

Pages Missing

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OVER LAND AND SEA.

Presbyterians in the United States have 33 colleges and universities. Twelve do not report any endowment funds. One reports \$800; another, \$2,500; another, \$5,000; three report \$15,000 each; another, \$40,000; two give \$100,000 each; one reports \$108,000; another, \$150,000; another, \$151,000; two, \$160,000 each; one, \$225,000; another with \$260,000, another with \$377,650, another with \$450,000; another with \$1,318,000, and one with \$1,362,500.

The superiority of man over animals, and of woman over man, has just been demonstrated by a Russian philosopher, Professor Sarkschevitch, who, in the *Voprosy Filosofye*, says "that intellectual force is in direct ratio to the weight not only of the brain but also of the spinal marrow. In the following table will be found the comparative intellectual value of different species of animals: the crocodile, 1; the rooster, 1.5; the pigeon, 2.5; the sheep and the horse, 2.5; the cat, 3; the dog, 15; the elephant, 11; the chimpanzee, 11; man, 49; woman, 50.

Bishop H. M. Turner, who has been visiting the African missions of the American Methodist Episcopal Church, writes from Sierra Leone that there is a great and unsatisfied demand in that town for brown dolls. African ladies, he says, come from the bush for hundreds of miles to make purchases, and have always to buy white doll babies for their children. V. ite children to their eyes are hideous, they want black dolls, and would prefer either brown or yellow to the sickly white. This Methodist bishop notes that Britain and Germany do not supply the thing wanted, and urges his American countrymen to take advantage of the profitable market.

The United Presbyterian Mission in Egypt, is one of the finest missionary enterprises in the world. A Presbytery has been formed in connection with it, which has just held its annual meeting at Suit al Lebu, away up on the Upper Nile. The missionary work attracts the attention of Americans, who are visiting Egypt in increasing numbers, and some of them show their interest by their gifts. A late letter from Cairo says: "Mr. Whitelaw Reid (editor of the *New York Tribune*), has just left for Suez, en route for Jerusalem, via Sinai and Hebron. He sent in a graceful P.P.C. in the shape of a check for \$500 for mission work, and a note in which he testifies to the excellence of the work being done all through Egypt by the Mission."

We have some splendid men in the making. There are boys coming on toward manhood who lack considerable of perfection, but they have splendid ideals. They are more unselfish than some very good men, that are unconscious of their weakness. They have learned to pray. They are not ashamed of their Lord. They are clean of mouth, keen of eye, quick of brain, full of hope and ready to follow wise leaders. They have perils

to pass. They may meet some unexpected defeats. But they have a God who is a tower of strength to those who trust Him. He can make them mighty men. We have faith to believe that He will. One may not have much property, but if he has a good boy or two about his house, he is adding immensely to the value of this world and the next.

Some months ago the Presbyterian Board, South, issued a call to the children for \$10,000, that a boat might be put upon the Upper Congo for missionary uses. The amount has been secured and the steamer ordered built.

The telephone and the electric light have been the subjects of serious discussion by the Congregation of Bishops and Regulars in Rome. Asked whether the installation of the telephone in a convent might be permitted, the congregation decided affirmatively, with the double stipulation, however, that the apparatus should only be used on "grave occasions," and that the communications should only be made in the presence of two of the sisters. Regarding the employment of the electric light in churches, the Congregation decided that, although it might be used for the illumination of the building, it must not serve directly in the celebration of ceremonies strictly belonging to the act of worship. In other words, when a light is prescribed by the liturgy for any ceremony, candles are obligatory, and electricity is proscribed.

Companies of priests and nuns have arrived in New York from Ecuador, South America. They call themselves exiles, driven out by persecution. They are nothing of the kind. All travellers for years have represented Ecuador as the most priest-ridden country in the world. Education was limited, enterprise hardly existed, a low state of public and private morals prevailed. There has been a revolution, of which very meager reports have been made. As far as they go, they indicate that Ecuador has thrown off the yoke of the Roman hierarchy, as Mexico, the Central and South American Republics generally have done, and it is possible that some of the chiefly obnoxious orders have been banished from the country. No country in North or South America has been so far behind the times in desirable attainments as Ecuador, and the fact has been due to the supremacy of Roman Catholic priests and sisters.

Such is the competition on the railways between London and the North of Scotland that one train actually descends a part of Beattock summit at the rate of a mile in 33 seconds.

A brand of whiskey is advertised, called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come—

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves in the potter's field."

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Toronto, September 5, 1895.

Christianity and Civilization.

THE recent disturbances in China gives a city contemporary an opportunity to draw attention to the statements often made by pessimists that Christianity is not making progress among the Celestials. The merits of Buddhism are exploited thus:—"Buddhism is a religion which, if practiced, has in it nearly all the elements for good which go to make Christianity great. It has the further advantage of antiquity. Hence the Chinese regard their religion as vastly superior to any other." The writer proceeds to argue that, as many Chinese come to this continent, who "cannot be reached when living in the heart of a Christian nation," the work of the handful of missionaries among the millions of China is entirely hopeless. The Chinese, he says, do not want to be converted; they are already fairly civilized, and the efforts of Christians ought to be directed to Central Africa where "there are tribes of natives living little better than wild beasts."

Without over estimating the influence of such drivel it is not unlikely that it may find a response in the minds of thoughtless readers, and strengthen the erroneous views of mission work which are avowedly held by a class of nominal Christians who regard civilization and Christianity as convertible terms. It may be presumed that our contemporary has some kind of an interest in Christianity or he would not have suggested Central Africa as a suitable field for missionary effort. The need in Africa is indeed great and the field has not been despised nor neglected, but what has to be emphasized here is the true standpoint from which mission work in general must be viewed. The work of the Church is to convert the world to Christ; not to civilize mankind but to place the Gospel of God's grace within the reach of all, so that by God's blessing men may be convinced of sin and by faith believe in the Lord Jesus Christ as the one and only Saviour for sinners. It is not a matter of moral precept, of education or of imparting a knowledge of the arts and sciences whereby the comforts and graces of civilization may be secured by semi-savages, called heathen. The devout Buddhist, the zealous Mohammedan, the stubbornly tenacious Jew is as far from the Kingdom of Heaven as was the learned Athenian, the luxurious Corinthian, or the martial Roman to whom Paul preached the glad tidings of Salvation. The missionary goes to India to China and to Palestine, not because the peoples in these lands are irreligious—after a fashion they are very religious—but because their religions are false religions, while their civilization and political power are quite secondary considerations.

The history of Christianity, however, is the history of the highest type of civilization of which the world

has any knowledge. This is too well known to be denied or to require elucidation, but if proof were required it could be strikingly furnished by the massacres and outrages recently perpetrated by Buddhist and Confucian China: and, moreover, if it were required to show that no moral or intellectual development can raise man to the same high plane to which he can be raised by the grace of God in Christ recent events in China, and alas, current events on this continent, would furnish proof in abundance.

The Minister's Opportunity.

The minister's opportunity may be described as "Golden." Those who come to hear him, come in a frame of mind that is, in most cases, favorable to impression. And where the mind is not attuned it is in an atmosphere where the light may more easily enter, than in other conditions. May not the Invocation, or the rousing Psalm, or the thoughtfully read lesson, or the prayer full of deep desires and heart anguish; each or all together: put the mind in tune for the message which God sends by his servant. What are, in a loose way, called the Introductory Services are all important as shaking the soul loose from the grip of the world of sense, and opening to it the world of faith—the unseen Holy. Hence they should not be slurred over. They should be carefully studied and prepared for, heart and mind and conscience being aroused and quickened by prayer and meditation on that Presence into which the people are to be brought. He who himself is walking in the light will find little difficulty in bringing others there. He who has liberty of access for himself will readily open the door to others. He who has the joy of sonship welling up in his soul shall delight to lead others into that joy. He who knows the Lord himself will be able to make others acquainted with him. The minister therefore must animate himself with the thought of the high privilege, the golden opportunity he has to bless men in the grandest, conceivable way.

Oh, these Sabbaths that are winging their way into the unchangeable eternity! That are making their record of faithfulness or unfaithfulness! That are treasuring up wrath against the day of wrath, or recompense for the resurrection of the just! How solemn is this Word: "Son of man, I have made thee a watchman unto the House of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The responsibility involved here is not felt as it ought to be. The risk the minister runs is not seen as it should be. The Salvation of the minister depends on his doing God's will. A holy office never makes a holy man. A man faithful here is an unspeakable blessing to a community. He grasps appreciatingly his golden opportunity. He improves it. He does not let it slip through his fingers like a knotless thread. He seizes it as a chance he may not get again. He makes the very most of it. He is not afraid of startling men, of touching them with feeling, of rousing them to an intense excitement. He cries aloud, and spares not. He reproves, rebukes, exhorts, with

all long suffering and doctrine. His heart beats out over his lips and flashes in his eyes. His soul speaks. It is no holiday play with him. It is the most serious—tremendously serious, work he could be engaged in—speaking for God and eternity.

Woodrow in his savory "Analecta" has an anecdote of Mr John Menzies who was a very pious and devoted man. On his death-bed he cried out, "O to have one more Sabbath in my pulpit!" "What would you then do?" asked one who sat at his bedside. "I would preach to my people on the tremendous difficulty of salvation." How the gravity of his work is seen in the dawning light of eternity.

Did not Rutherford hunger for his pulpit when he was silenced in Aberdeen? That was like death to him. He says, "I had but one eye, one joy, one delight, even to preach Christ," and this also: "I often think that the sparrows are blessed, who may resort to the House of God in Arendoth, from which I am banished." The opportunity of preaching in that little church there on the Lord's Day was prized above all price by Samuel Rutherford.

Richard Baxter has the right kind of feeling regarding his work as he tells us in the lines:

"I preached as never sure to preach again
And as a dying man to dying men."

In that spirit only can the great responsibilities of ministerial life be fairly met. They must be seen in the light of eternity and the judgment seat. They must be felt to be of unspeakable importance. Eternal destiny depending on a word, on a look, on a heart-throb, on a prayer. How clear and simple should the message be—level with the lowest understanding! How earnest and incisive should it be—void of all trifling and frivolity! How loving and full of longing should it be—a great beseeching! How patient and full of reiteration should it be—that not one should miss either its meaning or its message!

It should be an event in the life of the hearer. Something that shall stand out with conspicuous prominence ever after. A light whose rays penetrate into every crevice. A fire whose heat falls like smothering chock-damp on the breath. A word that lives on and on, and appeals strongly to heart and conscience. A word that will not let the hearer go till he be blest by it.

Each Sabbath brings this golden opportunity to hundreds of heralds of the cross. Let them not fail to tell out the meaning of the cruel death and passion of the Lord—his vacarious sacrifice. His putting away of sin. His resurrection. His ascension and session at God's right hand. His being alive for ever more. The living Christ the Saviour of sinners. Whose arms are open to all who will to come to Him. And whose invitation is full and free, "Come unto me all ye that labor and are heavy laden and I will give you rest." To win men to Christ is the great object of all Gospel preaching. And in doing this *heartily* success is the rule, want of success is the exception.

But though no fruit of one's labor appears, he is not to grow faint, he is to learn to labor and to wait. He is to keep on doing his duty: "Preach the Word, he instant in season, out of season." And in due season he shall reap if he faint not. He should not forget that he is working together with God. That conscience in man is on his side, and the bright light of an undying hope. That while man resents his seeming interference with the secrets of their hearts, yet they feel that the interference is needed if ever they are to be rescued from peril and plucked as brands from the burning. Every heart and every conscience shall at length justify

all the earnestness, all the urgency, all the pressure all the strong appeals and tears of the man of God who would not lose his golden opportunity.

From Far Formosa.

This is the exceedingly happy and suggestive title of what promises to be one of the most popular books of the season, one that all Canadians at least will await with eager interest and read with intense delight. The announcement of a volume on Formosa by the renowned missionary, Dr. G. L. Mackay, is awakening enthusiasm even outside Canadian Presbyterian circles. The author has given considerable attention to many other subjects of interest besides mission work and the great lack of reliable information about Formosa and its people is now likely to be supplied. The story of that remarkable mission will be read in all churches. There is nothing like it in modern times. Dr. Mackay was persuaded to commit to writing the records of his work, and he has given the revision and arrangement of the materials into the hands of the Rev. J. A. Macdonald, of St. Thomas, who is seeing the work through the press. Fleming H. Revell Company will publish the book in New York and Toronto and hope to have it on the market in November. We have had the privilege of examining the table of contents and reading several of the chapters, and have no hesitation in predicting an immediate and lasting popularity for "From Far Formosa." The materials are admirably arranged in orderly and systematic form, and the style is strong, terse and entirely readable.

The following tribute to the late
Lato Rev. Dr. Watts. Professor Watts will be read with loving interest by many: In the death of Dr. Robert Watts, Professor of Theology in the Assembly's College, Belfast, one of the most notable men which Presbyterianism has possessed in this century has been lost to the Church militant. Professor Watts was more widely known over the Christian world than any of his contemporaries in the realm of theological learning and controversy in Ireland. Even those who differed most widely from him in his attitude towards the newer critical and theological methods were always ready to express their admiration for his extensive theological knowledge and his clear, logical statements of the traditional teaching of the Church. Though Professor Watts was a strong defender and exponent of High Calvinism, as a preacher and sympathizer with evangelistic effort, he manifested the spirit of one in full touch with the times and with deepest needs of humanity. Born in 1820, Professor Watts had completed his seventy-fifth year. His whole life was an exhibition of that push, that force of character, and that attachment to the somewhat stern though decidedly Scriptural statements of Christian teaching contained in the standards of the Irish Presbyterian Church which have made Ulster Presbyterians notable in the history of the world for the past two hundred years. His intimate friends have borne unstinted and warm testimony to Dr. Watts in his family and social relations. In strength of purpose, in grasp of truth, and in intrepid defence of the faith of the Gospel, it will be difficult for the Presbyterian Church to find his equal to fill his place. Take him all in all, we shall not look upon his like again.

When the safety lamps begin to burn blue, you may be quite sure there is choke-damp about; and when Christian men and women begin to find prayer wearisome and religious thoughts dull and the remembrance of God an effort or a pain, then, whatever anybody else may do, it is time for you to pull up.

Sabbath on the Sea.

Written for the Review.

