change, "and where do you live?"

"They calls me Impy Mulligan, an' I live the washlady's girl. We lives on West Coth Street by Tenth Avenue."

A sudden bright idea danced into Dr. Ditson's mind.

His sister's servant, a lazy German girl, had been discharged two days previous. He and his sister had been "picknicking along" until they could secure desirable help. Mrs. Gray, the sister, had spent a forenoon among the agencies, seeking for a domestic, and had come home utterly discouraged with the lazy, worthless, impudent specimens she had encountered.

He had sent her off to a matinee, telling her they would dine at a restaurant. Now, why not engage a girl for her himself—a small maid who could be taught to do things as they liked to have them done? and in that way he could experiment with the malady which so fascinated him.

The idea no sooner presented itself than he acted upon it. "Well, Impy, would you be willing to come here and run errands for us? My sister keeps house for me, and we need just about as big a girl as you to help about the place. I will give you—let me see—say ten dollars a month and your keep-  
ing. Is it a bargain?"

Impy's eyes looked like pieces of glass on which a ray of sunlight gleamed as she listened to this proposition. "Ten dollars a month? Why, she would be a grand rich lady, she thought, were she to earn as much money as that."

"I'll go down and see your mother about it right away," continued the doctor. "I shall want you to begin work to-morrow."

As Impy walked along West Coth Street beside the handsome young man, he little dreamed of the romantic thoughts which were passing through her crude dull mind.

Once upon a time—oh, ever so long ago—Impy's mother, before she began to drink, had given her a Christmas present of the story of Cinderella, and Impy had read it a thousand times, and thought of it as many more. It had been a source of happiness to her of which no living human being dreamed, and now here right into her own dull, dark life the fairy prince had walked with his offer of "ten dollars a month!"

Oh, if only her mother were not to see the advantages of such an offer! If only she would not drive the fairy prince away with the horrible oaths and vile words she was wont to utter when in her cups!

But Mrs. Mulligan was fortunately maudlin drunk only upon this occasion, and when the young physician explained his errand and made his offer, she was so overcome with emotion that she exhibited a desire to fall upon his neck and kiss him. He made his escape, however, without having such a calamity befall him, and returned to his flat on the boulevard, to astonish his sister with the announcement that he had engaged a maid of all work to come the next morning.

"Is she capable, and is she honest?" asked Mrs. Gray, doubtfully, when she was informed under what circumstances the maid had been found and engaged.

"I am sure I don't know about that," replied the doctor. "I have no doubt you can make some sort of use of her. As for honesty, we won't throw any temptation in her way. But what I want her here for is to experiment upon. I never saw such a beautiful case of acne as she has; and if I can take my time to experiment upon her and work a cure, it will be of untold value to me in my profession. I couldn't depend upon her to come for treatment, I must have her under my care, must direct her diet to some extent. I want you to fit her out with clean clothes and give her a bath the first thing to-morrow."

Dr. Ditson was conscious but of two vital interests in life. One was his profession.

In his specialty, dermatology, he was an enthusiast. A passionate lover of beauty, he had turned his talents into the channel which gave him the opportunity of removing obstacles from its way. A spotted or imperfect complexion stirred all his professional instincts, and Impy's disfigured face had aroused in him an enthusiastic desire amounting to a mania to effect a cure.

At the college where he spent an hour or two every day he found many interesting cases, but these patients were

spasmodic in their attendance at the hospital for treatment, and the regulation of their diet was out of his control. He had dreamed of establishing a sanitarium of his own, where he could have the entire charge of his patients.

But this required more money and fame than he yet possessed. He had been but four years in practice and although he had taken long strides towards standing abreast of his competitors, he was still far from the established reputation he desired.

He had studied with Dr. Kellar in Paris, and had become an enthusiastic devotee to the theory of spinal douche treatment for the complexion. One of the prime movers in the opening of a new hydrotherapeutic establishment in New York where this treatment was a specialty, he was burning with desire to illustrate its success. What test could be better than to place Impy under this treatment?

The girl came bright and early the next day, and Mrs. Gray's heart failed her as she looked at the dull face and dwarfed figure. What could she do with help like this? Upon questioning her, the poor lady's distress became despair, for Impy confessed that she had never "worked out" in her life "cept t' help a ole woman pick over ash barrels one time, and to carry home clothes." She had never lived in a flat—always in tenement rooms—and knew nothing of any kind of cooking.

Mrs. Gray viewed the prospect before her with terror, but she worshipped her brother, and was devoted to his interests. If he desired Impy—whose name she softened to "Immie"—immediately—to experiment upon, why, the only thing was to make the best of the matter, and to train her with all possible patience and perseverance to become a useful servant.

Her first move must be to give the girl a bath and clean clothing. But when Mrs. Gray led Impy into the bathroom and showed her the tub filled with steaming water, the girl shied like a scared colt. Backing up against the bathroom door, she clutched the knob with both hands, and shook her head resolutely.

"I knowed a girl as got kilt at the Free Laves las' summer," she said. "She'd never a have afore, an' it struck 'er all a heap, an' she up an' died in it. I don't never want no bave."

Mrs. Gray urged and urged in vain. Impy would not take off her clothing and enter the bathtub. Mrs. Gray called her brother to the door and explained the situation.

Dr. Ditson looked grave. "Now, Impy," he said, "I want you to believe I am the best friend you ever had in your life. I have no object in asking you to do anything but what is good for you. I want to cure you of that trouble you have in your face. You don't mind it now, but you will when you are sixteen or seventeen, and I can cure it all for you before then, if you will do just as I say."

"I'm sixteen, gon' on seventeen, now," asserted Impy, stoutly.

"Great Scott!" ejaculated the doctor. "I never imagined you more than thirteen at most. Well, all the more reason you should be cured. Such a face as yours is now would spoil your best chances for matrimony. The fairy prince would never look twice at such a complexion. You must yield to me in everything, and I will give you a nice, smooth skin. But you must bathe and exercise just as I tell you; you must even breathe to my order. Let Mrs. Gray help you about your bath, then put on fresh clothing, and come into my office and take your first lesson in breathing."

Dr. Ditson turned away, little dreaming that one lightly uttered sentence of his had proven an open sesame to Impy's complete confidence.

The sight of the bathtub, with its smoking vapours, had awakened a stubborn fear in her heart which drove away all memories of Cinderella and the fairy prince. She remembered only the ashen face and rigid form of her old playfellow as she saw her laid out for burial after being drowned at the public baths. She had never been at the public baths, and she had never seen a bathtub before. It was all one thing in her mind—a thing to dread and avoid. But when Dr. Ditson said the "fairy prince would never look twice at such a complexion," she felt a sudden sense of shame at her lack of confidence.

How could she have so forgotten her old friend Cinderella! To be sure, nobody ever asked Cinderella to take a bath, but no doubt that was included in the "change of apparel" which the fairy godmother produced. And Mrs. Gray was the fairy godmother. How blind and stupid she had been not to have understood it!

So, soon as the key turned in the door after the doctor's exit, Impy removed her ragged dress and torn shoes, which constituted her entire "apparel," and plunged into the tub, gasping and spluttering, and nearly choking with fright, but still determined and docile.

Half an hour later, she appeared before Dr. Ditson clad in garments two sizes too large for her, and announced herself: "Ready fur de breavin'."

Meanwhile Mrs. Gray sent down for the janitor's wife to come up and scour out the bathtub with chloride of potash, and the towels which had been used in Impy's regeneration were submitted to the flames of the kitchen range.

"Now, Impy," began the doctor, "I want you to stand up straight against that wall. Put your head and your shoulder blades against the wall—so. You see that draws your chest up where it belongs, and makes you nearly two inches taller than you seem when you stand all humped over. Now close your lips and draw in your breath slowly while I count one—two—three—four. Now breathe out while I count five. That's right. Now again still again. That will do to commence with. But I want you to do this a dozen times a day in front of an open window or outdoors, and when you walk on the street, you must throw your shoulders and your abdomen back, like this, and your chest up, and as you take the steps count your breaths."

"Draw the fresh air into your lungs as you take four steps, and send it out with the next four. Do this until it becomes a habit and until you can take eight, ten, twelve steps while you inhale (that is, draw the breath in) and as many more while you exhale, or send the breath out of your lungs."

"This will increase your lung power and help your circulation. You know, if the blood circulates through the veins the way it ought to do, it throws off all the impurities without the aid of medicines or doctors. Half the diseases people have are caused by imperfect breathing. Very few people use all their lung cells."

"I want you to fill all the unused rooms in your lungs with pure, fresh air, and that will be a great aid to me in my experiment with your skin trouble."

