

Pages Missing

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Seedtime.

Sow thou thy seed ;
Glad is the light of Spring—the sun is glowing.
Do thou thy deed :
Who knows when flower or deed shall cease its growing ?

Thy seed may be
Bearer of thousands scattered far and near ;
Eternity
May feel the impress of the deed done here.

OVER LAND AND SEA.

A very interesting article "Egypt and Israel" in the *Contemporary Review* by Dr. W. M. Flinders Petrie, describes his great discovery in Western Thebes during the present season. Up to this year the Egyptian records knew absolutely nothing about the Israelites, but during the Doctor's careful researches the ruins of the Cenotaph or Memorial Temple of Merenptah (the existence of which was entirely unknown and suspected) were brought to light. Within these ruins statutes and other records were discovered, one of these consisted of a large slab of basalt which was lying flat upon the ground, thus preserving alike the inscriptions and the brilliant colours of the illustration. Upon this monument was found for the first time among Egyptian inscriptions the name of the People of Israel. It has been sent to the Museum of Antiquities at Ghizeh, where visitors can inspect and read the record. A German archaeologist, Dr. Spiegelberg, is reported to have found upon the same spot another record of the name, and he is about to give his account to the learned world in Berlin. We shall then have translations of both inscriptions. These will excite the curiosity of the historian and archaeologist more especially; but the fact of the discovery, and the remarkable connection of the names of the People of Israel and Merenptah, the Pharaoh of the Exodus, is most deeply interesting to every reader of the Scriptures.

The Bible is now printed in 381 languages, fifty-two versions having been added in the last five years. Forty-two of these versions are credited to English and Scotch societies, and five to American societies. Twenty-three of the languages and dialects belong to the African Bantu family, and four belong to each of the Malayan, Chinese, and Malanesian, three are in Indian languages, two each belong to the negro, Turki, Druidian, and Hamitic groups, and one each to the Thibeto-Burman, Aryan, and Micronesia families.

Mr. T. P. Whittaker, M.P., in a recent speech before the Total Abstainers' Union, of London, made some good comparisons as to the cost of the liquor business. He said that the drink bill of £140,000,000 for the year was equal to the rent of all the houses of the country. If paid to the railway companies every person could travel free, there would be nothing to pay for the carriage of goods, and a surplus of some £60,000,000 would remain. Or, the money spent on drink would suffice for the taxes, and the rates, with free gas and water thrown in. Equally forcible comparisons could be made for this country.

A dangerous feature of Roman Catholic Christianity consists in this, that its ambition is not to become the world religion, but to obtain world supremacy.

To rule at all times, to rule in all lands, to rule over all men, to rule under all circumstances, to rule in the state, to rule in the family, and again and again to rule—this is the Alpha and the Omega, the beginning and the end, of the vicegerent of Christ.

All that is noble and exactly and deeply religious in her stands in the service of the boundless ambition to rule that constitutes her very essence and being. Dogma and morals, cultus and asceticism, are all honey-combed by this one overweening desire for supremacy. These constitute the lines along which this ambition crystallizes.

The Roman Catholic Church knows neither kings nor princes, neither independent governments nor parliaments; she recognizes only subjects; she claims for herself the right at all times to exercise her prerogatives even over against law. She acknowledges only one ruler, and that is the Pope at Rome, whose "sons" are his subjects, and who claims the princes and kings of the earth as such.

While the sea-borne commerce of the United States is £393,000,000, and that of France and Germany £294,000,000 and £150,000,000 respectively, that of Great Britain reaches the enormous figure of £954,000,000.

Senator Henry J. Coggeshall is a poet. He says, however, that he has only written one poem.

"To tell you the truth," said the Senator yesterday at the Fifth Avenue Hotel, "that poem you have heard about was really inspired. One of my Senatorial colleagues gave a dinner and I was one of the guests."

"Were you fined a poem for drinking seltzer?" asked the reporter.

"No," replied Senator Coggeshall, "I refused to drink anything intoxicating, and my colleagues began to jibe me. I thought of a promise I had made to my little daughter. Her last words to me when I left home for Albany being:

"Papa, be true to me."

"I gave the poem that title."

It is as follows:

What makes me refuse a social glass? Well, I'll tell you the reason why:
Because a bonnie, blue-eyed lass is ever standing by.
And I hear her, boys, above the noise of the jest and the merry glee,
As with baby grace she kissed my face and says: "Papa, be true to me."

Then, what can I do, to my lass be true, better than let it pass by?