It was an ideal Sabbath morning. The restful peace, emblematical of the day, reigned supremely: for on the sea, the world with its worries, activities and ill, is, to a great extent, left behind. Then, nature was met in one of her most pleasing moods. Sublimity and grandeur were not wanting in the vastness and impressiveness of the scene, but the wind was scarcely perceptible and not a wave disturbed the surface from horizon to horizon. The sun also contributed. His rays coming from a cloudless sky fell shimmering on the ripples below and relieved the otherwise dull, leaden expanse of water from the suspicion of monotony. A quieter, more delightful morning and a more beautiful scene it would be difficult to picture to the imagination of man. And all on board drank in the enjoyment of the moment to the full. We were on the steamer "Lake Winnipeg"—of whom all praise—from Montreal to Liverpool. The trip so far had been so pleasant that the Sabbath service was much looked forward to, a fact which shows the close dependence of the mental on the physical condition of man. For the good weather, the health and the happiness vouchsafed by an over-ruling providence a feeling of thankfulness prevailed that harmonized with the sentiments expressed by the preacher who was a gentleman of German descent, Rev. C. F. Winbigler, of the First-Baptist Church, Bloomington, Illinois. The singing was led by Rev. Mr. Cairns, a cousin of the famous Principal Cairns of the United Presbyterian Church, Edinburgh, and a man of stature and proportions not at all unlike that of his renowned relative.

Mr. Winbigler did not conduct the service on regular lines. He adopted a method perhaps better suited to the circumstances by which those present read the scripture, and as everybody joined in the singing the service was hearty and taken part in by all. The text was Micah's words: "and thou wilt cast all their sins into the depths of the sea." The discourse was in the form of a practical talk, pointed and effective. Sin-laden humanity was invited to come to a loving Father who in Christ was ready to forgive sin and to remember it no more. There were depths in the sea which had never been fathomed and there were sins so heinous that nothing short of a belief in the unfathomable depths of God's love could give ground of hope for forgiveness. But there it was; a sea of forgetfulness for the greatest sinner who came to God through Christ. And God's pardon differed from man's. Men forgive but did not always forget; it was difficult for human nature to forget injuries fancied or real, with God it was different. He did not draw the sins of the past from the hidden depths of his forgiveness. That ought to be our standard of practice. Husband and wife had often to forgive one another: father and son, sister and brother, comrades and friends on the voyage of life needed the grace of a forgiving spirit. Let forgiveness be full and free; let there be no sting left behind. Christ's rule was that we should be perfect as our Father which is in Heaven is perfect. The aim ought to be "I believe," even when it was felt that that must be followed by the cry "help thou my unbelief." And God, he said, was gracious in this grace of forgiveness the cultivation of which brought the believer very near to God.

There were sublime and profound thoughts associated with forgiveness. It was the most wonderful thing connected with God's dealings with man. That God should have created man was wonderful, that He should have endowed him with the high human faculties was more wonderful still, that he should have possessed a pure, spotless, sinless, nature was a marvel surpassing the sweetest and holiest experience of the holiest saints on earth; but that the angels of mercy and love should bear redeeming balm to the fallen soul, passed the human understanding. The love of God to the sinner was indeed a wondrous love. It exercised its regenerative sway in full and perfect harmony with God's law of justice and truth: in fact when God forgave sin there was no violation of the coordinate attributes of the absolute Godhead. Therein lay the theme of the everlasting, heavenly song of the redeemed. But forgiveness was also interesting as an element of human character. Its exercise denoted strength of character, because it was often a most hard thing to pardon a grave offence to a foe. Who did not know something of the sweets of vengeance? How easy to find an excuse for gratifying one's spleen at the expense of his rival, opponent, or one who for some reason had become distasteful to him. "He well deserves it" was a remark too often elicited by the misfortune of a fellow-being. Forgiveness between man and man was the token of a generous disposition, of great wisdom, of a sense of human fellowship and a sense of human responsibility to a higher Being than frail man.

God's pardoning love, however, was only possible through the

great atonement. Infinite love had found it impossible to pass the barrier of sin without an adequate sacrifice. Yet the sacrifice was found, for nothing could withstand God's gracious purposes—not even the heart of adamant. In the little company before him there were probably two classes, those in whom God's grace had wrought savingly and those who were still unforgiven. The one class had or would have the blessed experience of God's forgiving love which covered their sins as might the depths of the sea; the other class were face to face with the wonderful offer of this pardon. It was still theirs to cast themselves in faith on God's mercy in the assurance that God was a God who "pardoneth iniquity and passeth by the transgressions of the remnant of his heritage."

Mr. Cairns offered an earnest prayer and there were several hymns sung, which brought the short service to a close. The afternoon was quietly spent in reading and gazing on the ocean over which the soft gray clouds lightly hovered all day long. A short gospel song service led by Rev. Mr. Cairns was held in the evening and brought to a close as peaceful and devotional a Sabbath Day as could well be imagined, for although one cannot always choose his company to his liking on board ship, so select was that which travelled on the "Lake Winnipeg" that the variety of type but brought into relief the pleasant harmony of tastes and ideas. And the good steamship is in charge of a captain and officers whose conspicuous merits are their skill and care and the high standard of their moral character.

Liverpool August 1895.

A. F.

Sabbath Day Lake.

WM. MORTIMER CLARK, Q.C.

Written for the Review.

About six miles from Danville Junction on the line of the Grand Trunk Railway, in Maine, stands the magnificent hostelry known as the Poland Springs Hotel. Here year after year assemble some 600 guests to seek rest from the harassing activities of business life in American cities, and to drink the waters of the wells which, if not possessing any marked curative properties, are at least of great purity. The establishment is maintained on a very large and liberal scale, and from its popularity has become the rendezvous every season of many families of the wealthier classes. The house stands on a hillside and overlooks a rolling and well-wooded county surrounded by a circle of mountains. The view embraces a vast range of prospect, and the panorama of woodland, lakes, hills and mountains—visible from the immense verandahs exceedingly beautiful. To those who do not indulge in tennis, croquet, etc., there is but little to do except walk or drive along the sweet country roads, and the temptation to sit on the piazzas, gaze on the landscape, inhale the air of the hills, and indulge in dolce far niente is very great. Learning that a settlement of Shakers was situated some three miles from the hotel, we drove one forenoon in August to visit the community. On previous visits to New England resorts, we had frequently met sisters and elders of this peculiar sect engaged in vending the small wares manufactured by them, and finding ourselves so near one of their villages we were anxious to see them at home and learn something of their life and belief. After driving about two miles along a pleasant country road we passed an abandoned settlement of the society formerly known as Gloucester, and about a mile further, reached the present home of the community known as Sabbath Day Lake. The quaint designation is said to have originated with a party of explorers in the early days when Maine was a wilderness. These hardy investigators agreed that, after ranging about the country on week days, they should always meet on Sabbath, at this beautiful sheet of water, and compare their notes. In the midst of a rather rough and thinly wooded district stands the settlement of the "United Society of Believers called Shakers." The village consists of a very large brick building, in which the Society, numbering about fifty members dwell together, and also of ten or twelve frame houses all painted white and in excellent order. We stopped our carriage at a house which seemed to look as if it were the residence of some person of prominence, and ringing the door-bell, were met by a sister, whose name we afterwards learned was Aurelia. To our request for permission to inspect the settlement she replied, "Oh, yea," and invited us to come in. Sister Aurelia was of middle age, of small stature, very plainly dressed in dark blue cotton, and wore a light quaint muslin cap devoid of any ornament. She was pleasant in manner, and precise in speech. We were shown into a large room which seemed to be used as a place of reception and also as an office, for it turned out that Aurelia was the business woman of the community, and was the one in whose name all worldly affairs were conducted. We had some general conversation on Shakerism, but Aurelia very speedily suggested that we might desire to visit the store. Deeming it advisable to

propitiate the lady we duly visited the shop, which was in an adjoining room, and inspected the rugs, pen wipers, baskets, whisks, confections, dolls, pin cushions, etc., manufactured by the sisters. After making some purchases we returned again to the reception room, and resumed our conversation. Some reticence was observed by the sister until she discovered that her visitor was not a minister but a benighted lawyer, for a dark suspicion seemed to have lodged in her mind that the writer was some prying and perhaps inimical ecclesiastic. She then became more communicative, and informed us that Shakers were intensely Unitarian repudiating "the foolish bodily resurrection theory, the untrue and disappointing atonement doctrine, the monstrous Trinity scheme, the cruel predestination belief," and all the creeds of all the Churches. This was certainly sweeping enough, and we felt that, if we were to embrace Shakerism we must begin our theological studies de novo. The Shaker idea of God and the method of interpretation by which they arrive at it, are remarkable. They maintain that God is male and female, because he created man male and female and in His own image, therefore He must have a dual nature. They believe that all children are born without sin, and that sin can be repressed and subdued by unaided human effort. Hence they seek out and adopt neglected and deserted children, and bring them up in Shakerism. The ranks are in fact recruited largely, if not now almost wholly, in this way. The community at Sabbath Day Lake consists of about 38 sisters, 8 males and the rest are children and youths of both sexes. They neither marry nor are given in marriage. Celibacy they maintain is a chief factor in rising to their plane of holiness. They teach that in the first Adam "the multiplier" all die, but that in Christ the second Adam "the celibate" all are made alive. Sister Aurelia informed us that Shakers are not given to prayer as we understand it. They work continuously for the support of themselves and the children and consider work as prayer. Their religion is spiritualistic, and they believe that the spirit of some departed one which, perhaps long before the flood, left this world may in the silent meeting, through the medium of some brother or sister testify of the joys beyond the tomb and unseen mysteries. The chosen one selected for this communication is usually seized with violent bodily shakings and agitations, and the whole assembly is shortly moved by this spirit into shouting, leaping, marching and dancing. Silence then falling on the worshippers, the medium recites to the assembly the message from the other world. Sister Aurelia somewhat regretfully told us that they had not so much of this as in former years, as they were too tired by their weeks work for marching or dancing. Like every one else she looked to a better time coming. Shakerism is thoroughly communistic and it bases its maintenance on the practice of nine cardinal virtues: (1) Purity in mind and body; (2) Honesty and integrity of purpose; (3) Humanity and kindness; (4) Diligence in business; (5) Prudence and economy; (6) Freedom from debt; (7) Education of children; (8) A united interest in all things; (9) Ample provision for all in health and sickness, with perfect equality in one household. In the continuous exercise of such virtues, they hope to subdue sin, and restore their natures to that condition of innocence in which they were born. Christ, Sister Aurelia told us, was only a good man inspired as many others have been.

After a pleasant talk with the sister we were conducted through the buildings of the community. Scrupulous neatness and cleanliness were the distinguishing characteristics of everything about the settlement. The ovens for drying apples, the workshops, the kitchens, the laundries, the dairy, the stables, and, indeed, all the buildings were full of ingenious contrivances for facilitating work. A Sabbath Day quiet seemed to pervade the place. There was no loud scolding, yelling or whipping of cattle, and no dog barks at the visitor for no dog finds a home in a Shaker community. The children were at dinner at the time of our visit, and the Sister in charge for the time was unwilling we should see them. We learned that the reason for this reluctance was that the children were going out to pick blackberries and had been arrayed in their old clothes for the occasion. Sister Aurelia wished us to see them, but the other Sister was obdurate. We fear carnal vanity is invading the precincts of the settlement. Labor is insisted on but drudgery is avoided. In the cooking and laundry departments, for example, the sisters engaged work only a month at a time and then pass to lighter work.

The chapel forming a wing to the general dwelling is entirely bare. During the hotel season the sister told us they did not meet in this building because the guests, she said, would overwhelm them. They worship, therefore, in their rooms. They have no order or form of worship, and profess to meet in silence, waiting for some spiritual inspiration. As a matter of fact, however, some elder gives an address but does not offer public prayer. The

brothers and sisters after singing a lively tune, march and countermarch around the room swinging their arms and clapping their hands. They then expect some spiritual manifestation, and a heavenly message from an inspired one. Such is the spiritual food on which this community in Maine, and other villages in New England have subsisted for over one hundred years. The Community does not seem, however, to be increasing.

We thanked Sister Aurelia for her courtesy and as we stepped into our carriage expressed the hope that we had not trespassed too much on her time. She gently said "Oh, Nay!"

The Puritan Sabbath.

They greatly mistake who imagine that in the minds and memories of all children who were brought up in the old-fashioned Puritan ways of keeping Sunday there is any pain or dislike to the day, produced by the rigidity with which we were made to keep it. But its memories are more deeply and more tenderly cherished by those children, now grown to be old men and women than any memories of the other days. One day in seven the boy lived more or less in company not of this world. He though it hard sometimes, often. But to-day, after fifty years in the work of the world, I challenge him, whoever he be, to answer you what part of his young life and young reading is most precious to him, what, if he must forget, would he desire now to retain longest? He will tell you that his memories of old Sundays at home, of Sunday mornings and Sunday evenings, of the church and its people, of family scenes, and books read with brothers and sisters and friends on Sundays, are his most constant, most enduring, and most beloved subjects of memory.

I do not take any stock in the common saying of this day that the Puritan Sunday was injurious to the character of children, because they so gladly escaped from its bonds into freedom that they went to the other extreme. I believe if you could poll the honest vote to-day of the sons and daughters of the Presbyterian, Episcopal, Congregational, and other families in which they kept Sunday in the most rigid Puritan style, and who are now keeping it in the free and easy style of our time, they would be well nigh unanimous in saying that they would prefer to have their children taught to keep Sunday as they used to keep it, rather than brought up as now, practically without any severance between the life of the first day and the life of the other six.—Rev. W. C. Prince in "Among the Northern Hills."

The Divine Law of Rest.

"I make it my practice," remarked a gentleman in the hearing of the writer the other day, "to get one holiday a week beside Sunday." The party who made the remark is a literarian by profession, and a well known author. He added that he attended to his Church duties, taught in the Sunday school, and was engaged in a mission school besides, so that Sunday was a day of activity: he found his real rest on Saturday, which he converted into a holiday. Quite a difference of opinion exists on this question. Another gentleman whom we recall worked hard at his profession six days in the week, and on Sunday was engaged in active service from morning till night. Being expostulated with for working too much, and it being suggested that he might intermit some of his Sunday school work, he replied, "It is my conviction that we are to work here and rest hereafter, *there*"; and he pointed to the heavens.