Impy slept that night in a room which seemed so like fairyland that she felt herself already transformed into the princess. Yet it was only one of those cruelly small rooms designed for servants by inconsiderate architects, who are part of the inhuman system of our present civilization.

(To be continued.)

## THE MISSIONARY WORLD.

## CONTRASTS AND COMPARISONS.

1. The Protestants of the world number 135,000,000; the non-Christian population, including all Polytheists and Mahomedans, 1,047,000,000.

2. The non-Christian population is thirty eight times that of England, and twenty-seven times that of Great Britain and Ireland.

3. In civilization, power, stability, wealth, progressiveness, morality and virtue the Protestant states are far superior to all non-Christian ones, so that whatever mere theorists may say in favour of the "religions of the East," in practical value, as great factors relating to human happiness and goodness, the former are, beyond comparison, superior to the latter.

4. We always assume that on all questions relating to science and government, we are far above all non-Christian races. Would it not be quite as correct for us to assume that the sources of our religious knowledge are equally superior to theirs; and creditable to our belief in the Divine origin and moral and social power of our Christianity, if we were at least as wishful to give to them our religion—the root and ground of our greatness—as we are to possess their territories and enrich ourselves by commercial relations with them? What do we for them? What do we for ourselves?

5. Our national annual income is about fifteen million sterling. The annual amount spent in attempts to convert non-Christian races to our sublime faith is about one million and a quarter.

6. We spent on our Army and Navy—our man-killing machines—£35,600,000 last year, or twenty-eight times as much as was contributed to Christianize 1,017,000,000 heathen, not one tithe of whom have ever had the grand truths of Christianity clearly placed before their minds.

7. We spend year by year 115 times as much on strong drink as on foreign missions.

8. Our contribution to this, the most stupendous and Christlike of all enterprises, does not exceed eightpence per head per annum of our Protestant population, or half a penny from those frequenting places of worship; or ten shillings from communicants and church members; or one-twentieth of what we spend on home religion and benevolence; or one-thousandth part of our average annual incomes. The attempt to bring the entire heathen world to the true knowledge of God and of Christ is the noblest, the most Christlike and stupendous enterprise any portion of the human race have ever attempted. Is this scale of giving on the part of the richest and most prosperous nation the world has ever seen—and made so mainly by the grace and power of its Christianity—proportionate, fair, reasonable or Christian?

9. The disproportion between the agencies at home and abroad is equally great.

The ministers in Great Britain, with its 33,000,000 population, number about 35,000. The ministers we send to 1,047,000,000 heathen do not number 2,500. That is, we retain one for less than each 1,000 of a population largely Christian, and send only one minister to each 420,000 of the people who know not God or Jesus Christ, whom God hath sent.

10. In all other agencies, the disproportion is still greater. That is, in heathen lands, there is only a minute amount of agency corresponding to our Christian literature, lay preachers, district visitors, Sunday school teachers, and the holy and beneficent influences emanating from myriads of devout and benevolent men and women.

11. It would be difficult to find in all England a score of villages, each with a population of 150 or more, without a church or chapel; or as many towns containing more than 1,500 people who had not more places of worship than they require, not seldom to an excess injurious and scandalous. On the other hand, in Asia and Africa there are hundreds of thousands of villages, and thousands of towns, and hundreds of districts large and populous as English counties, in which no missionary or native preacher resides, and in a large proportion of which the Gospel has never been preached.

12. Can the Church of God—can any Church, however small or poor—can any Christian, be content with this state of things? Can it be pleasing to God? Is it in harmony with the example or final command of our Saviour? Is it creditable to our Christian pity and zeal and love?

13. May not this strange and criminal neglect on the part of Christian people generally, in doing so much for themselves and so little to bring the whole world to God, be the real cause why our immense and varied home agencies accomplish far less than we might hope for? Is not this a clear inference from the facts of individual and church life, and from the teaching of the Bible? (See Prov. xi. 24, 28; Isaiah xli. 20; Haggai i. 2-11; Mal. iii. 3, 12; Luke vi. 38.)

## ANIMAL AND TREE WORSHIP IN PEKING.

The other day, passing the south-east corner of this city, I noticed that the lower half of the wall, for two or three hundred yards, was covered with pieces of red, white and yellow



cloth, with large Chinese characters on them. There were hundreds of pieces, varying in length from a foot and a-half to three feet, and proportionately broad. The usually sombre wall looked quite gay, as if dressed for a festival. I had often seen such pieces on the walls of temples, but not on the walls of the city. I suspected their meaning, however; but to make quite sure, went and examined them. Each piece was a votive tablet to the healing power of the fox, supposed to live in the great tower which surmounts the corner of the wall. Some bore in large characters, visible from afar, the legend: "Ask and it shall be given;" others: "Sincere prayer always effectual," or "Truly efficacious," and so on. On the left hand corner of each tablet the reason for putting it up was usually stated, which was generally restoration to health, after long and dangerous illness, through prayer to the fox. Sometimes the parties putting up the tablet give their names; at others, they merely call themselves "believers"—"A believer places this here in gratitude for a sick father, mother, or son's recovery."

A day or two afterwards I saw that the inside corner of the wall was similarly adorned. While I was there, a large tablet was being nailed to the wall. There was also a booth in the open for the sale of incense and other necessities of worship, and an altar on which to burn them, and a small sweet-toned bell was being struck at intervals. Two or three women were prostrating themselves before the altar towards the great tower.

I passed the outer corner again yesterday, and in the interval dozens of fresh tablets had been nailed up. One long row stretched along the top of the wall, just under the crenulated parapet, about forty feet above the ground. Another all yellow, spanned the arch of the viaduct. Two large booths had been erected for the sale of incense, a bell had been put up and was being struck every few minutes, and fumes of incense filled the air.

Small yellow handbills extolling the healing virtues of the fox may always be seen on the blank walls and hoardings of Peking, but they are unusually numerous just now all over the city. The fox is in the ascendant, and he should be well satisfied with the homage paid him. He is the popular divinity, and outshines all the gods. Elsewhere, the snake, hedgehog, weasel and rat divide the honours with him, but in Peking he is supreme. In Tientsin, too, the Temple of the Fox has more worshippers than any other.

Last summer I visited the Azure Cloud Temple at the Western Hills, and, on the way, passed a tall pine tree by the roadside. At its base were an incense urn, an altar, and an offertory—all old and weather-worn, showing that the tree had been an object of worship for years. Though the day was wet, several sticks of incense were then burning before it. In the villages and along the road, wherever there was a blank wall, I noticed the familiar handbill posted up, testifying to the wonderful powers of "Old Father Pine," "Pine-God" or "Pine-Genie," as the tree—or the spirit possessing it—was variously called. In the West City, Peking, there is an old locust tree (*Sophora Japonica*) which is much worshipped, and I observed the other day that the walls in the neighbourhood of our mission were covered with bills extolling the virtues of the "Great Venerable Father Huai" (*Huai* is the Chinese name of the tree). Alongside of these bills I saw numerous others, telling how So-and-so had been saved by worshipping the devil!

It seems incredible that an intellectual, shrewd and practical people like the Chinese—not the poor and ignorant merely, but all classes—should worship animals and trees, praying to them for help and believing they get it. There are probably few families in Peking, high or low, who do not, in times of distress, appeal for succour to some animal or tree. What happened to the ancient heathen nations has happened to the Chinese: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like unto corruptible man, and to birds and four-footed beasts and creeping things."—*G. Owen, in L. M. S. Chronicle.*

A MIDLAND MIRACLE.

NARRATIVE OF FACTS CONNECTED WITH THE CASE OF MRS. F. A. CHASE.

A SUFFERER FOR OVER TEN YEARS—TREATED BY THE BEST DOCTORS IN THE PLACE, ONLY TO GROW WORSE—THE PARTICULARS OF HER RECOVERY AS INVESTIGATED BY A REPORTER OF THE "NEWS-LETTER."