I know you'll think my refusal to drink a breach of your courtesy;
For I hear her repeat in accents sweet, and her dear little form I see,

As with loving embrace she kisses my face and says: "Papa, be true to me."

Let me offer a toast to the one I love most, whose dear little will I obey:

Whose influence sweet is guiding my feet over life's toilsome way;
May the sun ever shine on this lassie of mine, from sorrow may she be free:

For with baby grace she hath kissed my face, and says: "Papa, be true to me."
—*New York World*.

The Presbyterian Review.

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Toronto, Aug. 27, 1896.

Sunday Cars.

Another stage has been reached in the Sunday street car agitation, Finding that the Aldermen did not keenly respond by holding a special meeting of the Council the pro-car men launched a petition signed by about 10,000 citizens at the Mayor's head last week. The deputation was again headed by Mr. Bertram, whose zeal is as truly remarkable as his parting threat to vote against the Mayor at the next election, unless that functionary proved docile, was in bad taste. Mayor Fleming has been accustomed to such threats and is not likely to be moved by them from the clear path of duty which is to guard the city's highest and best interests. That the Mayor can stand firm has been shown in the past, when he ignored the threats and persuasion of friends on the roadway question, and that he is not losing in grit was seen when he declined to be "drawn" by the alternate smiles and frowns of the deputation. Why all this hurry? Nothing will satisfy these agitators except lightning-speed haste. They say the vote must be taken in 1896 or lie over for three years longer. But we reply that more than one half of the year was allowed to pass away ere a formal demand was made for the Sunday car service. Was this lapse of time inadvertently allowed? By no means. It was by fell purpose. Not for the first time have these gentlemen seized upon the holiday season as the time for disturbing the community with their agitation, and the people are not so blinded as not to see through their shallow pretences.

The petitioners, we observe, did not bring with them the \$3,000 to \$4,000 which the vote will cost if taken before the municipal elections. That is a fact to be noted and it shows the soundness of Mr. Osler's position when he spoke before the Mayor recently. He stated frankly the whole thing was a question of making money and he was right. If the Street Railway were asked to pay the expenses of taking a vote in September or October, they would likely reply: "No; for that would eat up our profits from the Sunday service during the Fall, and therefore we would have no object in running our cars on Sunday." At all events, no money nor promise of it was forth coming, and we may conclude that it never will. Not only do the petitioners crave for the opportunity to make money out of the poor working men and their struggling families by tempting them to use cars on the Lord's Day, given to the poor and needy as a day of rest, but they have the brazen assurance to ask these working men to pay a portion of the money required to take the vote which they hope will allow them increased facilities for making money. Verily, to the greed of monopolists there is no limit.

The deputation made a sorry appearance at the city Hall. The leading speaker assumed the role of a bull-dozer. He pranced at the head of his myrmidons ready to brow-beat the chief magistrate, and he allowed ugly words to escape from his heart. He evidently felt the weakness of his

cause for there was no attempt at argument. "Behold the signatures! they are ten thousand strong!" And yet the Mayor did not tremble. Another of the speakers delighted in the fact that he and his family can afford to jaunt across the ocean and ride on street cars in Paris, France, of a Sunday. So he longs for the day when the Paris Sunday shall be introduced to poor Toronto. But the polish of Parisian manners did not cure him of an innate brutality worthy of the slave-drivers of the south, for his sentence on those who for conscience sake oppose Sunday cars is to line them up as a fatigue squad and march them around the Belt Line of cars on a hot August Sunday, presumably at the crack of the lash. Mr. Glockling took courage to explain that he represented himself only and appeared not even as a working man, but as a citizen. So the working-men were not represented this time. The device has evidently become too transparent to work. But a Mr. Jones expressed himself on their behalf: "so far as he could judge the only valid objection to Sunday cars among working men was their fear that the company could not be trusted and that the employees would have to work seven days a week or abandon their position." This is not the only valid objection nor the most important urged by working-men, but it is one founded on fact. The working man cannot eat his goose and have it; he cannot give up his Sabbath and enjoy rest from the worries of the world on the Lord's Day. Let him look to his interests.

"Neodoxy."

This somewhat pedantic word is the latest addition to the theological vocabulary, and is gravely proposed by Dr. Parker, in a recent address at the Grindelwald Conference, to designate the prevailing attitude of England as regards theology. That attitude he avers is neither orthodoxy nor heterodoxy but a disposition to welcome novelties, to revel in inventiveness, to make progress without any idea of where it is going. He is probably not quite serious in suggesting that the coinage of this new term may prove to be his one permanent contribution to the theology of the century. But whether the term will stick or not it calls attention to a phase in contemporary thinking which is sufficiently important to merit notice. It is probably more characteristic of the churches in Britain than in America, but is by no means unknown on this side the Atlantic, and is quite as common among the laity as among the ministers.