There ought to be no difficulty in arriving at a solution of the work-and-rest problem. From the beginning God laid his commands upon man to rest one day in seven. The writer adds that "God rested on the seventh day." But really, without supposing that God was in any need of rest, or that the remark is to be taken otherwise than as an analogue, we find the authority for the seventh day rest indisputable. It is written in the Scriptures, it is written on every trembling fiber and tissue of the human system. Man cannot work nine days out of ten or eight days out of nine—that is, work constantly and laboriously at some calling, mental or physical—and violate the scriptural command with impunity. At a time when the laws of health were not known, when the laws of waste and repair were not even guessed at, it became necessary to lay down an injunction no less for the information than the guidance of mankind, and so the Sabbath law was given. And that law was not then a worship law, but a rest law; in all the Pentateuch nothing is said about worshipping God on the Sabbath: the one great central, controlling idea is Rest, which was the tonic to the chord of sabbatical observance.

The command to rest one day in seven is mandatory, and has never been repealed or modified. The same exactions of a tired body and wearied mind demands its observance. The French during and after the Revolution tried one day in ten, and they failed. Men to-day, many of them earnest Christians, are trying a like experiment, and they fail, too. Though they do not see it, others do. The minister who preaches twice on a Sunday and superintends his Sunday school, teaches a class or performs other labor, however much he may relish it, needs his Monday or other day rest: he cannot work up to his full strength without it. And the rule applies to every one—minister, lay worker, physician—whichever he may be. We are not to be slothful in business; we are to work even as He worked. But like Him we are to retire for needed rest between whiles, and so obey the law of God and of our own being.

Summer Session of Manitoba College.



REV. DR. KING.

The Convocation Hall of Manitoba College was filled the evening of Aug. 29th, on the occasion of the closing of the summer session in theology. Rev. Principal King presided and on the platform with him were Rev. Principal Grant, of Queen's University, Kingston, and Revs. Dr. Bryce, Prof. Hart and Baird, Joseph Hogg, R. G. MacBeth and J. Farquharson. Rev. Mr. MacBeth read a Scripture lesson, and Rev. Mr. Farquharson offered prayer.

Principal King welcomed those present, saying that he was very glad to see so good a representation of the citizens of Winnipeg at the closing of the third summer session in theology, a re-

presentation perhaps the largest there had been at any closing of these theological courses. The attendance during the session had been thirty-two; thirteen in the third, or graduating year; twelve in the second, and seven in the first. These students had been drawn from almost all parts of the Dominion. A large proportion of them had taken their literary or arts course in Manitoba; and some who were to graduate had taken their whole education as students within these walls. Others had come from Nova Scotia, and from the missionary presbyteries of Algona and Barry; two from seminaries in the United States; and one from the United Presbyterian Church in Scotland. The theological course had not been long in operation, about twelve years; but already there were many of its graduates at work, most of them in Manitoba and the North West Territories; a considerable number in states of the union adjoining this province; while they were glad to have an increasing representation in the broad field of India; two graduates were there and a third was just on the way. During the session Prof. Orr, of Edinburgh, had done excellent service by a brief course of lectures, which had given a great deal of gratification, not only to the students but to many people in the city. (Applause.) Prof. Scrimger had served for the second time in the important department of exposition of the Old Testament. During the latter part of the session they had had Prof. Ross from the same college. (Applause.) The principal, his brother professors in theology, the board and the senate felt deeply the service that these brethren rendered. They had not only placed the college under obligation, but by their labors in the pulpit they had brought the Christian people of Winnipeg into a large debt, which he was sure they would be very willing to have paid, not to themselves, but to this still feeble, struggling college. The matter of funds was always an important one to an institution like this. He had received from Sir Donald A. Smith a promised contribution of \$5,000, by which the college was now entirely free from debt. This cheque was given on the understanding that the college should be at this time and henceforth and for ever free from debt. The people of Winnipeg, and of the west had come under a voluntary obligation to raise \$3,000 a year for the theological department. They had perhaps done reasonably well, but they had not quite kept that promise. He was glad, however, to say that the indebtedness on this fund was less than it had been a year ago. With a little more help from Winnipeg, it should be quite possible at the close of another session to make the statement that the theological fund is entirely free from debt. In closing Principal King expressed gratitude to God, for the preservation of the life and health of the students and teachers. He proceeded to read the names of the graduating class, and to present every graduate with a well bound copy of the Holy Scriptures. The graduates were the following: Duncan Campbell, B.A., J. S. Dobbin, I. N. Guthrie, J. S. Hamilton, B.A., Alexander Kemlo, B.A., James Lang, B.A., George Loughheed, B.A., Allan Moore, B.A., J. S. Scott, A. S. Thompson, S. W. Thomson, B.A., J. E. Wallace and F. Carruthers.

Dr. King proceeded to address the students, making some suggestions as to the ministry which had been brought to his mind by reading the life of a great minister, Rev. Dr. Cairns, principal of the United Presbyterian Church Theological College in Scotland. The first point emphasized was the

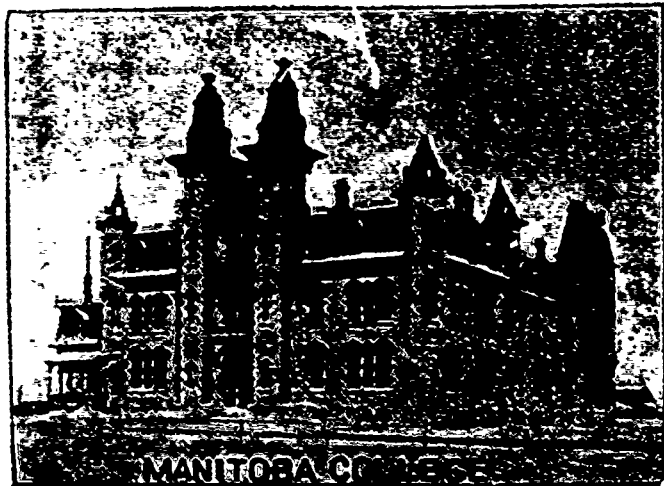
supreme importance of character in relation to ministerial power and efficiency. Dr. Cairns was distinguished by simplicity of character, great singleness of aim and with warmth of human sympathy and strong faith and personal devotion to the Saviour. The second point was Dr. Cairns' strong love to the Church of Christ; the third his great industry from the time he began, as a shepherd boy, to study the rudiments of Latin; the fourth, his strong attachment to the Christian verities and his wide tolerance of the opinions of others on minor points; and the fifth, his wide human sympathy and his faithfulness in pastoral visitation of every family of his congregation in the city and for miles around.

The reading of the names of those who had won scholarships followed; then the valedictory was given by Mr. J. S. Hamilton, B.A., on behalf of the graduates; and the reply on behalf of the students, by Mr. J. W. McLean. Both of these addresses were ably given and were characteristic of student life.

Principal King on behalf of himself and Prof. Bairn, expressed appreciation of the references made to them in the addresses.

Rev. Principal Grant was cordially greeted as he rose to speak when called upon by Principal King. He said it was a pleasure to him to be in Manitoba, in the city or in the college. He felt as if he had been at the cradle of the province itself, his first visit having been made twenty-three years ago. In 1872, in lecturing in Halifax, on the "Great Lone Land," he had said that although he was an old man, he expected to live long enough to see Manitoba yield 200,000,000 bushels of cereals. Some had looked upon the remark as very foolish, and an Opposition paper had made fun of him as a paid hack of Sir John A. Macdonald. He saw that the newspapers estimated the yield of this year at 50,000,000 or 60,000,000 bushels. He now hoped to live long enough to see Manitoba and the Northwest yield 200,000,000 bushels. He remembered on the occasion referred to driving down to Kildonan to see the college, and expressing the idea which the people resented, that it could not remain permanently there. Three years afterwards, in 1875, the year of the union, he had listened at the General Assembly, with great interest to Dr. Robertson urging its removal to Winnipeg, and the first work of the United Church was done in connection with that appeal. He (Dr. Grant) went around and collected money to bring the college up from Kildonan to Winnipeg, believing that the capital was the right place for the institution. He was delighted that the day of small things was past. Referring to the question of finances, and to a recent donation of \$5,000 to the college by a late citizen of Montreal, he said he believed the time had come for the college to get some of the results of that bountiful harvest with the praise of which the newspapers were ringing. The time had come to lay the foundations broad and deep. Competition was keen in every line, and it was easy to get to some large institution. It was a duty to make provision for so thoroughly equipped institution here that there would be nothing to gain by going away. He took a great interest in the summer session; Manitoba College had laid the whole Church under deep obligation by undertaking it. The whole church had felt that something should be done to supply the vacant congregations in the winter. The object of the summer session was to enable men to go into the mission field in the winter instead of the summer. He could not help feeling that the man who had made the most sacrifices for this was the Principal, who had borne the burden of responsibility. But the progress of the church was only possible through the sacrifice of its best men. The law applied to every part of the church and to the development of every nation that contributed anything permanent to the great cause of God and man. We trace the life of a church by tracing the lives of its saints, as we trace the life of a nation through its heroes. The heroes of a nation are those who have sacrificed themselves for the development of the nation; so the saints of the Church are those who have devoted themselves to the spiritual elevation of men. Therefore, heroes and saints are of the same race. After giving some examples of the heroes of former times, he named as among those whom he had met in Scotland, Drs. Norman Macleod, Guthrie and Cairns. In Canada, he went on to say we are contributing men of the same metal. After naming a number of those belonging to different provinces, he remarked that with such a godly ancestry we can look one another in the face without shame. In conclusion he briefly emphasized the thoughts presented by Principal King.

Dr. King made a special reference to the legacy of \$5,000 left to the college by Dr. Warden King, of Montreal, and also mentioned that gentleman's former subscription of \$2,000. After he had thanked Principal Grant for his attendance and his address, the exercises were closed by the Rev. Joe. Hogg.



FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XII.—RENEWING THE COVENANT.—SEPT. 22.

(Josh. xiv. 14-25.)

GOLDEN TEXT.—“The Lord our God will we serve, and His voice will we obey.”—Josh. xxiv. 24.

CENTRAL TRUTH.—Choosing God.

ANALYSIS:—The Charge to the People. 14, 15.
Choice of the Covenant of the People. 16-21.
14, 15.
16-21.
22-25.

TIME AND PLACE.—B. C. 1426, the twenty-fifth year of Joshua's rule. Shechem, between mounts Ebal and Gerizim. Joshua was living at Timnath Serah.

INTRODUCTORY.—Nearly eighteen years of peace and prosperity followed the Israelites' conquest of the land. Joshua, knowing that his end was near, called together the elders and rulers of Israel to receive his final charge. Soon after this he assembled all Israel, by their officers and representatives, at Shechem, gave them his farewell counsel, and bound them in a solemn covenant of fidelity to the Lord, as told in to-day's lesson. This was Joshua's last official act. He died soon after aged one hundred and ten.

THE CHARGE TO THE PEOPLE, v. 14, 15.—From east and west, from north land and south land hastened the people of Israel to the valley where lay the city of Shechem. There a mighty assemblage they stood in the presence of Joshua their aged and honored leader. They were there for a great purpose. They had been called together to make a national declaration of their allegiance to Jehovah, to unitedly renew their covenant of service. Standing on some elevation Joshua made his last speech to his people. It was the straightforward eloquence of a man of action, but a man of true-hearted faith. Vividly he pictured all that God had done for Israel in the past; the calling of Abraham, the deliverance from Egypt, and at last the entrance into Canaan and peaceful possession of the Promised Land for eighteen happy years. With increasing gratitude and strengthening resolve the people listened to his words, until the challenge rang forth, “Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.” It was heart-searching in its plainness. We can imagine the speaker pausing a moment to let the people mentally search their homes and see those hidden gods sinfully cherished and preserved in the household, carried away from Egypt, family heirlooms, but emblems of bondage and idolatry. Then like the gleam of a sword in the sun ere it thrusts homeward to the mark, flashed forth the words, “And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” What a momentous challenge, but what a noble example set by him from whom it went forth! The speaker paused, the people were for an instant silent, what would the answer be?

THE CHOICE OF THE PEOPLE, v. 16-21.—“Multitudes, multitudes in the valley of decision,” wrote Joel six hundred years later in prophetic vision of a day fast coming. Yet must his mind have reverted to Shechem, and the challenge issued there, and the noble answer given. “Choose ye!” cried Joshua; “God forbid that we should forsake the Lord to serve other Gods,” rolled back the response like the sound of many waters, and before their eyes like a glorious panorama passed the wonderful goodness of Jehovah. Mighty deliverance, loving preservation, abundant entrance, there could be but one decision to arrive at, “therefore will we also serve the Lord; for He is our God.” But hold, Israel, not so fast. The decision was right, but was it based upon a clear understanding of all it involved? Joshua was anxious that the renewed covenant should be renewed on a permanent basis, built deeply into the hearts of the people; so with blunt soldierly language he declares, “Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.” Mere momentary enthu-

siasm would not produce a lasting and faithful service of God. His service was not one to be lightly entered upon. He was holy, and could not abide sin; He was jealous, and would share no divided affections, nor would He overlook sin and disobedience. Disloyalty to God would result in their destruction. The people listened, and returned the answer, now strengthened with deeply set conviction, “Nay; but we will serve the Lord.”

THE COVENANT OF THE PEOPLE, v. 22-25.—Then were the good resolutions made binding. Joshua declared the people to be witnesses against themselves as to the stand they had taken, and they accepted the position. “Now therefore put away,” said he, “the strange gods which are among you, and incline your heart unto the Lord God of Israel,” and again came back the reply, “The Lord our God will we serve, and His voice will we obey.” So Joshua made a covenant with the people at Shechem, and their obligations and promises were set down in writing to be a statute and ordinance forever.

Application and Illustration.

WHAT CAN I DO?

CHOOSE GOD, v. 15.—It is a grand thing to be able to stand up in the face of the world and dare to do right though all the world do wrong. This is a courage which every young person needs in these days. Too many people take their religion from their neighbors rather than from God's word.

CHRISTIAN ENDEAVOR.

“There is a wonderful future before the Endeavor movement, on one condition: that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost.”—Rev. Andrew Murray.

Our Pledge.

First Day—“Trusting, I promise.”—2 Kings xviii. 1-8.

Second Day—Daily devotions—Dan. vi. 1-10.

Third Day—Church support—Eph. v. 25-32.

Fourth Day—As an active member—2 Kings xiii. 14-19.

Fifth Day—In every meeting—2 Cor. iv. 13-18.

Sixth Day—Consecration—Exod. xix. 1-11.