Origin: *News-Letter.*

What wonderful progress the closing half of the nineteenth century has witnessed! Men still young have witnessed discoveries and inventions, which, while they have fairly revolutionized the methods of human life, are taken almost as a matter of course. New and wonderful discoveries are made almost daily; we quickly adapt ourselves to the changed condition, and even wonder that the inventive genius of man had not long ago penetrated the secrets of nature, almost daily being brought to our aid. While in all directions great advances have been made, perhaps in none have the strides been greater, than in the science of medicine. Old methods have entirely disappeared, the days of big nauseous doses, cupping and bleeding, have passed away, and diseases formerly held to be incurable now speedily yield to the treatment of advanced medical science. For more than a year past there have appeared in the columns of the *News-Letter*, from time to time, the particulars of cures that have been the wonder of all who were acquainted with the persons restored. Perhaps the case of Mr. John Marshall, of Hamilton, was more firmly fastened in the public mind, for the reason that he had been paid a total disability claim of \$1,000, only after having been pronounced incurable by a score or more of men, who are leaders in the medical profession. As publisher of the *Canadian Workman* the writer has a knowledge of the proceedings under which a disability claim is paid, and when it is understood that all such claims

have to pass the scrutiny of an investigating committee, the Local Medical Examiner, the Grand Medical Examiner, the Finance Committee and the Grand Lodge Officers, it will be seen that in none but a genuine case of disability could a claim be paid. That the claim was paid Mr. Marshall under this stringent scrutiny was unimpeachable evidence of his total disability; that he was afterwards made a well man was due entirely to a treatment of Dr. Williams' Pink Pills—probably the most remarkable medical discovery of the age. This case was but the first of a series of cures equally remarkable, due to the same grand agency, each of which has been verified by the most trustworthy testimony. The *News-Letter*, in common with many others, has taken a deep interest in noting the testimony given in behalf of Dr. Williams' Pink Pills, hence when the cure of Mrs. F. A. Chase, was reported from Midland recently, we decided to interview the lady and verify the truth of the report; with this end in view, Midland was visited, and Mrs. Chase found looking well and happy after long years of suffering, before she learned of the efficacy of Dr. Williams' Pink Pills. Mrs. Chase herself admitted the reporter, who found her a lady of superior intelligence, who, while not wishing for notoriety, was willing to give her candid testimony in favour of Pink Pills, for the benefit of other afflicted persons. To the reporter Mrs. Chase said that up to her sixteenth year, she had been a healthy girl, but at that period sickness overtook her, and for the ensuing ten years her life was one of almost constant misery. In January, 1891, she grew worse, and finally had to take to her bed and was reduced by suffering to the point of death. All the time she was under the treatment of leading doctors. After weary months Mrs. Chase longed for some change, and in October asked her doctor if he would consent to her taking a trip to her mother's, who lives near Port Hope. This was finally agreed to, and on October 3 last she set out for that place. On the way, a lady, a stranger to her, noticing her weak condition, strongly urged her to use Dr. Williams' Pink Pills, and again on her arrival at her destination her friends urged her to try this wonderful remedy. On October 10 she consented to give the Pink Pills a trial, and soon found such beneficial effects that it needed no persuasion to continue the treatment. In less than three months she was fully restored, and on January 15 returned to her home in Midland, where her friends were rejoiced and gratified at the wonderful change which Pink Pills had wrought in her health and appearance. Mrs. Chase has since continued to enjoy good health, and says that she cannot too highly praise Dr. Williams' Pink Pills, which have rescued her from debility after many years of almost hopelessness. Her husband also expresses his thankfulness and appreciation of Pink Pills, and the unlimited pleasure with which he received his wife on her return, looking so well and happy, which was, as he truly described it, "like receiving one from the dead." He said that his wife's condition had been such that in going only a few yards she would be obliged to rest, or obtain help, and before her restoration she had been unequal to the slightest exertion.

While in Midland the writer called upon Dr. McCartney, druggist, who reports large sales of Dr. Williams' Pink Pills, with the most decided benefits to those using them.

From many of our exchanges we have notified with interest the reports of the great benefit derived from the use of Dr. Williams' Pink Pills, and the case of Mrs. Chase goes to confirm the claim that they are a wonderful discovery in the interests of humanity, restoring vitality to the broken down system. Considering that Mrs. Chase had suffered ten years, and last October was looked upon as being at the point of death, there must be something of an almost miraculous virtue in the remedy which has raised her to her present condition of health, after she had spent hundreds of dollars in doctoring, and for other so called remedies of various kinds. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern remedies—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, and the tired feeling resulting therefrom, diseases depending upon humours in the blood, such as scrofula, chronic erysipelas, the after effects of lagrippe, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

HONOUR UPON HONOUR, AND SUCCESS UPON SUCCESS.

Advises have reached the Toronto office of Sunlight Soap that the manufacturers, Lever Bros., Limited, of Port Sunlight, near Birkenhead, Eng., have been honoured by the appointment, under Royal Warrant, as soap makers to Her Majesty the Queen—an honour and a privilege enjoyed by no other laundry soap manufacturers in the world. (Sunlight Soap has been in use in Windsor Castle for over three years.) It is also worthy of mention that such has been the unparalleled increase in the sales of Sunlight Soap, that the firm has given instructions to their architect to exactly double the size of their works (already the largest of their kind in existence). When it is remembered that the present works were only entered upon in July, 1889, and that the main building covers four acres, some idea may be formed of what colossal premises the forthcoming enlarged works will be! It goes without saying that a soap which has met with such phenomenal success throughout the civilized globe must be more than an ordinary soap. "Sunlight" has the world's record for honours and extent of sale, and these laurels have been won principally by the acknowledged superiority and purity of the soap. In Canada the sales of "Sunlight" are increasing at a rate which must be gratifying to those concerned in its success.—*Toronto Mail.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 9, 1892. } DORCAS RAISED TO LIFE. { Acts ix. 37-43.  
GOLDEN TEXT.—This woman was full of good works and almsdeeds which she did.—Acts ix. 36.

INTRODUCTORY.

The Apostle Peter re-appears in the narrative contained in the Acts of the Apostles which forms the subject of to-day's lesson. He had been actively engaged in the work of the Gospel. Though his name is not often mentioned, he was steadily and faithfully prosecuting the work given him to do. Threats of rulers and active persecution of the infant Church did not deter him or cause him to modify the doctrines he proclaimed. In the verse immediately preceding the lesson it is said: "Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." This lull in persecution and season of prosperity in the Church is attributed to the attack made on the Jewish religion by the Roman authorities. The Jewish leaders and people had to direct their efforts to ward off the encroachments of heathen power on their own religion, so that they had little time to harass the Christians. The Roman Governor of Syria took it into his head to set up a statue of the Emperor in the Temple at Jerusalem. The Church found that a period of rest from attacks from without was favourable to its spiritual growth. It was edified, strengthened and confirmed in the faith, and stimulated to holy activity. It grew in numbers and in influence.

I. Eneas Cured.—Peter, in his regular visits to the Churches throughout Palestine, had gone down to see the saints at Lydda. The early believers were called saints, not that they were perfectly holy, but they were striving to live in obedience to the Lord's commands, to exemplify His spirit, and were consecrated to His service. Lydda was a little town not far from the sea-coast, on the frequented road from Joppa to Jerusalem. The last-named town was the Mediterranean port for the capital, and has continued to be so to the present time, and now a railway has been constructed between Jaffa, the modern name of Joppa, and Jerusalem. At Joppa "Peter found a certain man named Eneas." He had enquired how the members of the Church were, and attended to each as it was made known to him. He found that this man Eneas had been for a long time a helpless invalid. For eight long years he had been confined to bed with paralysis. Peter was able to bring the hopeless and worn sufferer a message of help, comfort and healing. He calls him, in his kindly and sympathetic way, by name, and adds: "Jesus Christ maketh thee whole." The apostles did not and could not work miracles in their own name or by their own power. It was in the name and by the power of the risen Saviour that their miraculous deeds were wrought. These cases in which they were enabled to magnify the power of Christ were all of them significant illustrations of His saving might. What more suggestive statement of Christ's blessed work than this: "Jesus Christ maketh thee whole?" His salvation makes those wounded and disabled by sin whole. It implies the redemption of the whole nature. Then Peter tells the sick man to rise and do for himself what he had not been able to do for eight years, "to arise and make thy bed." The miracle was at once complete; "he arose immediately." The effects of this divine cure were not confined to the man and his friends and the Christian company, but all that dwelt at Lydda and throughout the district (Sharon), turned to the Lord, not that they were all converted, but all recognized the presence of Christ in the marvellous cure they beheld.