In one respect this attitude is no fresh development in the world's history, for we learn on very good authority that nineteen centuries ago "the Athenians and strangers which were among them spent their time in nothing else but either to tell or to hear some new thing." But there has probably never been any time before in the Church's history when this attitude was so frankly confessed as it is now in many quarters. At the time of the Reformation the people were indeed eager to hear the new doctrine, but the argument which chiefly commended it then was not that it was new but that it was the old doctrine which had been forgotten or overlaid with novel superstitions. With some the argument takes that form still. The cry is: "Back to the Synoptic Gospels," "Back to Christ" or "Back to the Sermon on the Mount." Others more frankly proclaim a New Theology based upon the New Philosophy of Evolution. They have no interest in the old except as one of the stages in the development of the new.

Now within certain limits this attitude is to be commended. Every thinker is bound to be open-minded to the truth from whatever quarter it comes. No one, except the Pope, now claims infallibility and his claim is received among us with scant respect. No Protestant at any rate can afford to subscribe the Syllabus in its distinct refusal to modernize theology and bring it into vital relations with the

dvancing science of the day. Freshness in the mode of presenting truth is also a source of legitimate interest in the pulpit even when the truth itself is old and familiar.

But surely it is a pitiabie spectacle when the preacher takes upon himself to proclaim the Gospel of Jesus Christ without having any fixed principles at all, without having reached certainty on the matters that are fundamental, but is prepared to shift his position with every new book that appears and with every new tad that is promulgated. Those who occupy this position are perilously like the class described by the Apostle as being tossed about by every wind of doctrine, whom he in no wise commends. It is hard for a preacher to be in earnest about a truth which he accepted yesterday and may discard again to-morrow. And without earnestness his preaching is not likely to lead to much result. What is needed is rather a class of men who are ready to prove all things but at the same time to hold fast that which is good and true. Dr. Parker's own experience, however, is at once instructive and re-assuring. After having taken up and gone through a good many novelties he has again reverted to a tolerably strong orthodoxy as being after all the only satisfactory Gospel. He is now convinced that there is nothing like the old sword, wielded so effectively by the great Evangelical preachers of the past, who preached Christ and Him crucified, with strong emphasis on the atonement. It is not always a popular doctrine among people with itching ears, but there is nothing like it for aching hearts or sin-burdened consciences. A theology which reaches these is not one which is likely to be bettered by adopting every new thing that comes along. Neodoxy may be better than heterodoxy, but it is not an attitude which we can strongly commend.

The Salvation Army and the Volunteers.

The recent secession of Mr. and Mrs Ballington Booth from the Salvation Army, with a considerable body of followers, and the organization of a new body to be known as the Volunteers in the United States, has led many to wonder what the difference between the two bodies is likely be and whether there is room for both to work in the community without constant collision. The latter can be determined only by experience. On the former point a definite and concise statement has just been made by Col. Fielding, one of the prominent officers who has joined the new movement, at a meeting of congregational ministers in Chicago, and is as follows: "The new movement is American. It is also in close sympathy with the churches. While many in the Army had endeavored to work so far as possible with the churches, the most strenuous objection to this had come from the General. The Volunteers will put no hindrances in the way of their converts joining the different churches. They will observe the sacraments, although as yet the form and method of baptism have not been decided upon. They will make more careful provision for the instruction of their workers than Salvationists make or seem to approve. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man. So far as they can, without neglecting slum work, they will strive to reach a middle class of workingmen for whom no Christian body is specially working."

Assuming that this is authoritative it reveals several tendencies already operative which have long been predicted by students of Church History. In the first place the new movement is evidently reaching up to a higher culture and a higher social standing. Secondly it is becoming more democratic in its government, and thirdly it is becoming like most other churches, national in its jurisdiction. All these tendencies bring weakness as well as strength and a good deal will depend on the wisdom of its early guides

whether it will succeed ultimately or not. From the exclusively national range of its aims we conclude that it does not propose to extend its operations to Canada, but it does not follow that a parallel movement may not at an early date take place here as well, should the present action prove successful. In any case the death of the founder is likely to be followed almost everywhere by changes in the same direction. General Booth's absolutism is in the very nature of things inconsistent with a healthy evangelical Protestantism and the two cannot be permanently associated.