PRAYER MEETING TOPIC, SEPT. 22—OUR CHRISTIAN ENDEAVOR PLEDGE,—ITS JOYS, ITS REQUIREMENTS. Eccl. v. 1-7. It seems as though the preacher must have meant these words specially for Endeavorers, they are so very appropriate in their application to the essential purpose and principles of our Society. In the first place he recognizes the propriety of pledges, and emphasizes their solemnity. He dwells upon the need of much deliberation being given to the words we utter before God, and declares it to be better to make no pledge than wilfully to neglect or break a vow already made. These are truths we do well to ponder as we consider the vow which we, as active members of the Christian Endeavor Society, have made to God. Our pledge is the corner stone of our organization, and upon the keeping of it depends the success of our efforts for “Christ and the Church.” It brings into the life two great joys; the joy of service, and the joy of communion. It develops in the character a consciousness of self-weakness, and consequent dependance on Divine strength. It trains the dull ear of a soul to heed the Master's voice, and makes the wayward will a servant, ready to obey. It impresses the young Christian with the belief that the Church has a great work to accomplish, and that there is a share of it for him to do. It is all-comprehensive in its grasp upon our lives, and sanctifies the lowliest duties and most humble service. It requires from us, if it is to be faithfully kept, an abiding trust in Jesus Christ, a constant seeking to do His will, a daily and prayerful study of His Word, and loyal, hearty service in and for His Church. Comrades in Christian Endeavor let us realize the vital importance of our pledge. It is not made to a fellow man, nor to an organization, but to God Himself. Let us enter in to the full enjoyment that a faithful keeping of its obligations brings. Let us make a power of it by seeking the Holy Spirit to enforce it in our lives.

MISSION FIELD.

The Missionary Review of the World.

The first article is a review by Dr. Pierson of Mr. L. D. Wishard's little book entitled "A New Programme of Missions." The main thought in the book is, that inasmuch as it is hopeless, to get into the field the necessary number of Foreign Missionaries to overtake the work, "The colleges of Foreign Mission lands should be converted into strong holds and distributing centres of Christianity, making them academies of the church militant, to train leaders for the present crusade of Evangelization." Mr. Wishard spent four years visiting colleges, having visited 216 mission fields and having met 1000 missionaries during his trip. He gives a number of striking illustrations of religious movements in colleges, resulting in many conversions and widespread influence. If the colleges could be reached as they have been reached in our own land in the intercollegiate movement, the proposal might be of very great value, but whether they can or not is a question. We fear, that conditions are so different that expectations may be too high. It is however another attempt at a solution, and if not the final one, will lead to another.

The Rev. Geo. Wm. Knox D.D. contributes an article in the year 1895, in the history of Japan, seeking to gather up results and estimate the present condition. Japan has become a new power, is now recognized as one of the great powers and is the only oriental nation able to defend itself. It is not only the only non-Christian nation that claims a career of its own, but is the only non-Christian nation that by treaty has jurisdiction over Christian foreigners within its bounds. That has been obtained by treaty with both England and the United States. There was much anxiety lest Japan should be so inflated with success and become a menace to the peace of the world. Instead of that, she has shown remarkable self control in negotiations with China and afterwards in the modification of the treaty, in consideration of the views of France, Germany and Russia. Now that the war is over she would prove herself great in agriculture, commerce, and all the pursuits of peace. The factions that existed before the war have subsided, and there seems to be a common desire, to accomplish her mission.

Japan fought in order that Korea might be independent and Korea has not the elements of independence. She is poor, ignorant, and corrupt. She needs reformation from root to branch and Japan has the task in hand.

Formosa has proved a more difficult morsel to swallow than was expected, and that problem must be solved.

The Church has won confidence by the loyalty of Christians, who had been suspected because of their loyalty to Jesus Christ. They have not only been loyal but the government have been loyal to them. They were permitted to distribute Bibles in the army freely, to visit all garrisons and the field of battle in the same terms as the priests.

There is a strong tendency to independence in the Church. Two years ago, the Congregational Alliance refused to receive into the union any Church that accepted aid from the American Church. This was a desire for such freedom of thought as would not only discard all creeds, but admit even confucianists. But the Presbyterian and other bodies have been loyal to their creeds,—holding firmly to the inspired word and the personality of God.

Rev. Jas. L. Seder A.M., of Tokio, contributes, an article in "Japan's debt to Christianity." There is first the fundamental truth of a personal God. The most prevalent idea in Japan is that "God" means imperial ancestors. The Christian idea is taking root however. Then comes the thought that man has a soul, and that there is a possibility of a blessed future. Next comes a right conception of the nature of sin—which of course cannot be understood without a proper conception of the Moral Governor of the Universe. Connected with that is a right conception of the future. The Japanese Heaven is unconsciousness and even that can only be attained by self effort. No Helper or Saviour, Buddha, did not die for the people—he was simply a teacher. A new literature has been given. Much of Japan's best talent has been applied to the translation of European literature, and the Bible translation is one of the best in any language. The school books through Christian influence have very much moral teaching. There has been an awakening of moral life in an effort to suppress drink, tobacco, and all kinds of legalized immorality—yet, vice is legalized and parents sell their daughters for immoral purposes, but the tide of feeling against it is rising and in that struggle women take a part. New views are introduced as to home life and gradually the better classes come

to see the beauty of the Christian home. Along with that must come the emancipation of woman. She is being educated and her claims will be recognized. The public school has been fashioned largely under Christian men, occupying prominent positions in the state. It used to be that not more than five men could form themselves into an association for any purpose, but now there is liberty, associations of all kinds are formed for mutual aid and the common weal. Orphanages Hospitals, Homes, Sanitary organizations etc., abound. Constitutional Government, religious liberty, morality in commerce and a rapid extension of commerce resulting from a sense of security have all arisen within the last quarter of a century, and owe their development largely to Christian influences.

Mr. C. C. Vinton M.D., writes from Seoul, on "The open door in Korea." He contrasts the long period of Korea's hermit life, with her present attitude towards civilization. Korea's past was due to Chinese influence. She was led to believe that all outside influence was evil and dangerous and to be avoided. The Foreigner could not read,—for Chinese characters are the only thing worth reading—his dress and gait, and habits were all as offensive to Koreans as theirs are to us. Gradually through the missionary's influence there has arisen a degree of mutual understanding and respect and now, as in Japan two decades ago, they are in love with all foreign improvements. The missionaries are alive to the importance of the situation, but it is feared the churches are not. This is the time for the seed sowing. If Christian teaching and influence are wisely used at the present time it will give a splendid harvest in the days to come. May the Church be awakened.

Mr. W. P. Mears, M.D., contributes an article on the "Missionary Work of the Lord Jesus," as to *preaching, teaching and healing*. The article is chiefly a compendium of the passages in which the missionary and benevolent works of Jesus are set forth. The gathering of such passages into one article, gives emphasis to the place such works had in the heart of Christ.

R. H. Graves writes on "The Basis and Results of Medical Missions." When Jesus sent out the twelve disciples, He commanded them to "heal the sick" as well as to preach that "the Kingdom of Heaven is at hand." We have bodies as well as souls, and both are the objects of our Heavenly Father's care. The article dwells on the greatness of the need even in the most advanced heathen countries such as India and China where anatomy, physiology and pathology are almost unknown. The most admirable substances are used as remedies—and often the hour of the day at which a wound was inflicted is more thought of than the remedy administered. The world was shocked by the answer given by the Tao Tai to the Red Cross Society, who wished to attend to the Chinese wounded, "What do I want with wounded men? The sooner they die the better. China has plenty of men." Such is heathen heartlessness.

Modern Medical Missions were begun in 1835 by Dr. Peter Parker, in Canton. Since that time they have been increasing in numbers and extending in influence. Dr. MacKay says there are four congregations in Formosa with a membership of 350, all the result of the healing of one man. Hospitals and dispensaries in India minister to 40,000, 50,000, 90,000 patients in a year—tell them of the Great Healer, distribute tracts, etc., which are carried into the homes. Besides that there are native medical helpers trained to minister to their fellow-countrymen.

Mrs. Maria White, M.D., of the Punjab, India, contributes a touching article on the needs of India from a medical standpoint. It is not possible to quote here but any one who wants to see the deplorable condition of the afflicted will see it here, and in the words of one who speaks from experience. O the bitter wail of woe constantly going up heaven in ten thousand heathen homes! When will the Church of God awake!

In living and working and giving for missions, you are not only obeying Christ, but you are doing that which alone can mean the truest good and the deepest happiness of your own lives. You are expanding your hearts and making your own souls to grow, so that they shall come to think that to help others is the only business of all human lives, and shall feel a joy in helping others, like that which our Saviour felt.

The Rev. Robert Needham Cust, LL.D., the eminent philologist who regularly reads missionary reports in five different languages, says: "I have been for the last fifteen years constantly on deputations at my own charges in every part of England and in Dublin for different societies. I cannot imagine any employment more dear to the heart than speaking for a missionary society or for the Bible Society."

Welcome to the Rev. Andrew Murray.

It was a happy conception that resulted in the bringing together of some two hundred of Toronto's most devout Christians to extend a welcome to Mr. Andrew Murray of South Africa in the parlors of the Y.M.C.A. on Monday evening Sept 2nd. The presence of not a few of the leading ministers of all denominations and Christians of all Churches made the gathering particularly representative.

On the arrival of Mr. and Mrs. Murray the meeting was called to order by Col. Gawoski, who after the spirited singing of the Hymn "Showers of Blessing" called upon Prof McLaren of Knox College to speak words of welcome on behalf of those present which he fittingly did in the following terms:

It gives me pleasure on behalf of this company to welcome Mr. Murray to Toronto and to the work which lies before him here. It is symptomatic of the age in which we live, when steam and electricity have brought the ends of the earth together, that we have among us to night as a worker in Toronto, a brother from South Africa. We have long known that believers are one in Christ Jesus. They are one in the Lord—one in this work and one in the Spirit which animates them. But when this brother comes to us from South Africa and tells us of his work, we feel that it is ours. When he engages in our work we perceive that he feels also that it is his, and when we listen to his words and feel the inspiration of his faith and zeal, we seem to have come into touch with the hearts which throb in our brethren in South Africa. We welcome Mr. Murray because we know something of him, and that something makes us want to know more.

He is the honored son of an honored sire. He is not the least illustrious member of a large family of sons and of daughters to whom the Christianity of the South African Church owes so much. It has left a deep impress on the Christian life of the Christian people there. We have heard something of the missionary work with which Mr. Murray has been so actively associated, and I am sure it will do us good to hear more.

It adds not a little to the interest which some of us feel in welcoming Mr. Murray to know that he has already some ties connecting him with this country. Some years after Mr. Murray's father removed from Scotland to South Africa, another offshoot of the same family made their home in Canada, and from this stock have sprung not a few excellent Christian workers who are well known in Sherbrooke, Montreal, Toronto and Winnipeg, and other parts of the Dominion. To mention no other, the late Mrs. Daniel Gordon, who was taken from us a few years ago, left behind her a memory fragrant with good works and earnest consecration to the Master's service. We welcome Mr. Murray because through his helpful devotional books his name is already a household word in multitudes of homes in this land, and because these books with the blessing of God have brought untold blessing to many souls.

To welcome Mr. Murray, also on account of the work he has come to aid. To deepen spiritual life and awaken increased interest in Foreign Missions is always in order.

When thoughtful Christians compare themselves with the law of God and the standard of Christian life in the Gospel they usually find they are wide apart. There are two ways that men may set about bringing them together. They may seek to bring the life up to the standard or bring the standard down to the life. To bring the standard down to the life may increase our self-satisfaction, but will scarcely deepen our spiritual life. Where there is a real deepening of spiritual life, I believe that it will always be marked by three things—a growing dissatisfaction with self, a growing satisfaction with Christ, and a growing desire to live and work for Christ. We welcome our brother in the hope that his visit may be richly blessed in helping on this threefold work.

In reply Mr. Murray said:—

I give you my hearty thanks for the welcome words you have spoken, and thank the brethren and sisters for the love they have given to me, with which the speaker, Dr. McLaren began. It is a truth all need that all are one in Christ Jesus. I left England from the Keswick Tent, where we had the Keswick Conference and the motto they have had for twenty years is "all one in Christ Jesus." We have that motto in South Africa, Toronto has got it too, and we trust that our Father will give us to realize that waiting upon God and yielding ourselves to Him. He will give us new experience of what "one in Christ Jesus" means, that He will give us a great downpouring of the Spirit that it may become a reality in our experiences.

What is it that has brought this man nine thousand miles that he should talk to us about these things in Toronto? Eight months ago I had not the remotest idea of coming to you, but I have been asked by more than one friend more than once, and in the month of February last, I got a letter signed by eight or ten Christian men and women—some of them leaders in different conventions—urging me to take part in conventions in England and Scotland. At last I did not feel at liberty to decline. I suppose you all know the reason why they wanted me to come. My books as a whole have always aimed at the one thought, awakening a dissatisfaction with ourselves and awakening a satisfaction with Christ, and the fact that Christ is raised to give us the better life, and lift us up and enable us to work more effectually for Him.

I was thinking how much that first book had been to me, "All one in Christ." I wrote that book at first for the Dutch Boers. There are some of these Boers on the frontier who have been hostile to their neighbors and to the missionaries, but we have thousands of them who are not, and my ministry is among this people. I wrote it in Du'ch while in my own parish. I had only been there a month and had come up from the Free States. A movement was in the country before I came there and for two or three successive winters, we had great blessings. I wrote that book first with the idea of helping the Dutch Boer, men and women who had come to Christ, to show that continual abiding

in Christ was a possibility. After twenty years it was translated and met with a kind and cordial reception in England, Scotland, and America, which shows that it is one blessed Lord Jesus Christ, we praise Him for that. Continually I find that the very same teaching is desired by Christians everywhere, and I say praise God it is, one Lord Jesus Christ.

Mr. Moody invited me to Northfield, and about the time I was in correspondence with him I got a letter from Mr. Scott that the brethren would like to have a convention. You know now how I have come.

I thank Dr. McLaren and endorse most cordially his words. There is a very great tendency to explain God's Word by our experiences I have never had the full experience of the power of the Holy Ghost. I cannot think out of God's Word what is in it; it is the Holy Spirit that does it. Often godly men explain God's Word according to their experience. Let God's people come together for three days and ask the Father to reveal to us more than we have ever known, more clearly and more beautifully what the standard is, and if we wait on God He will give us the answer. Let us from this very evening take our start from God's standard. I don't want anything that God won't give, but I do want all that God wants to give me. I think my beloved brethren I have said enough, to let you feel that we occupy one platform, and though I have not shaken hands with you all, I reach out my hand to every brother and sister in Christ. Let us be much in prayer in public and secret that it may please God to do something worthy of His name. God has larger blessings than we can behold. "Eye hath not seen nor ear heard what God has prepared for them that wait for Him." May that be our watch word "waiting on God."