II. Dorcas Raised to Life.—At Joppa, on the seashore, Christians were to be found, and some of them of a very fine type too. One of them, named among her own people Tabitha, but among the Greek-speaking neighbours Dorcas, both forms signifying the same thing, "gazelle." She was diligent in supplying the wants of the poor and needy, ever ready to help others, not by giving that which cost her little, but by active and constant labour with her own hands, she "was full of good works and almsdeeds which she did." These few words describe a lovely and beautiful character. This good woman, Dorcas, was taken away in the midst of her activities. "She was sick." The news would soon spread. Many would be anxious while she lay on a sick bed. Many would be the prayers offered for her recovery should it be the Lord's will. For the time it was otherwise. The prayer would be fully answered, but not yet. She died. Of the reality of her death there was no doubt. The lifeless body was prepared for the grave and laid meanwhile in an upper chamber. The Christian people learned that the Apostle Peter was in the neighbouring town of Lydda. They had no doubt heard of the wonderful cure he was the means of effecting in the name of the Lord. They hoped that in the case of Dorcas the same divine power might be of avail. At all events his presence would be a comfort to mourning friends. So two men were hastily despatched to bid him come to the bereaved home. The apostle immediately complied with the request. When he reached the upper chamber in which the body of Dorcas lay, he found it filled, not with hired mourners, but with those whom Dorcas' beneficent activity had helped, "all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them." The scene was touching and impressive. Peter felt it necessary to be alone with God in that death chamber. The mourners were sent out of the room. Then, kneeling down, he prayed fervently that the Lord would reveal to him his purpose, and if it was His will to restore to life her who lay there in the stillness of death. Then, calling her by name, he told her to arise. The departed spirit returned, the closed eyes opened, and when "she saw Peter, she sat up." Truly is Jesus the resurrection and the life. No power but His can restore life to the dead. Now the anxious throng of friends is re-admitted. Their mourning is turned into joy. To them she was presented alive. The knowledge of this wonderful work could not remain hid. It spread throughout the whole region, and many people were convinced that Jesus was the Son of God and the Saviour of men, and they believed on Him as such and became His true disciples. Peter remained for a considerable time after this in the town of Joppa, living in the house of Simon, a tanner.

PRACTICAL SUGGESTIONS.

No form of bodily disease is beyond the power of the Great Physician to cure. The man who had been paralyzed for eight years was made whole. It is certain that no form of spiritual malady can baffle the saving power of Christ.

The glory of salvation is due to Christ alone. Human agents are but the instruments He honours to work for Him.

Those who serve others for Christ's sake are honoured while they live and lamented when they die.

The raising of Dorcas from the dead is a proof of the truth of the resurrection, and of the existence of the soul after death.

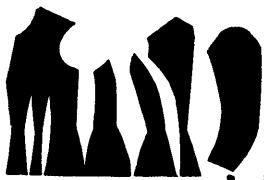
The Saviour, by whose power Dorcas was brought to life again, is still able to quicken souls dead in trespasses and sins.

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## Ministers and Churches.

THE Rev. W. L. Clay, Moosejaw, has been appointed Clerk of Regina Presbytery, Rev. A. Hamilton having resigned.

THE Rev. A. Hamilton having returned home, is open for engagements to supply pulpits. Address, 392 Markham Street, Toronto.

THE Rev. W. S. Swanson, now attending the Presbyterian Council, and for many years missionary of the Presbyterian Church of England at Amoy, China, has just received the degree of D.D. from Rutgers' College, New Brunswick, N.J. Dr. Swanson is now Secretary of the Mission Board of the English Presbyterian Church.

THE officers elected by the Y.P.S.C.E. of the Presbyterian Church, Georgetown, for the ensuing year are as follows: President, Rev. D. M. Buchanan; Vice-President, Miss Carter; Recording-Secretary, Miss Robertson; Corresponding Secretary, Miss Tena Young; Treasurer, Miss K. McDermid.

THE Presbyterian Church in the township of Ridout was opened for public service on the evening of Sabbath, the 18th inst., by the Rev. J. Sieve-right, of Huntsville. Though the night was dark and wet, the neighbourhood sparsely settled, the roads bad, the building was filled at the opening service. The new edifice is of hewn logs, 21 x 31, and before winter sets in will be sided up. There is no debt on the structure. No outside aid has been asked, and the erection of so comfortable a church edifice is alike creditable to the small Presbyterian community and the student in charge, Mr. A. L. Budge.

MR. J. K. MACDONALD, president of the Fresh Air Fund Branch of Children's Aid Society, writes: Will you again permit us through the medium of your columns to make an appeal to the public and at the same time to thank the friends who responded to our appeal made in the early part of August. The fund is about \$300 short of what is necessary to meet the expenses for the season, and we now ask the friends of the neglected children of our city for that sum, or any larger sum they may be pleased to send; any surplus will be carried forward to next year's account. The friends of this work are doubtless aware that the Fresh Air Fund is now one of several distinct branches of the Society's work. The secretary's address is J. Stuart Coleman, 32 Church Street, Toronto.

THE Presbytery of Calgary met in St. John's Church, Medicine Hat. There was a large representation of the brethren present, among whom was Rev. Dr. Robertson, Superintendent of Missions. The half-yearly report on Home Missions was presented by Mr. Herdman, Convener. John Fernse was licensed and ordained to the field embracing Cochrane, Sheppard and Gleichen and other stations. Rev. Charles Gordon tendered his resignation of his charge at Banff and his position as Presbytery Clerk. Rev. Charles Stephen was elected as Clerk of Presbytery in room of Mr. Gordon resigned, and Mr. Finlay was elected treasurer of the Presbytery Fund. Mr. Paton was transferred to the Presbytery of Kamloops for examination. A public meeting was held on the evening of the seventh, at which Dr. Robertson gave a spirited lecture on "The place which the Presbyterian Church has to fill in our land; her peculiar advantages and responsibilities—her ideal and how that ideal may be reached."

THE Rev. W. A. J. Martin, secretary of Knox College Alumni Association, writes: A social reunion of Knox College Alumni has been arranged for the afternoon of Friday, 30th inst., at half-past two o'clock in Convocation Hall. The programme will be an informal one, but no doubt one of very great interest, as a number of our Alumni from distant parts of the world will be present, and are expected to take part. The regular semi-annual business meeting of the Association will convene on Wednesday, October 5, at half-past ten o'clock. A number of very important business matters are to be considered. The opening exercises of the College will take place at three o'clock Wednesday afternoon, when Rev. Professor Gregg, M.A., D.D., will deliver the opening lecture—Subject, "Dr. Thomas Chalmers." A number of distinguished friends of the College will also take part in the opening exercises. The railroad tickets by which the visitors come to the meetings of the Alliance of Reformed Churches will be good to return up to October 5 inclusive. It is hoped that this will be one of our most successful meetings.

THE Presbytery of Maitland inducted the Rev. John Rose, lately of Whycocomagh, Inverness, Presbytery of Cape Breton, N.S., into the pastoral charge of Ashfield congregation on the 20th day of September inst. The Rev. D. Forrest, Moderator of Presbytery, presided; Rev. J. L. Murray preached, Rev. D. Millar addressed the newly-inducted minister. The Rev. M. MacKenzie, of the Free Church, Inverness, Scotland, being present, was invited to sit with the Presbytery as corresponding member, and on motion of Rev. A. Sutherland the Presbytery cordially asked Rev. Mr. MacKenzie to address the congregation in English and Gaelic, which he accordingly did. Rev. Mr. Sutherland, interim Moderator of the Session, introduced the Rev. Mr. Rose to the congregation, and on retiring from the church, they gave him the hand-shake of welcome. Mr. Rose enters upon his labours in Ashfield under most favourable auspices. The congregation is large, united and harmonious, and the call to Mr. Rose is unanimous and cordial. The Board of Management reported the financial state of the congregation as satisfactory. A quarter's stipend is paid in advance, and \$50 towards defraying expenses in moving.

THE services in connection with the seventh anniversary of the settlement of the Rev. W. S. McTavish, B.D., in St. George, were held on September 11 and 12. On Sabbath the Rev. Professor McLaren, of Knox College, delivered two remarkably able and practical sermons. As this was the Pro-