Presbyterian Ladies College. The Calendar of the Presbyterian Ladies' College, Toronto reached us last week, and we have pleasure in calling attention editorially to the admirable provisions made, under the new regime, for imparting education to the students under the most improved of modern methods. The institution has an enviable history, and its past excellence bids fair to be maintained if not surpassed in the future. There need be no fear that it will fail to march with the times keeping abreast of the latest requirements in the higher education of young women, a subject becoming yearly more complicated and important as new avenues of duty open up in Woman's sphere and as the constantly growing demands of social life have to be fittingly met and fulfilled. In the Presbyterian Ladies' College a course of instruction is provided which ought to be appreciated by all lovers of sound moral principles and the higher mental culture. The new Principal is Rev. J. A. Macdonald, lately of Knox Church St. Thomas.

The Grace of Assurance. A sin convicted woman was once groping in darkness. Her pastor sought to conduct her into the light. Day after day he instructed her and prayed with her. He was satisfied that she had experienced a change of heart, but she could not see it. As the communion season approached, she was urged to do her duty and confess her Lord. She wanted to do so, but could not see her way clear. She had an humble trust, but she desired assurance. She was told that the Lord's table was a confirmatory ordinance, and that if she came in prayer and reliance upon Christ, He would there reveal Himself to her with joy and comfort. She made the venture, and found sweet peace and delight. Ever after she was a bright, useful and hopeful Christian. The Lord's Supper enlivens and confirms weak faith.

Home Mission Needs. There is likely to be a larger number of missionaries required for the Home Mission field during the approaching winter, than for several years past. Especially is this the case with reference to the North-West. In a letter just received from Rev. Dr. Robertson, he says:—"So far as I can make out now every mission field in the Presbytery of Victoria will be vacant; four will be vacant in the Westminster Presbytery; eleven in Kamloops; ten in Edmonton and Calgary; eleven in Regina; seven in Minnedosa; five in Melita; seven in Brandon; seven in Portage la Prairie; five in Rock Lake; five in Superior. Only about twenty men will be available for this district from Manitoba College. If fifty or sixty missions are to be left vacant, or even the half of that number, it would look as if we might go out of the Home Mission business. In view of such a state of matters, it is earnestly hoped that many men, both ordained and unordained, will come to the help of the Church, and offer their services for the ensuing winter. Blank forms of application for work can be obtained by sending a post card to Rev. Dr. Warden, Toronto. All applications will be laid before the Executive of the Home Mission Committee at its meeting in the beginning of October. It will be disastrous to our work, should it be found necessary to leave any number of fields unsupplied during the ensuing winter.

Two Premiers and the Lord's Day.

The *Butwark* very aptly calls attention to the fact that in the course of a discussion on the proposal to open museums on the Lord's Day, the late Earl of Beaconsfield said—"This is a great change, and those who suppose for a moment that it could be limited to the proposal of the noble baron to open museums they will find they are mistaken. Of all Divine institutions the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even affect the health of the people." Then Mr. Gladstone, in reply to a deputation on the same subject, said—"The religious observance of the Sabbath is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of that day is a duty of absolute consequence." And again, writing to Mr. C. Hill, in 1876, Mr. Gladstone says—"Believers in the authority of the Lord's Day as a religious institution must, as a matter of course, desire the recognition of that authority by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

The Congregational Pilgrims.

The *Belfast Witness* says:—"Much interest attends the pilgrimage of American Congregationalists to the classic sites and scenes connected with the Pilgrim Fathers. Dr. Davidson (Bishop of Winchester) entertained them at Farnham Castle, and made a graceful speech which seems to have greatly delighted the American visitors. They have seen Cambridge, where their hero John Robinson once flourished, they have attended the erection of a John Robinson Memorial Church, they have enjoyed Gainsborough, the quaint town which figures as St. Ogg's in "the Mill on the Floss," and which was an early cradle of the Congregational revolt, also Scrooby and other places sacred in their history. The American Ambassador, Mr. Bayard, accompanies them generally, and has made some pleasant conciliatory speeches, cementing the friendship of England and the United States. The movement thus glorified was a just and necessary revolt against what Milton calls 'The Prelates' Rage.' These pious Englishmen loved Scripture truth and freedom of conscience. Being persecuted here, they arose and removed to the 'wild New England shore' in order to get for themselves, and hand on to their children, 'freedom to worship God.' They put their pith and their Puritanism into the religion and civil government of North America, and have colored the whole life of the United States jointly with Presbyterians up till now. The co-religionists of Dale, of Birmingham; of Jay, of Bath; of Binney, of London, are heartily welcome. We hope they will enjoy their pilgrimage, that their visit will recall the great religious and civil principles for which their fathers and our fathers contended, even to martyrdom. And among other results, we believe such interchange will promote good feeling and brotherhood between the two grand English-speaking nations.