I have not spoken about missions, I have been a friend of missions since boyhood, but the one thought that is pressing deeper and deeper on my heart all the time from my experience is, that the need of the Church of Christ is not only a larger number of missionaries, but that the missionaries should be men who go forth in the power of the Holy Ghost, and if the missionaries are to be such men, the churches must be such churches, and therefore the great call for foreign missions is not in the first place money, nor men and women, but the first thing is to have churches in which the Holy Ghost is moving fully and freely and you will get the right stamp of missionaries, and the means to send them His work. May God give us great blessing in this convention.

After Mr. Murray's address Mr. Morgan, Editor of the *Christian*, London England. The Rev. W. C. Wallace, of Bloor Street Presbyterian Church, Toronto, and Dr. Potts of the Methodist Church, Toronto, all lead in prayer. Dr. Potts made tender and sympathetic reference to the reported illness of the Rev. D. J. Macdonnell and pleaded earnestly that if the Lord will, his life might be spared to be continue his work in the ministry. The hymn being sung refreshments were served and an opportunity of personally greeting Mr. and Mrs. Murray was given of which none failed to avail themselves.

THE PREPARATORY PRAYER-MEETING.

On Tuesday morning at 10:30 a prayer-meeting, not very largely attended was held in the library, Y.M.C.A. Rev. T. C. DeBarres led the meeting. After singing and reading of Scripture, several prayers were offered. Mr. Murray then addressed the meeting from the words, Ps. 62:5: "My Soul wait thou only upon God, for my expectation is from Him." These words set forth what should be the attitude and action of all who sought blessing through the channel of the convention to be held.

Here lay the secret of success in the approaching meetings, men and women of prayer should wait upon God, every day and all day long, and instead of looking to the human instruments they should look away to God, whose are the instruments, and in whom is all power. Let all expectation centre in Him—then will there be no disappointment. Great stress was laid by Mr. Murray upon this waiting, tarrying, or, as the margin has it, being "silent" to God—Sitting before Him—Kneeling before Him—waiting in His presence in silent, glad, and joyful expectation. It is not the many petitions presented so much as the silent subjectiveness and soul expectation that is rewarded with rich results. So let there be a ceaseless, silent waiting on the part of all God's children, and a large hearted expectation and the Lord will do great things whereof our hearts will be glad. A time of fervent pleading followed and the Convention was rolled over upon the Lord, and its entire direction placed under control and guidance of the Holy Spirit.

OPENING MEETING.

At three o'clock in the afternoon the Association Hall was well filled with a devout and expectant audience. The singing led by Mr. Jacobs, of Mr. Moody's tabernacle Northfield was spirited and inspiring. The Rev. Mr. Ball read the Scriptures and Dr. Wardrop led in prayer. Mr. Murray spoke first, choosing for the subject of his address, the words of the father of the prodigal son to the elder brother—"Son thou art ever with me, and all that I have is thine."

The address was a most solemn arraignment of God's children who live not up to their privileges. In succession the speaker asked and answered the all important questions.

1. What is the christian life?
2. Are we living that life?
3. If not, what hinders?

As set forth in the text the privileges of the child of God are two-fold.

1. *Unceasing and unbroken fellowship with God.* "Son thou art ever with me." Is it possible to live such a life in communion with God? Only sin and unbelief can hide God from His child. A son may live in his father's house, and occupy a servant's place when he has a right to claim and receive the privileges of sonship. It is thus with multitudes of Christians—their sins shut them out from their Heavenly Father's smile, and they refuse to believe He is willing to welcome them to a child's place again.

2. *Undivided and inalienable right to inherit all that is God's.* "All I have is thine." "Ye are heirs—heirs of God." Oh, the folly of being poor when we have such a rich father! Why not claim our titled possession? saith the Father. Did I not give thee My Son? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"All things are yours." Then take, and say not "You never gave me a kid." "Son, thou art with me, and all that I have is thine."

God has two styles of children—those that are "lost" and the "ninety and nine" who need (or think that they need) no repentance.

But just as the unsaved sinner needs to be convicted before he is converted, so do the ninety and nine respectable church-going Christians need to be convicted before they are sanctified. They have many of them denied their Lord as Peter did, and they need to go out under conviction into the darkness of a deep tearful repentance and weep bitterly, and then hear the wounded Master's thrice repeated question, "Lovest thou Me?" Get again reinstated, receive a new commission, be filled with the Spirit, and live a true Christian life. Oh, cold, dead, formal, worldly Christian, you are not living the child life. Be convicted of your sin, repent of your sin, turn from your sin, confess it before God. Get forgiven, come back into the light of your Father's face, seek fellowship with Him—then take your sonship rights, your child's privilege. Hear Him say to you, and believe it, "Son, thou art over with Me, and all I have is thine." Do it now, this very hour, and the sunshine of heaven's smile will burst upon you, and the light of God's love and favor will give you joy and gladness unspeakable.

Mr. Murray followed his address with tender, pleading prayer, imploring the Holy Spirit to do the work of conviction in the hearts of impenitent Christians, and lead them to live up to their privileges. Mr. Jacobs then sang impressively, "Out of my bondage, Jesus, I come." After which, following the same line of thought dwelt upon by Mr. Pierson, Dr. Pierson delivered a most searching address from the words of Dan. x. 8. "I was left alone and saw the great vision, and there remained no strength in me, for my comeliness was turned in me into corruption."

Powerfully he depicted the self-loathing that comes to the soul which gets its vision of God. "I have heard of Thee with the hearing of the ear; but now mine eyes see Thee, wherefore I abhor myself, and repent in dust and ashes." Every Scripture quoted and every illustration given deepened the profound impression made by Mr. Murray's address, and the audience retired under the spell of the solemn truths uttered, after the pronouncing of the benediction.

On Wednesday afternoon Mr. Murray's address was based on Deut. vi. 23, "And the Lord brought us out from thence that he might bring us in, to give us the land which he swore unto our fathers."

Mr. Murray expressed it as his desire to speak to those who confessed that their Christian life had been a failure. Citing the cases of the Prodigal and Peter as examples he affirmed that one hour, one minute, was sufficient to remedy the failure. The Prodigal came to himself—said, I will arise and go to my Father. Peter went out and wept the bitter tears of timely repentance and so each was restored to favour and fellowship. The text, a type of the way in which God redeems His people, marked two steps in the Christian's life as it gave the two great stages in Israel's history. Israel was brought out from Egypt's bondage. Israel was brought in to Canaan's rest. God did both for Israel. He was prepared to do both for Israel in quick and immediate succession, but Israel was not prepared to enter into Canaan's rest and for her unbelief she was forced to wander forty years in the wilderness. So God brings the sinner out of the bondage of sin into the rest of separation to Himself. The sinner's conversion and consecration in God's order should follow each other closely if not immediately. Israel might have entered Canaan at once. The Red Sea of conversion, and the Jordan of separation should have followed, each other in immediate succession. So Christians still wander in the wilderness. Now the searching question is, Has God led you into Canaan

as He has led you out of Egypt? You have been converted—are you separated unto the Lord? Two questions will decide the issue if honestly answered.

1. Are you willing to let God bring you in?

2. Do you believe the Canaan life of rest is possible? Have you not wandered long enough in the wilderness? Are you willing to give up your wilderness wanderings—your bad temper—your murmurings—your rebellion—your unbelief—your worldliness? Israel was not willing. She refused to enter. She did not believe that God could or would give her possession of the land. So is it with multitudes of Christians to-day. You do not believe such a life is possible. You say, "Oh, Mr. Murray, you don't know the worry of my business—you don't know what kind of a home I live in—you don't know what a temper I have got." "I know," Mr. Murray replied, "that God is able to save to the uttermost, and nothing but your unbelief is keeping you from entering into 'the rest of faith.'" Do come and say, "It is possible, because God says it is." Are you hungering to get delivery from sin? longing to walk in the full sunshine of God's favour. God is ready to give it you. You say what is the way? What is needed? Simply be willing to give up your sinning, selfish, worldly, unbelieving life. Israel had to say farewell to her wilderness life. So must you. Some might say, "We have had wonderful proofs of God's love in the wilderness. In the wilderness we have had the manna, the tabernacle with its services. We have had Moses and Aaron, and the water from the smitten rock. We don't want to go out of the wilderness." Joshua would have said, O, you fool! it is the God who gave you all that who wants you to go into Canaan.

God's first question is, "Are you willing to leave the life of worldliness, the marks of which are unbelief, disobedience, worldliness. You now have times of fellowship and then separation from God, going up and down. Are you prepared to say my God I do want to end this wilderness life this life of sin." Well, then, the same God who brought you out of Egypt's bondage will bring you into Canaan's rest. Who of you, then, is going to let God bring him in? Who will say "O God, here and now, make an end of the wilderness life—the life of sin." Will you trust God for the victory over your temper and sin in every form? Will you, now, yield up your whole life to Him and believe He is going to enable you to conquer sin and to you rest in Him forever and forever. After Israel crossed over, the captain of the Lord of Hosts came and offered himself to conquer all Israel's foes—so Jesus now offers himself to you. Just now does some soul stand trembling on Jordan's brink. Come, even now, and cross over while we pray." With a pathos, and earnestness, and a tenderness that went to many a heart, Mr. Murray then led in prayer, pleading that the Holy Spirit might lead many to decision, after which Mr. Jacobs sang "Saved by Grace."

Most happy was Dr. Pierson's following up of Mr. Murray's earnest words. He used as the inspiration of his address Heb. iv. 9-11. "There remaineth, therefore, a rest to the people of God, etc."

Some might think, he said, that the many interpretations of the wanderings of Israel was fanciful. Let such remember that in the Epistle to the Hebrews, chap. iii. and vii. to chap. xi. are taken up wholly with Israel's journeys and place the interpretation beyond a question. The whole history of Israel's deliverance is a type of the sinner's redemption and these three verses give the key to the interpretation of the type.

The conspicuous words of the passage are *entrance, possession, conquest and rest. Entrance, voluntary appropriation; possession, taking over the inheritance by title deed; conquest, triumph over every foe and taking actual possession. Rest, uninterrupted fellowship in separated union with God.*

This does not refer to *heaven*, the language of the Epistle to the Hebrews forbids this. "He that is entered in he hath rested from his labours." There is a step by which this rest can be secured, "To-day," "to-day," "to-day." If the soul, like Gideon's fleece, could be spread out and take in this teaching, and not provoke the Lord, what a victory and deliverance would come to it. But Israel "provoked" Jehovah. And this is presumably "the provocation," when through unbelief they refused to enter, and

then "tempted" God, murmuring in the wilderness. Dr. Pierson discoursed learnedly and lucidly on the seven Sabbath rests of Scripture and closed with an earnest appeal to all to "labour" i. e. "energetically push on and haste to enter" into those barred steps of sweet and hallowed rest.

The hall was crowded to discomfort, but with breathless interest the great audience listened intent throughout and retired with an awing sense of the power and presence of the Holy Spirit.

On Tuesday evening Mr. Murray spoke from the words Eph. v. 19.

"Be filled with the Spirit." What air is to the lungs the Spirit is to the believer's life. If you want to be physically strong, keep the lungs full of pure fresh air. If you want to live a healthy spiritual life, be filled with the Spirit. I would point out the pathway by which this is to be attained. It is not always a mighty striving of the emotions. When Niagara is full her waters roar and rush over that huge precipice, —but elsewhere there is depth without rush or roar. So the Spirit's filling comes to some in some way, to some in another, but we must trust God to do His own work in His own way.

On man's part there are four steps that I would speak of as leading to the attainment of this blessed issue.

God says, be filled with the Spirit. Then

1. I *must* have it.
2. I *may* have it.
3. I *will* have it.
4. I *shall* have it.

It is God's command in the text

1. If I am to please God I *must* have this filling. Many are content with a low level life. They know very little of the joy of the Holy Ghost, or of power for service. And they say it is only for very eminent Christians. If you are a Christian it is your privilege, your right and necessity is laid upon you to have this filling. Think of the needs of your children, of your church, your class in Sabbath school all of them, it may be, unconverted, and say I *must* be filled with the Spirit, or I *must* give up the work.

2. Then I *may* have it. First *duty*, then *privilege*. Many don't believe that they may have it. What right have I to this? The answer is, My right is this, God wants healthy children. How parents delight in healthy children. Does God not care for and desire to have His children healthy. Then I *may* be filled with the Spirit. God longs to give the fullness of the Spirit to every child of His. To the Galatians just out from heaven's door, Paul says "Be filled with the Spirit." If they could, I can, I may. Nothing in heaven, earth or hell can prevent.

3. I *will* have it. A man wants to purchase a piece of property, he wishes for it, he desires to have it, he will pay the price for it, he says I *will* have it. You must pay the price for the Spirit's filling. It means that you are to be emptied before you can be filled. Emptied of self pride, worldliness and sin. Give all up to Jesus and say to Him, "Command me." Now finally

4. I *shall* have it. Praise God, a man may say that. Then do you say, here and now, I *shall* have it. If you are willing, if you are ready, God is willing to close the bargain tonight. As a quiet transaction here you can give yourself up, once for all and forever. Will you take your place before God and be filled? Ministers, workers, children of God, have you not felt the need? Then say I *shall* have it, for I now give myself up wholly to the Lord Jesus. I shall have it, for I believe in the promise of Jesus—"He that believeth in Me, out of him shall flow rivers of living water." I do believe, I do receive, I *shall* have it.

The effect of this powerful, tender pleading with Christians to rise to the dignity of their calling and privilege surely did not fail in blessed results.

On Thursday morning Mr. Murray met a crowded gathering of ministers and Christian workers. Principal Shearson presided, and expressed his own delight and that of the many Christians of Toronto in meeting with Mr. Murray—already so well known and a great blessing to many souls through his addresses.

Mr. Murray quoted the words of an old author as the key-note of the address. "The first duty of a clergyman is to humbly beg of God, that all he wants done in his hearers, may be first fully and truly done in himself." What profit is there in telling others to get

what you haven't got yourself. If my life be a life in which I grieve the Holy Spirit even when I communicate blessing it will be a mixed blessing. Last night we were commanded to be filled with the Spirit. Now how can we bring this truth home to our congregations? It must assuredly first come out of our own experience. First, saved by Christ—then filled by the Spirit—then lead others to inspect and get the filling. John the Baptist taught that Jesus would send the Holy Spirit. Jesus taught men to look for and expect the Holy Spirit. And just as John and Jesus, so Paul, in all his epistles, leads believers on to the Holy Spirit. So must we in all our teaching.