fessor's first visit to St. George, his coming was looked forward to with high anticipation, and it is safe to say that the expectations of all were fully realized. On Monday evening, when a musical and literary programme was rendered, the church was packed to the door. The pastor presided in his usual happy manner. The choir, which has manifestly improved of late, sang a number of selections, among them an anniversary ode composed by the pastor. Brief congratulatory addresses were delivered by Rev. T. Colling, B.A., of the Methodist Church, and Rev. J. Hollingshead, of the Baptist Church. The Rev. W. A. McKay, of Woodstock, gave a capital address on "The Happy Christian." Mr. J. H. Friend, of Brantford, sang with fine effect a number of sacred selections. Miss Ethel Webb, of Guelph, gave a number of readings in admirable style. A collection of \$35 was taken up, and this, added to the special anniversary offerings, brings up the proceeds to \$105.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville, September 13. There were present fourteen ministers and six elders. In the absence of Mr. Johnson, Moderator, Mr. Hossack was appointed Moderator *pro tem*. Eleven elders' commissions were received. A letter was read from Rev. W. A. Stewart anent arrears of stipend due him from Primrose congregation, and Mr. Campbell was appointed to attend to the matter. The Clerk reported that, at the request of the Presbytery of Owen Sound, he had met at Markdale with a committee appointed by said Presbytery to confer with the congregation of Markdale anent arrears due their late pastor, Mr. Emes, who also was present. After full explanations were made all parties agreed to leave the matter with the Presbytery of Owen Sound and abide by their decision. The conduct of the Clerk was sustained and his expenses ordered to be paid. Moved by Mr. Wells, duly seconded and agreed, that congregations within the bounds be requested to pay the travelling expenses of committees or deputations of Presbytery when appointed by Presbytery to visit the congregations especially for the purpose of induction. Mr. J. C. Stinson submitted to the Presbytery his resignation of the pastoral charge of the congregations of Hornings Mills and Primrose. The congregations had been notified to appear for their interests, and accordingly Messrs. Bates, Ferguson and McGee were present. They stated that Mr. Stinson had been doing good work, that the people were unanimous in their desire to retain him, and that his resignation coming so soon after their former vacancy would be very injurious to those congregations. Mr. Stinson stated that in answer to an application made by him before he was called for mission work under the American Board he had received after his induction an appointment as Principal of Knox Academy in Alabama, and he wished his resignation granted, in order that he might accept said appointment. Moved by Mr. Wells, seconded by Mr. Campbell, that Mr. Stinson's resignation be not accepted, because the Presbytery believe that the acceptance of his resignation under the circumstances would be most disastrous to the welfare of the congregations as well as to Mr. Stinson's own interests. After considerable discussion the motion was carried unanimously. Mr. McColl submitted his resignation of the pastoral charge of the congregations of St. Andrews Church, Proton, and Proton Station. The Clerk was instructed to cite the Session and congregations to appear for their interests at next ordinary meeting of Presbytery. The following are the Conveners of standing committees: Home Missions—Rev. D. C. Hossack, M.A., LL.B.; Foreign Missions—Rev. R. Fowlie; Augmentation—Rev. G. G. McRobbie, D.Sc.; Finance—Mr. A. Steele, M.A.; Temperance—Rev. J. W. Orr; Colleges—Rev. D. McLeod, B.A.; Widows and Orphans' Fund—Rev. L. C. Em's; Aged and Infirm Ministers' Fund—Rev. W. Farquharson, B.A.; French Evangelization—Rev. J. R. Bell; Sabbath Schools—Rev. A. Wilson; Sabbath Observance—Rev. J. J. Elliott; State of Religion—Rev. J. L. Campbell, B.A.; Superintendent and Examine Students—Rev. D. C. Hossack; Systematic Benevolence and Statistics—Rev. J. Wells, M.A. The Clerk was instructed to certify Messrs. W. T. Ellison, J. Cranston and R. F. Hall to Knox College, and Mr. J. H. Turnbull to Queen's. Messrs. Wilson and Elliott were appointed to visit Knox Church, Caledon, and Vanatter, and Messrs. Bell and Crozier to visit Waldemar anent arrears due Mr. Sproule, student. A letter from Rev. T. T. Johnston stated that on account of sickness, caused by an ulcer in the stomach, his physicians advise three months' absolute rest. He therefore asked leave of absence for that time, and that Presbytery undertake the supply of his pulpit. The Presbytery agreed to supply his pulpit until the next ordinary meeting. Mr. Stinson was appointed Moderator *pro tem*. of his Session, and to arrange for supply. Mr. Wells was appointed Moderator *pro tem*. of Osprey Session in the place of Mr. Johnston. Messrs. Hossack and McRobbie were requested to allocate amongst the various congregations the sums apportioned to this Presbytery, viz., \$900 for Home Missions and \$400 for Augmentation. The next meeting of Presbytery will be held at Orangeville November 8, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF REGINA.—This Presbytery met in Regina on Wednesday, September 14; Mr. Carmichael, Moderator. Mr. Clay was appointed Clerk, vice Mr. Hamilton resigned. Requests for the election and ordination of elders in Alameda, Oxbow, Grenfell and Buffalo Lake, were received and granted. A deputation from Broadview consisting of Messrs. Greig and Beale appeared before Presbytery, asking that Rev. John Ferry be appointed as ordained missionary to that field, with grant of \$7.00 per Sabbath from Home Mission Fund. That request was complied with. They further stated that their present church accommodation was insufficient and they contemplated the building of a new church, for which they would require assistance from the church and manse build-

ing fund. Owing to the present indebtedness of the congregation they were advised to defer the matter of building for the present. An application for ordination from Mr. T. R. Scott, licentiate, was received and referred to the Committee on Examination of Students to report at a later Sederunt. Rev. C. W. Gordon of Calgary Presbytery, and Rev. Mr. Kennedy, of the Methodist Church, being present, were asked to sit as corresponding members. Mr. Ferry was appointed to ordain the elders elect in Lansdowne field. Mr. Hamilton having accepted a call to a congregation outside the bounds of the Presbytery, the following minute was ordered to be placed in the record: "The Presbytery of Regina desires to place on record its deep regret at losing the valuable services of our late Clerk, the Rev. Alexander Hamilton, B.A., who has accepted a call to the pastorate of an important charge in the Presbytery of Winnipeg. The length of his term of service, the efficiency with which he has performed all the duties of the office of Clerk, and his uniform courtesy of manner to the members of the court, make his loss one which will be long felt and render his place difficult to fill. We express our sympathy with the Whitewood field in the loss of so devoted, faithful and successful a missionary; and congratulate the Stonewall people in securing the services of one whose past record in this Presbytery is an earnest of future success in the work of our Lord." The following were appointed to take Mr. Hamilton's place on the several standing committees: Mr. Rochester, Convener of Sabbath Observance; Mr. Clay, Convener of Statistics; Mr. McLeod, Manitoba College; Mr. Thompson, Home Missions; Mr. Welsh, Examination of Students; Mr. McKay was appointed interim Moderator of Whitewood Session. Mr. Carmichael submitted the report of the Home Mission Committee. Claims for current half-year were passed and grants for the ensuing half year asked. On recommendation of the Committee, Qu'Appelle station was placed on the list of Home Mission fields, and Mr. Matheson appointed as missionary, he with the Convener being empowered to make arrangements for supplying the different stations of that and his present field. Mr. Scott was appointed to Alameda for two years and Mr. T. S. McLeod to Grenfell for six months. Further appointments were left with the committee. A letter from the trustees of the Regina Union School inviting the Presbytery to visit the school was received, but owing to the pressure of business was regretfully declined. Mr. D. M. Gillies was certified to the senate of Manitoba College. The commission of Mr. Fotheringham, representative elder from Grenfell Session being received, his name was added to the roll. The Clerk was ordered to issue certificate of ministerial standing to F. O. Nichol, late of Misticwas, and the Presbytery expressed profound sympathy with him in his sad bereavement. The allocating of sums for the Schemes of the Church was placed in the hands of the Home Mission Committee. Mr. Campbell reported that Mr. Scott had been examined in the prescribed subjects, that the examination was satisfactory, and moved that the trials be sustained and the candidate be ordained. The motion being carried Mr. Scott delivered a popular discourse on John xi. 25, 26, after which, by prayer and laying on of hands, he was ordained to the ministry. Mr. Campbell addressed the ordained and Mr. Welsh the people assembled. Reports of the dispensation of ordinances on several Mission fields were received and adopted. The next regular meeting was appointed to be held at Wolsely on the second Wednesday of March next at 9.30 a.m.—W. L. CLAY, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Walkerton, on September 13th; M. D. McKenzie presiding. On motion of Dr. James it was agreed to hold the September meetings of Presbytery on the second Tuesday of the month, instead of the third. Messrs. A. McVicar and W. A. McLean read discourses to the satisfaction of the Presbytery, and were duly certified to their respective colleges. The report of the Presby-

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terial W.F.M.S. having been submitted and read it was moved by Dr. James, seconded by Mr. Johnston, and agreed that the report be received, and that the Presbytery express satisfaction with the progress that has been made during the year, with the hope that auxiliaries may become more numerous within our bounds. Arrangements were made for the supply of the vacant congregations. There was read a circular setting forth that \$1,700 would be expected from the Presbytery for Home Mission purposes, and \$450 for Augmentation. The amounts required from the different congregations were apportioned. The Clerk was instructed to call for all Session Records that they may be examined and reported on at the next meeting of Presbytery.—JAMES GOURLAY, *Pres. Clerk.*