Entrance into Christ's Kingdom.*

BY REV. ADDISON F. FOSTER, D.D.

HOW THIS ENTRANCE IS SECURED.

The rich young ruler, running to Christ and asking "What good thing shall I do, that I may have eternal life?" expressed the common idea of the way salvation is secured,—by good works. This gratifies pride and accords with man's independent disposition. This is the essence of all religions of man's device. Christ answers by saying that goodness is an attribute of God and no one else need expect to attain it. This is equivalent to saying that there can be no salvation by

good works. The Revised Version changes the language here, but not the main thought nor the force of the argument. The change simply brings out the argument more clearly.

But Christ suggests, in order to test the young man, the legal method of salvation, viz., by perfect obedience. No doubt entrance into eternal life would be effected by keeping the commandments, but who has done this? The young ruler thinks he has. When Christ repeats the second table of the law, he claims to have kept it all. He is sincere in this idea and beyond a doubt has done well, for Jesus loves him, but he is lacking still. He makes no profession regarding the first table of the law, that pertaining to man's duty to God. Christ, indeed, does not raise this issue: He is content to take him on the ground where evidently he considers himself strongest, and test him by his relations to his fellow-men. One who loves his neighbor as himself is unselfish, unwordly and self-denying, finding his reward hereafter. The right test for this particular young man is to require him to dispose of his property, give it to the poor and join the wandering disciples who follow ever their great teacher. The test proves to be too much. The young ruler is not equal to the self-denial. He is not perfect. He is amiable but property has the first place in his heart. He does not hold it subject to the will of God, as an instrument to benefit men. He does not love his neighbor as himself.

Christ here indicated the *Christian Method of Salvation*, that is by following Christ. The legal method fails: no one is equal to it, "for all have sinned, and fall short of the glory of God." Even perfect future obedience could not atone for past sin. In this emergency Christ offers to lead us to safety. He will guide us into eternal life. All that is necessary is to "follow Him." By this phrase is indicated not only the duty of faith in Christ but also the kind of faith required. There must be an active obedient committal of self to Christ. Only by self-abnegation can we follow Christ. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Christ does not require a general surrender of riches; he does not forbid the acquisition of property. This was a special case. The times were peculiar. The young man needed the drastic given him and in this treatment of him there was a principle that applies in all cases, viz., that we must hold all we have subject to the will of Christ. He may require it or He may not but He does require a readiness on our part to surrender it at His demand. Riches are not wrong in themselves but are undoubtedly a temptation. We must not trust in them but in Christ alone.

HOW ENTRANCE TO THE KINGDOM IS REWARDED.

Peter, the spokesman as usual, declares that the disciples have renounced all for Christ and asks, "What, then, shall we have?" Christ brings out three considerations in reply.

1. Those who follow Christ shall share the dignity and authority of Christ. The twelve apostles shall judge the twelve tribes. Elsewhere a similar promise is made to all Christians. "Know ye not," says the apostle, "that we shall judge angels?" In the reconstruction of society through Christian influences, Christian men come to the front and take the direction of affairs. They have influence and authority everywhere. Japan is controlled by Christian ideas. It is this, more than anything else, which has given the Anglo-Saxon such a wonderful ascendancy in modern civilization.

2. More than this, Christian self-denial is accompanied with temporal and eternal blessings. There are persecutions to be sure. No Christian is certain to escape them. At the same time, prosperity is connected with right doing. The law-abiding citizen is prospered; the meek inherit the earth; those who deal generously by others are similarly treated. Even persecutions are a blessing in disguise. They purify and ennoble. They build up character and make the possessions of the hereafter far greater. Had the rich young ruler left his possessions for Christ's sake he would have inherited eternal life, a treasure worth infinitely more than his paltry earthly substance.