But why is it that there is so little practical acknowledgement of the presence and power of the Holy Spirit? The answer is not difficult. It is one of the most abstruse truths revealed in the Holy Scriptures. God has revealed Himself in nature everywhere, His footprints and finger marks being discernible. God has revealed Himself in Christ, who is "the brightness of the Father's glory and the express image of his person," and who declares "He that hath seen Me hath seen the Father." But how different it is in regard to the Spirit! The Spirit recedes, retreats and hides Himself. He is the revealer, not of Himself but of the Father and the Son. Hence must we lead saved souls to know, reverence and honour the Spirit. I cannot glorify Christ by my preaching to the people, I must lead them to the Holy Spirit and He will glorify Christ.

Now, what are we to expect that the Holy Spirit will do for us? I hear brethren asking for the baptism of power. But the baptism of holiness must precede the baptism of power. A man may have a great gift for work by the Spirit and none of the spirit of holiness dwelling in him. Let the first act of the Holy Spirit be to humble you down in the very dust. What is the work of being filled with the Spirit? It is a tree deep-rooted. There must first be brokenness of heart, then emptying of self and sin, then filling of the Spirit. I don't want the power until my nature is sanctified. Get your inner nature sanctified with an indwelling Christ, then you are ready for your baptism of power—but not before. But you say "Suppose I do give myself up and yet feel no experience!" Then take the same position to-day, do it to-morrow. Say here I am an empty vessel waiting for God to fill. Ask God to give you grace to separate yourself from all evil; expect Him to do it. But take the position of waiting expectancy. Keep that posture. Then trust God. Give yourself in covenant to Him; and trust Him to do in, for and with you all His holy will. Then will you get the baptism of power. Then will you be a power for good. May God make you all such.

On Thursday afternoon there was a great gathering at the missionary meeting when fifteen representatives of different Foreign Mission fields were on the platform. The Rev. R. P. McKay, secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, presided. Ten Foreign Missionaries, either returned from or about to go to the foreign field, gave short stirring addresses, all of them bristling with facts and teeming with interest. Mr. Murray spoke very briefly for the South African General Mission of which he is the honoured president. Then Dr. Pierson, perhaps the greatest living authority on all Foreign Mission matters, gave a characteristic address, marked by a breadth of grasp—a wealth of resource, a command of facts and a handling of the great missionary problem that was in keeping with his more than thirty years familiarity with the Foreign Mission fields of all lands. Throughout, the meeting was full of enthusiasm and interest.

THE FAREWELL MEETING.

On Thursday evening the hall was again crowded in every part. A patient, devout, and expectant audience listened, as all felt they were bound to listen, to what might prove to be the last words of the Rev. Andrew Murray to a Toronto audience.

His address was upon the words in Matt. xiv. 27. "Be of good cheer. It is I. Be not afraid," and his theme, "The abiding presence of Jesus." All that we have had of the Spirit depends upon what we think of Jesus—as it is from Jesus the Spirit comes and

to Jesus the Spirit leads. Our supreme need then is the presence of Jesus. If I can only have the presence of Jesus then my life shall be in the unclouded sunshine of God's fellowship.

The address was listened to with rapt attention.

Mr. Murray made one closing final appeal to every Christian present to cultivate and live in the presence of Christ, to dare do the impossible in the power of Christ, and to maintain the supernatural walk by the side of Christ.

He then led in a prayer of earnest pleading, bade an affectionate farewell; and after the singing of "God be with you till we meet again," withdrew from the crowded meeting to take the train for Montreal. Dr. Pierson conducted the meeting to a very impressive and solemn close, and thus ended a series of meetings, unique and perhaps the most fruitful in the stirring up of Christians of any ever held in the city of Toronto.

Church News.

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

In Canada.

REV. J. B. MULLAN, of St. Andrew's church, Feigus, Ont., returned to his charge last week after a two months vacation in England.

REV. DR. WATERS conducted the services in the Presbyterian church, Parkhill, Sabbath week. He preached two powerful sermons to large and appreciative congregations.

REV. R. B. SMITH has tendered the resignation of his pastoral charge in the congregations of Ashburn and Utica, Presbytery of Whitby, into the hands of said Presbytery.

REV. DR. BAYNE occupied the pulpit of Knox church, Winnipeg, Sunday evening, Sept. 1st, preaching on "National schools having been established, what is the duty of the family and the church?"

IN the absence of Mr. Ness, convener of Synod's Committee on Sabbath Schools, Rev. E. S. Bayne has consented to prepare the report. S. S. statistics submitted to Presbyteries should be forwarded to Mr. Bayne at once. His address is Hillsboro, C. B.

REV. E. H. SAVERS, of Westminster, preached two forcible sermons in St. James Presbyterian church, London, on the occasion of the completion of the alterations in that church. Rev. M. P. Talling, the pastor, taking Mr. Savers' work for the day.

ST. JOHN'S CHURCH, Halifax has been thoroughly repaired and renovated, within the last two months, at a cost of nearly \$1,000. Externally it is as good as new. The interior has been beautifully painted and decorated in appropriate colors. The ventilation has been attended to.

A VERY enjoyable event took place on the evening of Tuesday, the 3rd inst., at the residence of Mr. John Millar, near Paris. The occasion was the reception of their oldest daughter and her husband, Rev. C. T. Tough, who had just returned from Sault Ste. Marie, where they were recently married by Rev. Wm. Cochrane, D.D., of Brantford. The young couple were warmly welcomed by a large circle of relatives, and who also expressed their good will in the presentation of a number of very useful and costly presents. Mrs. Tough remains at the residence of her parents for a few weeks, after which she goes to her new home in Hornby, Ont., where Mr. Tough has a very flourishing congregation.

THE Seventh Annual Christian Endeavor Convention of the Province of Ontario, which will be held (D. V.) in the city of Brantford, on Tuesday, Wednesday and Thursday, the 24th, 25th and 26th of September, promises to be in every respect interesting and helpful. The programme contains the names of men prominent in Christian work, and the subjects are of a practical nature. The chief speaker of the Convention will be Rev. Francis E. Clark, D.D., the founder of the movement. The Committee think themselves much privileged in securing the presence of Dr. Clark. He will deliver an address on Thursday afternoon on the subject, "The World of Christ," and on Thursday evening will speak on "The Roots of the Christian Endeavor Tree." Mrs. Coleman, of Boston,

a well-known junior worker, will also be in attendance, and more than usual prominence will be given to junior work. Wednesday afternoon will be devoted to the juniors. Instead of regular meetings of the Convention being held on Wednesday evening, the delegates will attend the various church prayer-meetings, in which prominent Endeavorers from various parts of the province will take part. The rally of Presbyterian societies will take place on Thursday morning. Dr. Wm. Nichol, of Brantford, will occupy the chair, and Rev. R. Douglas Fraser, M.A., of Brownmanville, and others will introduce subjects which will be of the greatest interest to the young Presbyterians present. The local committee are leaving no stone unturned to make the meeting of the Convention a success. The railways will issue reduced rates under the usual "Standard Certificate" plan, which applies to all such gatherings.

Toronto Bible Training School.

FROM the new prospectus of this school, we notice that the opening day for this session is Monday, 16th September.

Most of those who attended last session at returning to complete the two years course, while many new students are entering for the first time.

A most useful course of Bible study and practical work has been arranged for, while the special lecturers are men whose names are a guarantee that the various subjects to be treated by them will be of unusual interest. Prospectus and full information can be obtained by addressing the secretary,

Mr. Wm. Ferguson,
Bible Training School, Toronto.

Presbytery of Toronto.

AT the regular meeting of the Presbytery of Toronto, held on Tuesday, the 3rd inst., Mr. John Neil, B.A., was chosen moderator for the next six months. W. W. Percival, at one time pastor of Richmond Hill and Thornhill, having received a call to a charge in Glenwood Springs, Colorado, was granted a Presbyterian certificate of dismissal. Toronto Junction congregation received permission to sell the old church property and lot adjoining. The call from St. Mark's addressed to Mr. P. E. Nichol having been accepted by him, Presbytery agreed to meet for his induction on Tuesday, the 17th inst., in St. Mark's church, at 7.30 p.m. The moderator was appointed to preside, Mr. W. A. Martin to preach, Dr. Gregg to deliver the charge to the minister, and Mr. J. A. Morrison to address the people. The following resolution was adopted respecting the resignation of Mr. J. W. Bell: "The Presbytery, in accepting the resignation of the charge of Newmarket by Rev. J. W. Bell, desires to put on record the high esteem in which he is held. They bear hearty and unanimous testimony to the good work done by him in Newmarket for the last ten years; to his many kindly and genial qualities, which endeared him to every member of the Presbytery; to his Christian walk and conversation, and to his conscientious earnestness in the work of the Master. They regret that circumstances should have arisen which necessitated a change, and they pray that the great King and Head of the Church may speedily open his way to a field of larger usefulness and greater comfort." In response to a request from the congregation of Newmarket for a Presbyterian commission to confer with the congregation with respect to certain expressions used in Presbytery at which said congregation felt aggrieved, a committee was appointed, which, after conference with all parties, unanimously recommended: "That as the statements made in Presbytery at the August meeting were based upon an incomplete statement of the situation, and as all the facts have now been heard, the Presbytery, while still expressing unqualified confidence in Mr. Bell, yet feels that the congregation is not deserving of the severe terms used in speaking of them at the last meeting of Presbytery." All parties expressed acquiescence with this recommendation, which was adopted. Rev. Andrew Murray, of the Dutch Reformed church, in South Africa, being present, was invited to correspond and to address the Presbytery. Mr. Murray conveyed the greetings of his congregation, and assured the Presbytery of the deep interest of the Church to which he belonged in the Church of Christ here. Speaking of the cry that the Church did not reach the masses, Mr. Murray

intimated that there could be but one reason, that the Church did not realize the infinite power of the indwelling Spirit for work. Dr. Gregg moved, Mr. Meikle seconded, a cordial vote of thanks to Mr. Murray for his address. The following resolution of sympathy with Mr. Macdonnell in his illness was unanimously passed by a standing vote. "The Presbytery would place on record its appreciation of the Christian character and life of the Rev. D. J. Macdonnell, and of the great services rendered by him to the cause of Christ. The Presbytery would express its deep sympathy with him in his present affliction, and unite in the prayer that sustaining grace may abound at this time, and that by God's good hand upon him, he may speedily be restored to the active duties of the ministry. The Presbytery would also express its sympathy with his congregation, and the hope that they may be permitted to rejoice in the return of their beloved pastor, fully restored to his wonted health and strength." The following resolution of sympathy with Mr. Gilray was also unanimously passed: "The Presbytery has learned, with deepest regret, of the affliction that has overtaken the esteemed pastor of College street church, through the very serious illness of Mrs. Gilray. While commending a brother beloved, in sympathy and faith to the sustaining mercies of the God of all comfort, the Presbytery hears with gratitude of a slight improvement in the condition of Mrs. Gilray, and earnestly prays that she may yet be restored to life and health. — R. C. TINK, Clerk.

The Presbytery of Quebec.

The Presbytery of Quebec met at Inverness on the 27th ult. Rev. Wm. Shearer was appointed moderator for the ensuing twelve months. The Rev. H. McCullough was invited to sit as a corresponding member. Elders' commissions in favor of Messrs. John McDonald, Three Rivers; Thos. Torrance, Kingsbury; A. McCallum, Danville; P. Johnston, Melbourne; and John Whyte, Leeds Village, were accepted. The session records of Three Rivers and Inverness were examined and attested. Messrs. J. C. Stewart, G. A. Woodside, T. J. O'Brien, M. B. Biron, J. Lindsay, and Jean Melancon, students within the bounds, were certified to their respective colleges. Standing committees were appointed of, which the following are the conveners, viz. Home Missions, Rev. A. T. Love; French Missions, Rev. D. Tait; Augmentation, Dr. Kellock; State of Religion, Rev. W. Shearer; Temperance, Rev. J. W. Whitelaw; Sabbath Schools, Rev. D. McCall; Statistics, Rev. J. R. McLeod; Examination of Students, Rev. C. A. Tanner; and Y. P. S., Rev. W. Shearer. The congregations of Marsboro', Lingwick and Scotstown were granted leave to call. The Presbytery expressed their satisfaction at the efforts put forth by the Grand Mrs. Mission in the matter of securing a place of worship, and commended them to the liberality of the congregations within the bounds and elsewhere. Congregations were enjoined to end the church year with the civil year. Sabbath schools were recommended to use the registers and rolls prepared by the Sabbath school committee, and recommended by the General Assembly. A circular from the Augmentation Committee intimating that \$900 will be required from this Presbytery was read. The allocating of the amounts expected from each congregation was remitted to the Presbytery's committee on Augmentation. The General Assembly having declined the Presbytery's application for leave to receive Rev. C. E. Dobbs, the Presbytery's H. M. Committee were instructed to make arrangements for the future supply of Valcartier. The Presbytery adjourned to meet in Richmond on the 12th November. — J. R. MACLEOD, Clerk.

Presbytery of Lunenburg and Shelburne.

This Presbytery met at Lahrave, Sept. 2nd, and was duly constituted. Present, Revs. Henry Crawford, moderator; D. MacGillivray, F. C. Simpson, G. A. Leck, and J. W. Crawford, ministers. Minutes of last meeting read and sustained. Elders' commissions were received from Lahrave, Bridgewater, Lunenburg, New Dublin, Lockport, Clyde and Barrington, Mahone Bay and Conqueraul, appointing Edward Moser, J. Levi Osnar, E. L. Nash, Isaac Ronkey, Geo. Helts, L.