**PRESBYTERY OF VANCOUVER ISLAND.**—The first meeting of this Presbytery was held in the First Church, Victoria, on Tuesday, 13th September. In accordance with the appointment of Synod, Mr. P. McF. McLeod constituted the Presbytery, and was thereafter, on motion, elected Moderator for the next twelve months. Mr. D. MacRae, St. Pauls, Victoria, was elected Clerk, and Mr. D. A. MacRae, St. Andrews, Nanaimo, Treasurer. The following were appointed Conveners of the different standing committees: Home Missions, Mr. P. McF. McLeod; Sabbath Schools, Dr. J. Campbell; State of Religion, Mr. Alexander Fraser; Sabbath Observance, Mr. A. B. Winchester; Temperance, Mr. J. A. McDonald; Colleges, Mr. D. MacRae; Finance and Statistics, Mr. D. A. MacRae. The appointment of a Foreign Mission Committee was deferred pending an answer to the questions raised by the following resolution, which on motion of Dr. Campbell, seconded by Mr. Alexander Young, was agreed to, viz.: That the Clerk be instructed to correspond with the Secretary of the Foreign Mission Committee, with the view of learning the relation the Presbytery bears to the work carried on by Foreign Missionaries within the bounds; whether the Foreign Missionaries are to report to the Presbytery, and if so, on the report of said missionaries, should this be changed or amended by the Presbytery, to be the reports of the said Missionaries to the Foreign Mission Committee, and if not, how does the Presbytery keep in touch with the Foreign Mission Committee as to bring their views before said Committee. It was agreed that the travelling expenses of ministerial members be shared equally. The finance committee was instructed to allocate to each congregation and Mission field the amount expected for the Schemes. Mr. Adamson, of Northfield, was transferred to Alberni, and Mr. W. S. Smith, of Alberni, to Northfield until the end of the year. It was agreed to hold three ordinary meetings during the year, the next meeting to be held in St. Andrews Church, Nanaimo, on the second Tuesday of December, at 2 p.m.—D. MACRAE, *Pres. Clerk.*

**PRESBYTERY OF STRATFORD.**—This Presbytery met in Knox Church, Stratford, on the 13th inst., Rev. R. Hamilton, Moderator. Attention was called to the inadequate supply of copies of Assembly's Minutes, and the Clerk was instructed to correspond with the Clerk of Assembly anent the same. Mr. Thomas Gowen, of Atwood, who is about to enter McGill University with a view of entering the ministry, was certified to the Senate of Montreal Presbyterian College. The Convener of the Home Mission Committee was instructed to allocate the sum of \$1,850 for Home Missions and \$800 for Augmentation among the congregations within the bounds. Rev. J. McCoy, of Chatham, N. B., and Rev. James Hamilton, of Keady, were invited to correspond. The matter of the Presbytery supporting a missionary in the foreign field was discussed, and left over till the January meeting, in order to obtain the mind of the Session and congregations on the matter. The Presbytery agreed to meet on October 3, at seven p.m. to conduct the designation services in connection with the appointment of Miss Jessie Duncan to the

foreign field, Mr. Hamilton to preside, Mr. Leitch to preach, and the representative of the Foreign Mission Committee to address Miss Duncan. Mr. Campbell was asked to prepare a paper on "Evangelistic Work" for next meeting. Presbytery then adjourned to meet on October 3, and again on the second Tuesday of November, at 10.30 a.m.—A. F. TULLY, *Pres. Clerk.*

**PRESBYTERY OF QUEBEC.**—The Presbytery of Quebec met in Richmond on the 30th and 31st August, Rev. James Sutherland, moderator, presiding. Elders, commissions in favour of Louis Warneike for Three Rivers, A. MacCallum for Danville, W. F. Nelson for Richmond, J. R. MacDonald for Whitton, and A. MacLean for Marsboro, were presented and accepted. Rev. M. MacLennan, B.D., of Glengarry Presbytery was invited to sit as a corresponding member. Rev. C. A. Tanner was elected moderator for the ensuing twelve months. Commissioners who attended the General Assembly and who were present reported their diligence. A call from Vankleek Hill, Ont., in favour of Rev. John MacLeod, B.A., of Richmond, was considered. Rev. M. MacLennan, B.D., appeared for the Presbytery of Glengarry, Messrs. A. N. Cheney and Alex. McInness for the session and congregation of Vankleek Hill, Messrs. T. Torrance, N. Coburn, P. Johnston, Chas. Campbell, N. Nicholson, and Rev. C. A. Tanner for the congregation of Richmond and Melbourne; and Mr. MacLeod for himself. These commissioners were heard at length. After lengthy and serious consideration the call was put into Mr. MacLeod's hands, and he having intimated his acceptance thereof it was resolved to grant his translation, the same to take effect after the 1st Oct. next. Rev. W. Shearer, Sherbrooke, was appointed moderator of Richmond, etc., during the vacancy. Rev. A. Love, Quebec, was appointed moderator of Levis. Messrs. J. Lindsay, John E. U. Tanner, Ed. S. Logie and W. E. Ashe, submitted exercises, and the students were certified to their respective colleges. A donation from Murray Bay Protestant Church, for Clergy Holiday Fund, was received and gratefully acknowledged. Standing committees for the year were appointed of which the following are the conveners, viz: Home Missions, Rev. A. T. Love; French Mission, Rev. D. Tait; State of Religion, Rev. Wm. Shearer; Temperance, Rev. Jas. M. Whitelaw; Sabbath Schools, Rev. Geo. H. Smith; Systematic Beneficence, Rev. D. Tait; Sabbath Observance, Rev. Prof. Macadam; Statistics, Rev. J. R. McLeod. Rev. Simon MacDonald, missionary at Kennebec Road (Marlow), tendered his resignation of that field. The resignation was accepted to take effect 1st Oct. Session Records of Levis, Danville and St. Sylvester were examined and attested. A committee consisting of Revs. J. R. McLeod, C. A. Tanner, and G. H. Smith, was appointed to devise means for the furtherance of Morrin College. The Rev. A. MacLeod owing to continued ill-health tendered his resignation of the congregation

of Winslow. A special meeting was appointed to be held at Scotstown on the 12th Sept. to deal with the resignation. Provision was made for holding missionary meetings. The next meeting was appointed to be held in Morrin College, Quebec, on the 8th Nov. at 4.30 p.m.—J. R. MACLEOD, *Pres. Clerk.*

OBITUARY.

DR. ALEXANDER ROBINSON, UNIONVILLE.

After a long and complicated illness patiently and meekly borne, Dr. Alexander Robinson passed away at his residence, Unionville, at midnight on Wednesday last. He was born at Beaverton, Ontario County, forty-three years ago, and after receiving his preliminary training in his native village and at the High School, Lindsay, he in due time graduated from the Toronto College of Medicine and practised with success the healing art successively in Clifton, in Hamilton and latterly in Unionville. As a physician he was capable, and



Mrs. Amanda Paisley

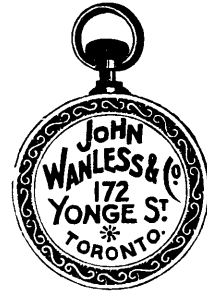
For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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from his kindly disposition and demeanour he was highly esteemed. Dr. Robinson took an active interest in religious work in the places where he was located. While in Hamilton he was an elder in Central Church and acted as Clerk of Session. He also discharged the duties of the eldership in Unionville congregation. His life was consistent with his Christian profession and besides those nearest and dearest to him his departure is sincerely mourned by all who knew him. He was a brother of Mr. C. Blackett Robinson, of Toronto.



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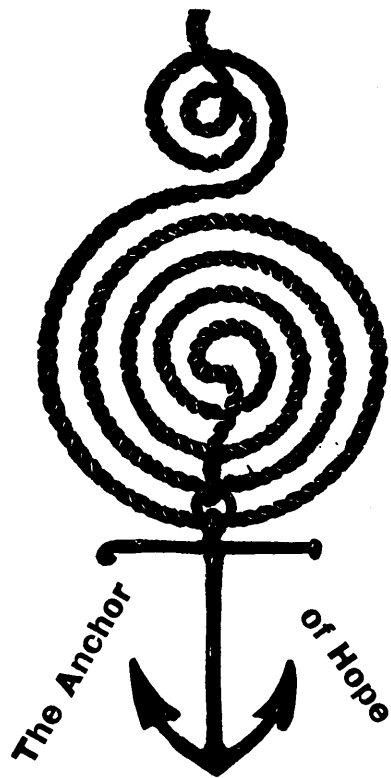
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**British and Foreign.**

THE Rev. G. Carlyle is preparing a memoir of the late Dr. Adolph Saphir.

MR. ARCHIBALD STEWART, M.A., has been ordained at First Ballymoney Church as a missionary to the Jews in Damascus.