The third great principle is that in the distribution of rewards all are alike in receiving one thing,—eternal

*An Exposition based on (Matt. xix. 16—xx. 16); in the Bible Study Union Course on "The Teachings of Christ."

life. No special privileges are given the primitive church or the band of the apostles. "Many shall be last that are first; and first that are last." The parable of the laborers in the vineyard is given to illustrate this truth. Those who come in at the eleventh hour receive the same wages as those hired the first part of the day. This teaching is to prevent pride and arrogance, and to encourage the late-comer. Those receiving the Gospel at the present day are equally favored with those who came under Christ's personal instruction. To be sure there are differences which we make ourselves. All have the cup of salvation which is full to overflowing with perfect happiness, but the cup is larger in proportion to our capacity to receive its blessing.

"And the Night Shall be Filled with Music."

EDITH VIRGINIA BRADT.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Sweet and clear and true fell the tones of the girlish voice, as the notes of the lark, when he pours forth his being in melody, to welcome the rosy dawn.

It was the "hushing time," the hour that lies between the sunset and the dropping of the night-pall; the hour that brings with it an indefinable peace to brood over all the earth; the hour when the tinkling bells of the "cattle upon a thousand hills," breathe a suggestion of mystic music, and the slanting rays of the crescent moon, like silver threads, outline the pathway from earth to heaven; the hour when the twinkling stars, like beacon lights in the windows of the sky, peep forth, one by one, to drop their bright reflections in the magic mirror of the waters beneath.

Like a majestic sentinel, stood the great, towering mountain, frowning upon the restless, turbulent waters, as they danced and sparkled in the moonlight, dashing their silver-crested spray high upon the beach, as if to challenge the immovable monster to a sprightly game of hide and seek.

The house stood at the head of the long village street which straggled up from the sea, to lose itself in the shadow of the everlasting hills. A rambling old house it was, with commodious wings on either side, and ample piazzas, suggestive of comfort, rather than of symmetry, with a reckless bow-window here and there in open defiance of architectural rules and regulations, and a little round cupola which towered aloft in conscious superiority.

Away to the left the russet-crowned trees bowed their laden branches to the earth, and shed their rich fruitage with reckless abandon, while the soft evening breeze gathered on its wings the subtle odor of purple-wreathed vineyards, and wafted it in intoxicating draughts through open door and window.

On a low rocker on the south piazza, her bit of broidery-work unheeded, with her head thrown back to drink in all the beauty of the scene, sat the sweet singer, a stray moonbeam lingering lovingly in her bright hair.

"Nothing in my hand I bring,
Simply to thy cross I cling."

sang she, and the breeze carried words and melody unbroken through the open window above, straight to the heart of a pain-haunted invalid tossing wearily upon his couch, nothing heeding the restfulness of the twilight hour, indifferent to the wondrous beauty of the starlit world, conscious only of a consuming fire of pain and an overpowering dread of the seemingly inevitable end of it all.

Ralph Fairley, gifted with strong mental qualifications, cultured, with a polish born of education and extensive travel, and with large wealth at his command, was practically alone in the world.

Thus it was that he lay sick, nigh unto death, in this quiet nook, with none but strangers to minister to his wants. Small wonder that he grew morbid and rebellious!

For Ralph Fairley had no rock of refuge on which to seek safety from the storm of doubt that harrassed him. He had been a moralist, living a life untarnished in the eyes of the world sufficient unto himself.

But now—Oh, the uncertainty of it all! The haunting doubts; the tantalizing fears; the overmastering

realization of a supreme love set at defiance; of a supreme care held in derision; of a supreme salvation mocked, and buffeted, and spit upon!

And motioning the attendant impatiently away, he closed his eyes wearily, while all unconscious of the mighty conflict going on in the quiet chamber above, the sweet voice sang again:

"Vile I to the fountain fly,
Wash me, Saviour, or I die."

And again the evening breeze, like a white-winged messenger of mercy, lifted the tender strains and dropped them like a benediction into the troubled heart of the sufferer.

True it is that God uses the weak things of the earth to confound the mighty; that He who in the olden days sent forth the chosen leader of His people with a bit of a rod, and in Joppa glorified the needle of a lowly woman, does in these latter days use even the unconscious efforts of His children to effect the mighty purposes of His will.

Ralph Fairley had stood within the world's great temples. He had listened to the truth as it fell from the lips of the world's great religious teachers, and had turned away unmoved. But in the hour of his extremity the familiar words of a sweet old hymn smote upon his heart, and like a resistless tidal wave the truth flowed in upon his soul.

"All for sin could not atone;
Thou must save and thou alone,"

sang the voice below, out in the starlight, and in the heart above they found an echo which brought with it an untroubled sense of peace.

"Naked come to thee for dress;
Helpless, look to thee for grace."