Wishart Robertson, Alex. Kidy and Jonas Hebb, representative elders. Messrs. F. C. Simpson and D. MacGillivray were appointed to examine the session records of Mahone Bay and Lahrave. Mr. G. A. Leck was appointed moderator of Presbytery. Mr. J. W. Crawford was re-appointed clerk, and Mr. Henry Crawford was re-appointed treasurer for the ensuing year. The following are the conveners of the standing committees. Augmentation, J. W. Crawford, Sabbath schools, G. A. Leck, Life and Work, D. MacGillivray; Statistics, J. W. Crawford; Young People's Committee, F. C. Simpson. Mr. Henry Crawford was nominated moderator of the forthcoming Synod. Messrs. Simpson and MacGillivray, commissioners from the Presbytery, gave interesting reports of the General Assembly's proceedings. Mr. D. McG. Gaudier, catechist, gave a report of his summer's labors at Conqueraul. Mr. Gaudier has done good work, as the members of Presbytery who have visited the field warmly testified. Presbytery ordered that Mr. Gaudier be certified to the Theological college, Kingston. Mr. Simpson, the moderator of the Conqueraul session, was commended for the many services he has rendered that mission field. The closing report of Mr. Valentine's labors in Clyde and Barrington was read and approved. During the two years and a half Mr. Valentine has served in that field much has been done in the way of organizing and extending the work. A new preaching station has been opened at Barrington Head which is likely to become an important section of the congregation. Here a building lot for a new church has been purchased, and besides the regular preaching services a good Sabbath school and weekly prayer meeting are in operation. The future supply of the several stations was left over for consideration at the next meeting, which will be held at Charlottetown, P. E. I., during the time of Synod. — J. W. CRAWFORD, Clerk.

Rev. Wm. Patterson in Ireland.

The Belfast Witness, in a recent number, gives the following account of a public meeting held lately in Belfast in connection with the Belfast Union of the Young People's Society of Christian Endeavour. The proceedings will have additional interest from the part taken in them by Rev. W. Patterson, of Cooke's church, Toronto. The chairman was Mr. R. K. Patterson who paid a high tribute to the Union. He was followed by Rev. Henry Montgomery, who, in the course of a brief address, gave a description of the convention in connection with the society, which was held in Boston a short time ago, and spoke in the highest terms of the manner in which the arrangements had been carried out by the American people, and the great spirit of religion which seemed to exist there. He was glad to know that the society was doing all in its power to put down the drink traffic, and he hoped that the young people in Ireland would be encouraged by the conduct of their colleagues across the sea. One thing in particular that struck him was the love of the people in America for the bible, and he believed the time would come when they would be taking a more active part in church work. (Hear, hear.) They could, in his opinion, do a splendid work, and he did not see that they should not have to take their places along with the older workers. In conclusion, he encouraged them to go forward in the name of the Lord and do their duty. (Applause.)

Rev. Wm. Patterson, of the Cooke Presbyterian Church, Toronto, spoke of the necessity there was for their being united, and it would, he said, be well if all the members of the Protestant churches could be welded together, so that they would be able to present an unbroken front to the common foe. He did not mean to say that they should give up their own denominations and all merge into one denomination, as each one had its traditions and doctrines sacred to it. He thought, however, that the Christian Endeavour Society filled up a wide gap in drawing together the young people from all denominations of the Protestant religion. He referred to the rapid progress made by the society, and to the convention which had been held in Boston, and alluded to the work which had been performed in helping to put a stop to the drink traffic. Roman aggression was, he said, prevalent in America, but he wanted them to bear in mind that he was unblessed, as he was not an Orangeman. There was a small per-

centage of Roman Catholics in the States as compared with the Protestants, but this, he said, did not in any way influence the parents of the children in regard to their education, as in some cases Protestant children were sent to Roman Catholic schools, and Roman Catholic children to Protestant schools. That society had many battles to fight, and the Protestants should be so united together that they would hand down to their children those privileges which they in turn had received from their forefathers. (Hear, hear, and applause.)

Rev. J. D. Lamont also gave a short address.

A vote of thanks having been passed to Rev. Mr. Patterson for his interesting address, the proceedings terminated.

AT MAGHERA.

A very enjoyable social meeting was held in the Beagh school on Wednesday night, says the Belfast Witness, in honor of Rev. Wm. and Mrs. Patterson, of Toronto, who have been over for some time on their annual visit to the Old Country, and are leaving on Friday. After tea and cake, and outdoor games were freely indulged in, all repaired to the school, which was quickly filled by as many as could get crushed into it, and then a bright and interesting programme was extemporised and submitted. After the opening exercises Mrs. Patterson sang a beautiful Canadian song, entitled "You won't play in my yard;" then Mr. Graham gave a humorous reading, after which Rev. Professor Leitch, who had come from Portrush to say good-bye to Mr. and Mrs. Patterson before they left, addressed the audience in very happy terms. Next came a song by Mr. Graham, and then Rev. Wm. Patterson, who was enthusiastically received, gave a stirring address on Sabbath school and Christian Endeavour work, and concluded by referring to the good he had himself when a lad received in the Beagh Sabbath school, and from Dr. Leitch, and expressed the hope that the Beagh school would continue to flourish in the days to come. Mrs. Patterson then exquisitely rendered "Throw out the life-line;" Miss Kelly gave some selections on the melodeon; next was a speech by Mr. S. D. Lytle, after which Miss Phillips very tenderly sang "Let us gather up the sunbeams," Mr. S. Brown then addressed the house, after which Mrs. Patterson gave the audience one more treat in her singing of "I am far from my home." The chairman, Rev. Wm. Hall, then informally proposed that the best thanks of the meeting be given to Mr. and Mrs. Patterson for the interest they took in the Beagh school, and for the kindness and favor they had done them that night, and this was responded to in a right good Irish style.

The Sabbath School Service.

The following letter received from Rev. T. F. Fotheringham, convener of the Sabbath School Committee, fixing the date for the service, will be read with much pleasure by those interested in Sabbath school work.

In 1891 the General Assembly resolved as follows:

"That the last Sabbath in September be appointed as a day of special prayer on behalf of the Sabbath schools of the Church, and that such service be held as will bring prominently before our congregation the claims of the Sabbath school upon their prayerful sympathy, pecuniary support and personal co-operation. Also that this custom be continued from year to year until otherwise ordered by the Assembly."

This year the day falls upon September the 29th.

The succeeding Assembly (1892) further resolved as follows:

"That it be a recommendation to the congregations of the Church, to take up a collection in aid of the Sabbath School Committee's funds on the last Sabbath of September, the day already fixed by the General Assembly as a day of special prayer on behalf of the Sabbath schools of the Church."

We hope that the appeal which the committee is making this year, with the full authority of the General Assembly, will be loyally and heartily responded to. The Church everywhere is becoming more alive to the importance of its work amongst the young. I shall be happy to send any number of copies of the Concert Exercise prepared for the day by the committee gratis for the use of Sabbath schools which wish to keep the day.



A Freshet Fence.

H. C. Thompson sends us a diagram of a fence that has been adopted by the farmers of his vicinity, where sloughs pass through the farm. The materials



A FRESHET FENCE.

used are square-hewn timbers, seven or eight inches for sills, stone pillars, split rails about ten feet long. The rails are driven in the ground about two feet deep; the upper ends project above the sill two or three feet, and are spiked down to the sills with large spikes; when the freshet comes, logs and drift-wood are carried over, and the fence will be left in as good order as before the high water.

Neat and Convenient Wood Boxes.

As the time draws near for putting up stores, it is a good time to make a nice looking wood box for the sitting room. We here give engravings for two wood boxes, which are very pretty and easily made, and within the reach of all. The legs are made of rustic sticks, the knottier they are, the better; give them a couple of coats of varnish. The flat box (fig. 1), is made of a common soap box, covered with a pretty pattern of oil cloth; a piece with a border is the prettiest; use the border around the sides, as seen in the engraving. Finish it on the edges with a narrow gilt moulding—wall

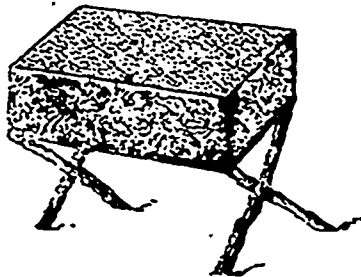


Fig. 1—FLAT WOOD BOX.

paper can be used if it is more convenient. Fasten the pieces for the legs together firmly, and set the box in them. A box of this description will be found very convenient to use for other purposes in the summer months, when not needed for wood.

The other wood box (fig. 2), is made of a square box, set cornerways in the cross legs. It can be covered with oil cloth or wall paper, or stained with black walnut stain, which can be found at any paint store. The lids are attached by hinges,

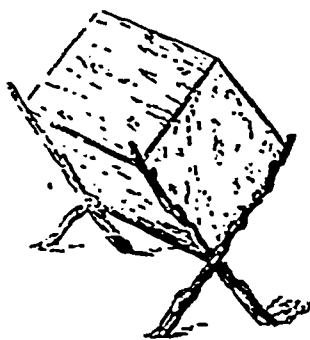


Fig. 2—SQUARE WOOD BOX.

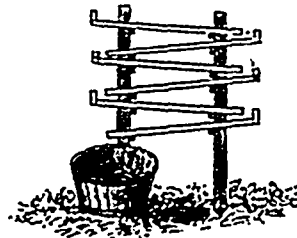
which do not show, and a knob is fastened on the front to lift them by. If the hinges are of the kind that are fastened upon the outside, gilt them.

FRESH HAM AND TOMATOES WITH CREAM SAUCE.—Shave thin half a pound of ham. Throw it into a frying pan with a little hot fat over a brisk fire. It will soon curl and must be turned and scraped

Then remove all the ham, leaving the fat. Cut half a dozen round, fair tomatoes of medium size, cross ways through the middle, and lay each half tomato, flesh-side down in the pan, until it becomes brown, turn them and let them cook through. Place them, flesh-side up, around the edge of a platter, with the ham in the middle. Pour off the excess of fat, add hot water to the pan, and make a brown gravy, adding pepper; to this, add a teaspoonful or less of cream, and serve hot. It is a dish for the breakfast table, quickly prepared, and most excellent. Without the cream it is very good also

Cider Vinegar, Quickly Made.

Vinegar made from cider, is unsurpassed for domestic use. It is quickly made in the following



ZIGZAG CHANNELS FOR VINEGAR.

manner. Set up a cask of hard cider, four feet from the floor, in a clean, airy place. Arrange a set of sloping boards, grooved along the middle, so as to make a series of zigzag channels, as shown in the engraving. The cider is allowed to drip slowly from the faucet, upon the upper board, and, guided by the groove, flows slowly down, and falls on the next board, and so on over the whole series of boards, into the tub at the bottom. The cider is emptied from the tub back into the barrel, once a day, the drip being so arranged that the tub will not overflow in twelve hours. A gelatinous film, called "mother of vinegar," will form upon the board conductors. This is a vegetable organism, a form of a fungus, and which has the effect of soon producing the acidification of the cider, and its conversion into vinegar. It should be scraped off and put into the barrel. When the vinegar becomes strong enough for use, it should be strained from the tub, into a clean barrel for keeping.

An Idea in Fruit Drying.

The use of oil stores is becoming very common. They may be made to do good service in drying fruit, of which, in some sections, there is a large excess this year. Whoever burns hard coal (anthracite), knows what a coal-sifter is. The simplest form is a square box of half-inch stuff, with a coarse wire-cloth bottom, and no top. The wire-cloth should be of galvanized iron, and has about four squares to the inch. The sides of the box are about three inches high, and it is about fourteen inches square. These boxes are easily made, the wire being attached by strips, nailed to the edges of the frame. Fruit laid upon the wire in the boxes, and several boxes piled evenly one upon the other, may be quickly dried, by placing the stack thus made upon an oil-store. The heat must be equalized by an iron plate laid above the same, which must be kept low. The lowermost box needs to be removed, and placed on top every now and then, special care being taken not to cook the fruit. The drying will thus go on entirely under control, and almost as rapidly as in the patent dryers. For large quantities a patent dryer may be used.

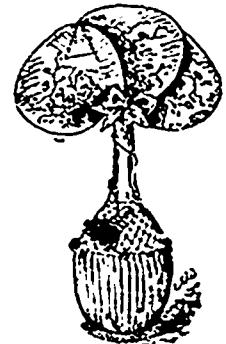
CHICKEN SALAD, No. 1.—Two large chickens, celery, one-half the quantity. Boil the chickens very tender, cut the celery and mix with it. **Solid Dressing.**—Yolks of eight eggs well beaten, one pint of vinegar, four large tablespoonfuls of salad oil or melted butter, one large tablespoonful mixed mus-

tard, one large tablespoonful salt, one teaspoonful of black pepper. Stir the whole together over moderate fire constantly, until sufficiently thick. When cold mix with the chicken and celery.

CHICKEN SALAD, No. 2.—Ten pounds chicken, boiled, cut coarse, six stalks white celery, cut fine. **Dressing.**—Six eggs, hard-boiled, four tablespoonfuls olive oil, four tablespoonfuls of mixed mustard half a pound of melted butter, half a cup of vinegar, quarter teaspoonful of red pepper, black pepper and salt to taste.

A Novel Screen.

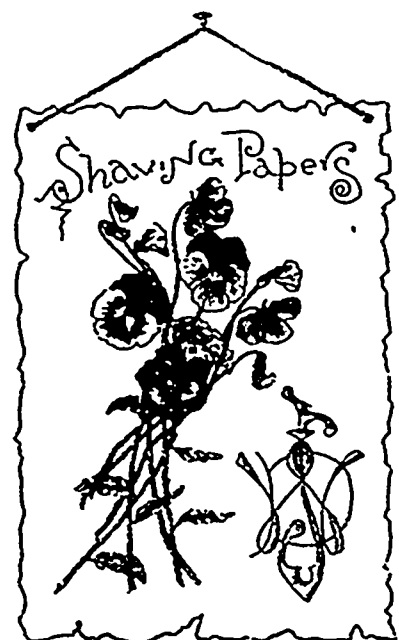
The little screen, of which an engraving is given, is constructed of three small Japanese fans, with a wicker covered bottle, or flask, as a base. The flask is of the kind in which Italian wines are imported, and is similar to the old Florence oil flask, but much larger and more neatly covered. Such flasks may be had at hotels for a very little or nothing. If not sufficiently heavy for a base, sand or shot may be introduced to give it stability. The fans selected for this purpose should be very light, and brilliantly colored. The covering of the flask may be ornamented by staining, or it may be gilded. Decorate with bright ribbon.



SCREEN OF THREE FANS.

A Shaving Paper Case.

A unique little shaving paper holder, is shown in the accompanying engraving. It is made of rough and ragged edged paper, such as is used for water color paintings. Cut two pieces for the front and back, making the back a trifle smaller. Pierce two holes in the top corners of the pieces, and corres-



ponding ones in the tissue paper which is to be placed between the front and back. Run a silk cord through all by which to hang it. Pauses, painted in bold colors, with a monogram and the lettering in gilt, form the decoration for the front of the case.

"I WOULD RATHER BE NOBODY."

BY LADY HOPZ

"Did you ever swallow a candle, Mrs. Field?"

"Whatever do you mean, boy? You are a rare one for asking questions."