DR. FIELD has arranged with Rev James Bingham, of Dundonald, to take charge of the theological examinations during his absence in Toronto.

THE Presbytery of Newcastle agreed to the translation of Rev. A. Matheson, M.A., of St. Kilda Church, Jarrow, to Blair Athole Free Church.

THE Rev. John Uihart, late of Leslie, Fife, has been inducted to the charge of Chalmers congregation, Glasgow, in succession to the late Rev. D. McKinnon.

THE Rev. Peter Maltman, missionary in connection with the White Memorial Church, Glasgow, has been unanimously elected to the pastorate of Meigle Church.

THE Rev. J. H. Woodside, LL.D., was ordained recently to the charge of Bullinloe. In the evening he was presented by the ladies of the congregation with a gown.

DR. THOROLD, the Bishop of Winchester, has consented to write a new Book of Family Prayer. He contemplates making it acceptable for use in all Protestant households.

MISS A. S. CHAPMAN, a pupil of Mrs. Byers, Belfast, has obtained a Stewart Scholarship in Arts for highest marks during two years at the first and second university examinations.

THE Methodists, inspired by the example of the Congregationalists, are suggesting the foundation of a Methodist college at Oxford, to be conducted on the same lines as Mansfield College.

THE late Archbishop Smith's Library, which is said to be one of the finest ecclesiastical libraries in Scotland, has been shipped to Scots College, Rome, to which it was gifted by the deceased.

THE congregation of Second Ballymena, founded in 1769, has erected a handsome new church on the site of the old building. The opening services were conducted by Rev. William McClay, of Glasgow.

IT has been arranged that the Grand Master Mason of Scotland, the Earl of Haddington, will lay, with Masonic honours, the memorial stone of the restored portion of Dunblane Cathedral on October 6.

THE Rev. Dr. Colvin presided recently at a meeting of over 2000 persons in Connor graveyard, held in protest against the action of Canon Fitzgerald in interfering with their ancient right of free burial.

THE Congregational Union is offering prizes to the young people of the Congregational Guilds for essays in connection with the commemoration of the ter-centenary of the martyrdom of Penry, Barrow and Greenwood.

THE Rev. David Glas, M.A., a native of Fricokheim, and at present officiating for Rev. James Nicoll, of the Free Church there, has been appointed to a tutorship in the Rawdon Theological College, Yorkshire.

MR. ROBERT MCCANN, long associated with Christian work among the young men of Belfast, is being sent out to similar work in India by the National Council of Y.M.C. Associations. His sphere of duty is to be Bombay.

FIVE hundred dollars has been bequeathed to the kirk-session of Denny Parish Church by the late Rev. Alexander Falconer, to aid them in their beneficent scheme in providing coal and other bounties for the poor in the winter time.

FIFTEEN years ago not a single Welsh chapel belonging to the Calvinistic Methodists possessed an organ to aid in the congregational singing. Now, however, organs are to be found in at least fifty chapels, and harmoniums in as many as 780.

THE Rev. R. G. Hunter, M.A., assistant, Allan Park U.P. Church, Glasgow, has accepted the call to the U.P. Church, Eday, Orkney. This congregation has been without a minister for nearly a year, the Rev. Mr. Mackay, the former pastor, having been translated to Grimsby.

A PROPOSAL is on foot, says a London correspondent, to issue a popular magazine which shall represent in a readable form the conservative side of Biblical criticism. It would be written by competent authorities, but issued at a low price, for the use of the average church or chapel goer.

AT a congregational meeting in Wallace Green Church, Berwick, a call was addressed to the Rev. J. M. Witherow, M.A., Belfast, to be minister of the congregation in succession to the Rev. W. A. Walter, B.D., translated to St. James Church. The salary is \$2000 per annum.

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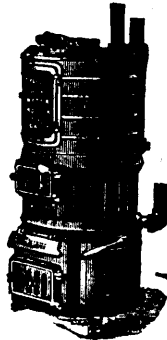
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**Household Hints.**

**GREEN TOMATO PICKLE.**—Slice thin a peck of full grown green tomatoes. Pour over them vinegar enough to cover, and for each quart of vinegar add, of whole spice, an ounce each of the following: pepper, cloves, allspice, two ounces white mustard seed, and two onions chopped fine.

**SPICED TOMATOES.**—Scald and peel one peck of ripe tomatoes. Add four pounds of brown sugar and one quart of vinegar, two tablespoonfuls of cinnamon, one of cloves, one of mace and one of allspice. Boil slowly two hours, stirring often.

**GREEN TOMATOES.**—A very nice vegetable may be made of green tomatoes if treated as follows: Slice equal quantities of tomatoes and onions, season with salt and cayenne and boil them for half an hour in a little water and stock. Serve with fried crotons round. With the addition of poached eggs, this makes a very good breakfast dish.

**SPICED TOMATOES.**—Take red and yellow pear-shaped tomatoes; prick two or three times with a fork, sprinkle with salt, let stand overnight, pack in a glass jar and cover over with vinegar, prepared as follows for a half-gallon jar: one pint of vinegar, one teaspoonful of cloves, one teaspoonful of cinnamon, one teaspoonful of allspice, one teaspoonful of pepper, one tablespoonful of sugar. The spices should be ground. Let this come to a boil and pour it over the tomatoes; after they get cold tie strong paper over them.

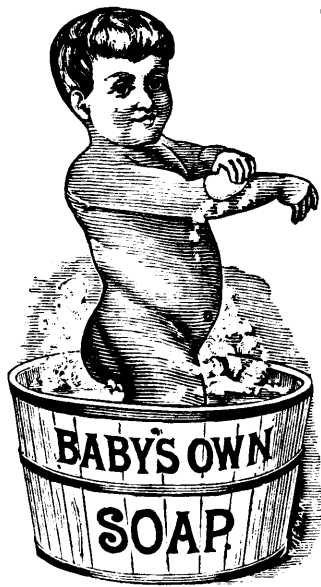
**PICKLED YELLOW TOMATOES.**—Select small yellow tomatoes and wipe them clean. Spice sufficient vinegar to cover the tomatoes used, with ground cloves, cinnamon and allspice. Tie the spices in little bags and put them in the vinegar to scald until it tastes strongly of the spices. Put the tomatoes in layers in jars; then pour on the vinegar cold. Let them stand overnight or a day; then pour off the vinegar and rescale it. When it is cool pour again over the tomatoes and cover the jars. Let them stand a few weeks before using.

**SOUR RIPE TOMATO PICKLES.**—For these as for the sweet pickles, either the yellow or red tomatoes may be used, and they should be well pricked but not peeled. Lay the tomatoes in a large stone jar, filling up the interstices between them with button onions. Heat enough of the vinegar to cover well the amount of tomatoes used, and put in it while heating the spices, in the following proportion: To a half gallon of vinegar, half an ounce each of mustard seed and allspice, one-fourth of an ounce of cloves and the same of peppercorns, with a small piece of ginger root cut very fine. Pour the hot vinegar over the tomatoes and onions and put the jar on the back of the stove for a week. During that time pour off the vinegar three times, heat it to boiling and pour it back over the pickle. It is then ready to cover and put away for future use.

**TOMATO FRITTERS.**—Use for these fritters a can of tomatoes, eight slices of stale bread about half an inch thick; one tablespoonful of butter, one of flour, one teaspoonful of salt, one of sugar, one-fourth of a teaspoonful of pepper, two eggs and a pint of crumbs of bread or crackers. Cook the tomatoes, salt, pepper and sugar together in a stewpan for ten minutes. Rub the flour and butter together and stir into the cooking mixture. Cook for three minutes longer; then rub through a strainer. Spread the slices of bread on a platter and pour the strained tomato over them. After they have stood for half an hour turn them over and let them stand ten minutes longer, that both sides may be well covered with the sauce. Beat the eggs well and dip the toast first in the eggs and then in the bread crumbs. Put a few slices into a frying basket and cook in boiling fat for two minutes—repeating the process until all the slices have been thus treated. Drain well and serve very hot.