And the weak, tremulous voice took up the melody. Oh, the wonder of it! Oh, the rapture of it! Over and over again the trustful words were whispered as the tired feet drew nearer, and nearer yet, to the brink of the dark river.

Night had spread her sombre wings over the earth. Mysterious voices were borne in upon the chill air. The waves lapped the shore with an undertone of sadness. The night-bird's cooing was unearthly in its utter loneliness. A bat fluttered in at the window; the sick man moaned and stirred uneasily, as the attendant moved with hushed tread to the bedside. Life was ebbing swiftly.

Suddenly the voice, no longer tremulous, broke upon the stillness:

"While I draw this fleeting breath;
When mine eyes shall close in death—
Rock of ages, cleft for me,
Let me hide myself in thee."

Life was ending, but, oh, joy! life was beginning too, and the song begun on earth was ended where it lost itself in the hallelujahs of the redeemed.—*Presbyterian Messenger*.

Looks into Books.

HEATHER FROM THE BRAE. By David Lyall. Published by Fleming H. Revell Co. Toronto and Chicago.

Most thankful are we for the coming of what has been sarcastically called the "Kailyard School" of story-tellers,—the school of Barrie, Crockett, "Ian MacLaron," and, we may now add, David Lyall. Scotland has had a fine succession of novelists all along. Mrs. Oliphant has kept her place these forty years high in the ranks of the purest and best. And no one should hesitate to make appreciative mention of Annie Swan, were it only that her books so greatly delight the young. But the Barrie-Crockett school is distinctly a new departure. Scotland has a right to be proud of it, and lovers of pure and wholesome reading every where are thankful for it. David Lyall takes his place in this school. These sketches abound in pathos, reminding one of Christopher North's "Lights and Shadows." The stories are brief, true to Scottish life and character, and are pervaded with a fine Christian spirit. We have read the whole book—over 200 pages—and we cannot recall any series of sketches that are more delightful or of a finer Christian tone. We bid a very cordial God speed to the new Scottish school, and we trust its leaders will gain the ear of the world to a still larger extent. If fiction is to be in our people's hands, let it be pure and bright, "true," and edifying.

Comparative Summary

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FOR THE LAST SIX YEARS.

	1891.	1892.	1893.	1894.	1895.	1896.
Synods.....	30	30	31	31	31	31
Presbyteries.....	216	217	221	223	224	224
Candidates.....	1,317	1,280	1,300	1,434	1,477	1,508
Local Evang.....	....	....	....	102	216	176
Licentiate.....	374	431	435	458	474	455
Ministers.....	5,223	6,831	6,609	6,641	6,797	6,842
Licensures.....	274	276	269	336	315	321
Ordinations.....	245	240	240	261	278	286
Installations.....	488	464	525	488	502	558
Res. Dissolutions.	380	366	420	864	374	427
Min. received....	90	91	127	105	82	80
Min. dismissed..	85	40	44	41	32	56
Min. deceased...	131	138	129	123	150	131
Elders.....	24,475	24,790	25,899	25,859	26,590	27,025
Deacons.....	7,870	8,099	8,366	8,681	9,058	9,174
Churches.....	7,070	7,208	7,292	7,397	7,499	7,673
" org'd.....	208	196	187	168	176	149
" dissolved..	67	65	75	94	74	84
" received..	7	6	5	10	11	6
" dismissed.	4	3	7	11	2	1
Added: exam....	50,650	57,478	59,660	74,626	67,938	64,826
" certifi....	37,935	38,608	39,298	41,633	38,784	38,489
Communicants....	806,796	830,179	855,089	895,997	922,904	944,716
Baptisms: ad.,...	21,576	20,839	21,738	28,212	25,729	24,484
" inf.,....	26,121	25,762	26,247	28,051	27,731	28,450
S. S. mem.,.....	883,680	894,623	909,062	951,199	994,793	1,006,391

CONTRIBUTIONS.