Mrs. Field was the farmer's wife, who at this moment was busy entertaining the farm servants, laborers, and helpers at the harvest supper. For this was the day when the Harvest Home was held—the great annual festivity which crowned the year's work of digging, sowing, ploughing, reaping, and gathering in the crops that are so precious for the year's supply of human need. Mr. Field was, as times go, a moderately prosperous farmer; and, if we must whisper it, we will say that he owed much of his prosperity to his better half, the excellent Mrs. Field, who now, with dexterous hands and skilful knife, carries helping after helping of steaming roast meat that her guests may be well served, and satisfied.

"He is a funny chap," said Brown, the ploughman,

"Ask Jem, then, he can tell you reasons for every-thing, better than I can," was the reply.

"Well," said Jem, poised his knife between his finger and thumb, and gravely studying the kitchen ceiling, after he had drained his second pot of beer, "because—because it's hot. That is one thing. And then it is unwholesome. That is another thing. So, don't you see, it hurts! And it's uncomfortable like. And nobody don't do it. That's another reason. Besides, candles isn't good food. And whoever in this wide world would want to eat a lighted candle, I should like to know?"

"But you like your beer?"

"Of course I do!"

And everybody laughed heartily, as not the faintest connection was traceable between the two ideas, or facts, whichever you may like to call them.

"Well, your beer is hot, and if you get to like it, it sets you all on fire, and makes you queer."

"What a joke!" said Bill, the woodchopper, whose spare time was spent, much to his detriment, in the

unlawfully in the vegetable garden. Whilst he was away Mrs. Field called round her some of the farm men. As they seated themselves in the house parlour, and whilst Mr. Field talked with Albert Jones about the prospects of the season, Mrs. Field said in her quiet homely way—

"Andrew's home has been spoilt by drink, so the boy feels about it keenly. His father, after wasting some money that had been left him, died a poor fellow, without a penny, and without a good name, which is, after all, a precious heritage for any lad. His mother pined away, and not liking the energy to reclaim her disappointed life, she died two years ago, leaving this boy, and one little girl. Mr. Albert Jones, my good neighbour here, adopted them both, and the boy has come to work for us. This is his history. And I see that he is a good thoughtful fellow, and industrious too. But his safety is his hatred of liquor in any form, he is a genuine, little teetotaler. And now, men, what do you say to the plan of mine? Supposing we start for this farm a 'Nobody Goes it' association, and we



The Talk of the Table at Farmer Field's Harvest Supper.

[Drawn by J. J. Decker.]

as he looked across the table at Andrew Norton, the little cross-questioner at the other end of it.

Quite absorbed in his own ideas, Andrew followed up his inquiry by another—

"Would you like to swallow a candle, Mrs. Field?"

"No, certainly not!" said that good woman, still eating desperately, as though her very fortune depended on what she was doing. "I can not a rat, nor yet a mouse—for they do like tallow—nor am I like the copper that comes to England, and makes believe such folly as that. He gets round to eat them, but he pushes them up his throat, or does something or other with them. Why do you ask such a question, my boy?"

"Because I wanted to know. That it all might wouldn't you like to eat a candle, Mrs. Field—a lighted one, I mean?" pursued the lad.

"A lighted one? Why, that is worse still," she said, laying down her knife and fork, and beginning to attend her own share of the repast. "You must not ask such questions, you know. Who would like to eat a lighted candle? Eh, who would do such a thing?"

"Because—" said the boy, waiting for her answer.

small alehouse, called "King George's Arms," in the nearest village.

"Don't laugh at him," remarked the "wise old farmer" at the other end. "The boy knows a thing or two, that he does. So you wouldn't eat a lighted candle, would you, my boy?"

"No! nor drink a glass of beer. Because it's eating good money, and it's not like wholesome food, or meat, or bread. It makes chops hot. I have seen 'em almost dead, and walking all around as if they couldn't move their feet rightly."

"The boy is right," said Mrs. Field.

"But everybody takes it," muttered Sykes, the carter.

"Then I'd rather be nobody," said the boy. "For I wouldn't have it—no, not if you was to give me ever so much. I would rather have the lighted candle; because, don't you see, if you once swallowed a candle you would never want another. And if you have a glass of beer, of course you must always have another."

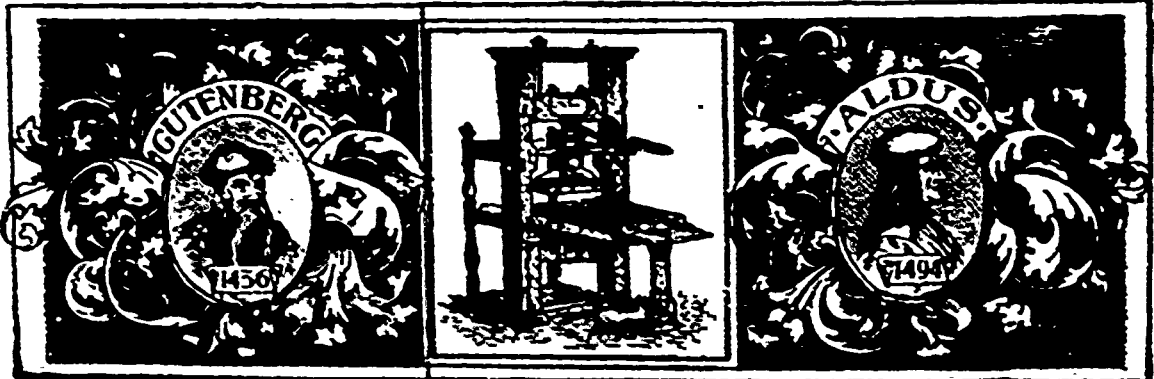
The laugh was general now, for there was wit and sharpness in the boy's words.

When the harvest supper was concluded Andrew ran out to see after the young calves. Some of them had pushed open the latch and were amusing themselves

will try how we can do without the beer. It may seem hard at first, but it will be best in the end. And at the next Harvest Home we will put on the table all the money that we have saved by just saying 'no,' and becoming a 'nobody,' in fact. And then we will see how much it all comes to. Apart from considering our own benefit, I should be grieved, and so would you, if this boy were to lose his strong principles, or any other young men were to get them through our example."

With acclamation this proposal was carried, and the men, who readily saw it would be for their advantage to do it, started forthwith this society of reasonable nobodies.

Of course, they had to endure plenty of persecution and hector as the days and the months passed by, but in due time the harvest supper came round again. That table was a sight to see. In place of the tankards, each man had before him his small board of savings, some on a little log, and others represented by the yellow Post-Office Savings Bank book. Once more the farmer's wife carried the joint, and by her side sat Andrew the orphan boy. It is not surprising that every foot contributed out of his savings according to place before the lad as a token of esteem.



THE CHURCH ABROAD.

Rev. W. Stevenson Stuart, B.D., assistant minister of West Coates Church, Edinburgh, has been elected minister of Auchtergavon, Perthshire.

The Free Church Sustentation Fund for the two months ending the 10th ult. shows an increase of £380. Associations are down £477, but donations up £857.

Dr. David Landsborough, a son of Rev. David Landsborough of Kilmarnock, is going to Formosa as a medical missionary of the English Presbyterian Church.

Rev. James Eason, M.A., of Cumberland Street Church, Glasgow, has accepted the call to the South Church Duns, and Rev. Mr. Gray of Irvine that to St. George's Road, Glasgow. The latter was inducted Sept 4th.

A meeting of elders opposed to the introduction of hymns into the psalmody of the church was held in First Church, Letterkenny, on Friday, and resolutions in accordance with the views of the company were passed.

Marykirk parish church Stirling has been re-opened after undergoing considerable internal improvements. Rev. Dr. John Campbell preached a special sermon in the afternoon on the "Union of the Churches."

Rev. George M'Kelvie M.A., late chaplain with the Gordon Highlanders at Rawalpindi, India, has been appointed by the Colonial Committee to Mauritius. Mr. M'Kelvie is an alumnus of Glasgow University, and worked for some time in connection with the Canadian Presbyterian Church in Central India.

A notable Scotsman has passed away in the person of Mr. Peter Denny, LL.D., shipbuilder, Dumbarton. He made the Leven yard known over the whole world, and he was a leading spirit of a number of commercial enterprises both at home and abroad. Enlightened and generous as an employer, he was also a great public benefactor to the Clydeside town, in which he was born 74 years ago. An elder in the North Church, he was warmly attached to the denomination, contributing liberally to its schemes.

The Rev. John Fleming M'Swaine, of St. Paul's Presbyterian Church, Brisbane, Queensland, has been unanimously elected to the position of Right Rev. the Moderator of the Federal Assembly of the Presbyterian Churches in Australia and Tasmania. Mr. M'Swaine is one of the most thoughtful and scholarly preachers in the Presbyterian Church in the antipodes, and the above appointment is an indication of the esteem and affection of his ministerial brethren. If health permits he should fill the Moderator's chair with honor and dignity. The Assembly meets in September in Sydney, New South Wales.

Home Mission Committee

PRESBYTERIAN CHURCH.

The Home Mission Sub-Committee will meet in the Lecture Room of St. Andrew's Church, Toronto, on TUESDAY, the 5th October, at 9 a.m. Yours very truly,

WM. COCHRANE,
Convener, H.M.C.

Hamilton, Sept. 10th.

THE HOLIDAYS OVER

AND MANY

.. **HAPPY WEDDINGS** ..

WILL FOLLOW

SLIGHT'S LOVELY FRESH CUT

Best Quality of

~ **ROSES** ~

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AFTER

HALF A CENTURY OF SUFFERING**The Cure is A Wonderful One!**

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The memory of the great discoverer of Paine's Celery Compound will ever be sacred to the thousands who have been wonderfully delivered from disease and suffering. The united efforts of this world's medical men will never equal the work, the mighty life-saving results, that have come to sufferers through the virtues of Paine's Celery Compound.

The most difficult, most distressing, and the seemingly hard and incurable cases, are successfully cured by the great medicine. There is no reason why any man or woman should despair and give up hope, while they can procure the medicine that drives away disease.

Strong and incontrovertible proof—testimony from one who suffered for over fifty years—will give hope and inspiration to many of Canada's sufferers who, up to the present have been unsuccessful with physicians and the common advertised medicines of the day.

The marvellous and speedy cure of Mrs. A. R. Parsons, of Sutton, P.Q., has created a

wonderful sensation in that special section of the Eastern Townships. Professional men, business men, and farmers, have discussed the subject, and to-day Paine's Celery Compound has a reputation and a fame in the district that no other medicine ever possessed.

Mrs. Parsons writes very briefly, but to the point; she says:—

"I am delighted to send my testimony regarding your most valuable medicine, Paine's Celery Compound.

"Some time ago I had Grippe, which left me so lame and weak, that for six months I could not get up without help. I told my husband that nothing else but Paine's Celery Compound could help me, after other medicines and doctors had failed.

"After taking several bottles of Paine's Celery Compound, I feel that I am cured; I can now walk and go up and down stairs with ease, and do all my housework. Under the blessing of God and your Paine's Celery Compound, I am now well."

SEPTEMBER—30 Days.

THE POWER OF GOD'S WORD

S: The word of God is clean, and powerful. Heb. 4: 12
M: The words that I speak unto you, they are life.
Th: I bring them again by the word of life.
W: Like a banner that breatheth the soul to grace.
Th: The word of His grace shall be able to build you up.
F: It is not by word like a tree. Jer. 17: 8
B: Let His word be like a tree, that shall bear fruit.
S: Where the word of a King is there is power. Eccl. 8: 1
M: He that speaketh the word shall be blessed. Ps. 105: 45
Th: He that eateth the words of life shall not die. 1 Pet. 1: 9
W: The word of the Spirit, which is the word of God.
Th: Speak the word only, and my heart shall be healed.
F: The entrance of Thy words giveth light. Ps. 119: 130.
B: It is not in man's wisdom, but in Thy word.
S: The word that I have spoken shall judge him in the day.
M: I do not speak words of man, but what I have seen and heard.
Th: To see Christ through the word which I have spoken.
W: The word of the Lord is perfect, converting the soul.
Th: I will make My words as Thy mouth. Jer. 1: 14.
F: The word that I shall speak shall come to pass. Isa. 55: 11.
B: All scripture is given by inspiration of God. 2 Tim. 3: 16.
S: And is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, through the word of God, which is able to make him wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 17.
Th: The words were written by the word of God. Heb. 1: 1.
W: By the word of God the heavens were of old. 2 Pet. 3: 5.
B: He that believeth shall not be ashamed. Th: word is truth.
F: I have written the words which are written in the book.
S: These have spoken Thy word at the end of Thy days.
M: Showing by the scriptures that Jesus was Christ.
Th: These do speak the word which shall be destroyed. Prov. 11: 5.

One Day at a Time.

BY JOHN IMRIE, TORONTO, CANADA.

WHEN worry, and care, and toil are ours,
And the day's weary heights we climb,
Let's think of the restful evening hours—
We live but one day at a time!

So let us toil on for those we love,
To fret and despair is a crime;
'Twill lessen our load to look above;
We live but one day at a time!

To labor and toil is man's estate,
The reward will come—dime by dime;
Be it ours to bravely work and wait—
We live but one day at a time!

Then work with a will and sing this lay
To the tune of the evening's chime,—
"Let cauter and care fly swift away!"
We live but one day at a time!

And at last, when life's grey shadows fall,
Ere we pass to the realms sublime,
We shall hear the Master's welcome call:
"Thou hast lived well, one day at a time!"

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The Investment policies maturing in the North American Life Assurance Company during the current year are giving the same unqualified satisfaction to the holders as the results realized on similar policies in past years. Mr. F. W. Holt, Civil Engineer, of St. George, N.B., in acknowledging the Company's cheque under his policy, writes:—

"The cash results of my tontine Endowment Policy, No. 2,380, which I have had the good fortune to hold in your Company, have been highly satisfactory to me, and now that the policy has matured, it is very gratifying to find that all, if not more, of the cash results that were represented to me at the time I insured in the North American Life have been fully realized. This experience, together with the liberal treatment that I have always received from the North American, enables me to recommend the Company to others.

"F. W. Holt."

"Undoubtedly the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other company."—Extract from Consulting Actuary's Report, January, 1895.

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After the Grip

I was in a dreadful state, weak and miserable.



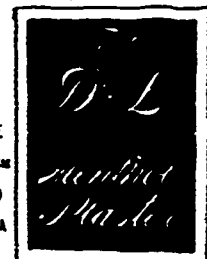
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