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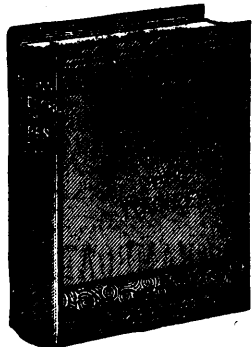
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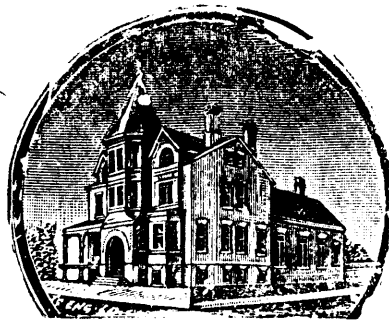
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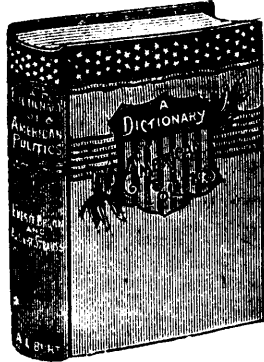
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**Household Hints.**

**POTATO SALAD.**—Place layers of sliced potatoes and onions alternately in a dish, seasoning with salt and pepper. Slice one or two hard-boiled eggs over the top. Boil some vinegar, beat one egg, stir the two together, and pour over the salad.

**RICE PIE.**—One and a half cupfuls of boiled rice; beat the yolks of three eggs and add two-thirds of a cupful of white sugar and stir into the rice, add three cupfuls of sweet milk, then beat the whites of three eggs and stir in; grate in a little nutmeg, and bake with one crust.

**FOR THE SKIN.**—Add to a quart of rose or elderflower water, a drop at a time, one ounce of simple tincture of benzoin. Cork tightly. For use, put a teaspoonful in a quart of water and apply to the skin. This is good to remove sunburn and soften and beautify the skin. It is known as "Virginal milk."

**DANISH PUDDING.**—One cup of pearl tapioca soaked overnight in three pints of water; in the morning put in a dish and set in a kettle of water and cook an hour; add salt to taste, a teaspoonful of sugar and stir in a tumbler of currant jelly. Eat cold with sugar and cream. Use either oranges, bananas or white grapes in place of the jelly.

**FRIED GREEN CORN.**—Husk and silk several plump ears of sweet corn in which the milk has not hardened. With a sharp knife cut about half the kernel from the cob and scrape the rest off. Heat a large lump of butter in the frying pan, turn the corn into it, season and cover tightly. Cook quite slowly, not allowing it to brown in the least. Stir often until the milk is cooked in the kernels, and the whole mass has a yellow tinge.

**TO CAN CORN.**—Use glass cans. Cut the corn from the cob, press it into the cans with a potato masher till the milk flows over. Put on the tops, screw down tight. Place them in the boiler with sticks in the bottom, pour in cold water enough to about two-thirds cover them. Boil five hours. When about half cooked remove a can at a time, tighten the top, and replace. This is the best receipt we have ever used for canning corn.

**STEWED CORN.**—Cut a quart of tender sweet corn from the cob and place it in a granite-ware or bright tin vessel over a kettle of boiling water; cook until tender, adding a very little water if the milk from the corn does not moisten it sufficiently. When tender add a pint of rich milk in which one-half a teaspoonful corn starch has been stirred. Cut some light bread into squares, fry them brown in hot butter. Place them in a tureen, and when the seasoned corn has cooked until the milk is the least bit thickened, pour it over the bread; cover the dish until served.

**TOMATO HONEY.**—This honey if well made will take the place of the ordinary syrups. It is, of course, by far more wholesome and pure. To each pound of ripe tomatoes allow the grated yellow rind of one lemon and six fresh peach leaves; cut the tomatoes into pieces, add lemon rind and peach leaves, and cook slowly until they are soft and well done; then strain them through a bag, pressing hard. To each pint of this liquor allow one pound of loaf sugar and the juice of one lemon. Boil for a half hour or until it becomes thick like syrup. Bottle and seal.

**PRESERVED PEARS.**—Allow for every pound of pears three-quarters of a pound of granulated sugar. Boil four ounces of sliced fresh ginger root in one quart of water for twenty minutes. (The green ginger root may be bought in the markets.) To this add four pounds of sugar, the juice of one lemon and the yellow peel of the lemon cut in small bits. Cook the syrup ten minutes, and set off the fire. Then put into it as fast as you can prepare them the peeled, cored and divided pears (cut in half) until the kettle is full. Stew still tender. Fill the cans with them, and put the rest of the fruit into the syrup. When all are done fill the jars with the syrup, dividing the ginger root and lemon peel among them. Seal up and tighten when cold.

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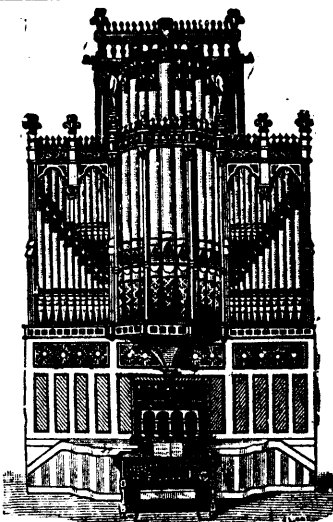
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MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m. LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m. PARIS.—In River Street Church, Paris, on October 11, at 10 a.m. QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m. WHITBY.—At Port Perry, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning. WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On Thursday, September 23, at the Presbyterian Manse, Cheltenham, to the Rev. J. L. Campbell and wife, a son.

MARRIED.

At St. Andrews Manse, Peterboro, September 13, 1892, by the Rev. A. MacWilliams, B.A., William Thain to Agnes Powder, both of Campbellford, Ont.

At "Sunnyside," Lachute, on September 14, by the Rev. Wm. Forlong, assisted by the Rev. J. McLeod, Alex. D. Stewart, M.D., of Richmond, Que., to Emma, youngest daughter of Dr. Thomas Christie, M.P.

At the home of the bride's father, Peterboro, on September 15, 1892, by the Rev. A. MacWilliams, B.A., Mr. John McKenzie, of Detroit, U.S., to Miss Elizabeth Adams, of Peterboro.

At Ingersoll, on September 21, by the Rev. E. R. Hutt, Arthur Welliesley McLaren to Eliza Leonore, daughter of Arch. McKellar.

On September 22, by Rev. J. M. Cameron, at his residence, Joseph Wm. Callahan, of Toronto, and Jane Fairweather Keith, of Bowmanville, Ont.

DIED.

On September 17, Una Margaret, only daughter of Rev. J. R. and Minnie Johnston, of East Toronto, aged four months and five days.

At 176 Argyle avenue, Ottawa, on Saturday, 17th inst., John McLeod, infant son of John S. Durie, aged nine months.

At Toronto, September 18, 1892, D. H. Allan, late Lieut.-Col. Queen's Own Rifles, eldest son of the late Rev. D. Allan, of North Easthope, aged 49 years.

At his residence, Shelburne, on Friday, 23rd September, Colwell Graham, brother of H. Graham, Avenue road, Toronto, aged 62 years.

KNOX COLLEGE.

OPENING OF SESSION.

The Session of 1892-93 will open on WEDNESDAY, 5th OCTOBER,

when the Rev. Dr. Gregg will deliver an Address on "Dr. Thomas Chalmers," at 3.30 p.m. The Senate will meet on Tuesday, the 4th, at 4 p.m., in the Board Room of Knox College. Examinations for entrance in the Preparatory Course will begin on Tuesday, the 4th, at 10 a.m., and the examination for University Scholarships at 9 a.m. on the same day.

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Miscellaneous.



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At the Department of Crown Lands, Toronto.

ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to locality, description of limits, area, etc., and terms and conditions of sale will be furnished on application, personally or by letter, to the Department of Crown Lands.



NOTICE TO CONTRACTORS.

Sealed Tenders will be received at this Department until noon of Thursday, the Twenty-Ninth Day of September, instant, for (1) works in connection with New Asylum at Brockville, and (2) Electric and Gas Fixtures for Leislative Chamber and Main Entrance and Vestibule of the New Parliament Buildings.

Sealed Tenders will also be received at this Department until noon of Thursday, the Twenty-Second Day of September, instant, for (1) Glass and Marble Tile Work of entrances, etc., of New Parliament Buildings; (2) Alceve Shelving, Furnishings, etc., of Main Library in New Parliament Buildings; (3) A lot of 400 sq ft London Asylum; (4) Lock-up at Sudbury; (5) Lock-up at French River; and (6) Addition to Lock-up at Bracebridge. (Plans, etc., can be seen at Council Chamber, Brockville, at London Asylum, at Sudbury, at Bracebridge, and (for French River Lock-up) at Parry Sound and also at this Department; and printed specifications and the special form of tender as to the works can be obtained at these places.

Tenders are to be addressed to the undersigned, and enclosed in the form and manner set forth in the special specifications in that behalf.

All blanks in the special form of tender are to be properly filled up; and tenders must, as to form, sureties and otherwise, comply with the terms set forth in the specifications.

An accepted bank cheque payable to the order of the undersigned for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, Etc.

Department of Public Works for Ontario, Toronto, 6th September, 1892.

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Magazine of American History

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