Home Missions...	\$995,625	\$998,101	\$1,023,585	\$977,823	\$997,500	\$980,566
Foreign " ..	784,406	812,703	849,355	745,794	712,877	730,103
Education	154,518	141,561	170,800	107,134	214,637	102,867
S. S. Work.....	131,870	129,540	138,374	131,325	133,682	130,598
Ch. Erection.....	860,944	808,017	318,666	172,732	217,824	165,177
Relief Fund.....	116,573	102,414	97,798	94,446	92,032	94,353
Freedmen.....	124,814	131,822	123,587	105,743	111,448	100,205
Sustentation.....	63,117	71,102	71,532	80,256	.....	.....
Synodical Aid....	.....	.....	.....	.....	72,265	73,152
Aid for Colleges..	163,920	160,915	201,835	185,676	145,964	148,651
*Anniv. Reu. Fund	.....	.....	.....	.....	.....	332,250
G. Assem., etc....	75,449	180,908	182,726	84,740	89,329	92,462
Congreg.....	9,664,279	10,043,128	10,514,429	10,300,761	9,921,141	10,413,785
Miscel.,.....	1,325,696	1,317,970	1,263,624	1,023,695	937,980	778,728
Total,.....	\$13,961,211	\$14,298,271	\$14,916,311	\$14,012,127	\$13,647,579	\$14,150,497

Philadelphia, Pa., August 12th, 1896.

Wm. HENRY ROBERTS, Stated Clerk.

*The receipts for this Fund, up to August 1st, amount to \$360,000, and are published in full in the Report bound in with the Reports of the Boards.—R.

†Includes in part Synodical and Presbyterial expenses.

‡Does not include interest on Permanent Funds of the Boards, about \$135,000, or income of the Theological Seminaries, about \$300,000. With these included the total would amount to \$14,535,497.

CORRESPONDENCE.

Education in India.

Mhow, July 15th, 1896.

DEAR REVIEW—On Thursday evening last in the Mission Church Mhow, a very interesting service was held in connection with the opening of the 3rd term of our Presbytery's Theological Classes. The service was conducted by the Presbytery in person, the Moderator, Mr. Wilson presiding, and addresses being delivered by Messrs. Campbell, Jamieson and N. H. Russell. Although the service was conducted in Hindi, we had quite a number of our English friends present, the rest of the Church being filled with Native friends both Hindu and Christian.

For two years the classes have been held in Mr. Wilson's study, Rutlam, but this year the circumstances of both students and teachers made it advisable we should meet in Mhow.

The training of Bible Preachers in the Systematic study of the Word and kindred Theological subjects, had always claimed the most serious attention of our Missionaries. Station classes had long been held, and in some cases most encouragingly, by each Missionary for his own man; but until three years ago no effort was made to organize the work. It had been felt however that both time and energy would be conserved, and the teaching more systematically and thoroughly conducted if the work were organized. The difficulties in the way were not financial ones. The classes entail no extra expenditure, their numbers requiring no more accommodation than is afforded by the Missionary's study or some similar sized room. The main difficulty was sparing two Missionaries and the workers a sufficient time from their work to make the course profitable. This however was in some measure overcome by appointing the classes to be held during the rains at which time Evangelistic work for both Missionaries and men is largely suspended. After careful consideration it was in 1894

unanimously agreed by Presbytery, and their action endorsed by the F.M. Committee, that classes in Theology be conducted under the care and supervision of the Presbytery, the course of study to be along the line of, and leading up to that sanctioned by the General Assembly for students for the Ministry in India. Two of the Missionaries have been appointed from year to year to conduct these classes.

The students are divided into Senior and Junior classes who meet at different times; the whole course lasting the three months of the rains. Four lectures are given daily of an hour each, being largely dictated, especially in the subjects in which it is impossible to get Hindi Text Books. Last year considerable interest was added to the work by giving prizes kindly provided by the liberality of friends here and at home.

As will be seen these classes are not of the nature of a separate institution, but, in line with a plan adopted by several missions in India, are an attempt to train up our Native preachers, under the care of Presbytery, to greater efficiency in the use of the Word. And such it is quite sufficient these classes should remain for some years to come. When it is considered however, that it is from among these young men our future ministers will be drawn, the importance of this early training cannot be magnified. We have been much encouraged by testimonies from both Missionaries and students as to the Spiritual blessing, as well as educational advantages received in these classes. This year ten students have already assembled for the Junior class. For them and for the work as a whole we ask your sympathy and prayers, that these classes may prove more and more a source of blessing and fruitfulness.

Yours faithfully,

NORMAN H. RUSSELL.

Synod of Manitoba Overture.

DEAR MR. EDITOR,—At the last meeting of Assembly the following overture from the Synod of Manitoba and the North West Territories was submitted and discussed at considerable length.

"Whereas the administrative work of the Church involving the raising and expenditure of money is carried on by several committees and Boards which holding no stated conferences act independently of one another, and

Whereas the General Assembly receiving and dealing with the reports in succession is not thus in the best position to give that wise and effective direction to the policy of the Church which, with its whole work and resources in view, it might be expected to give, and

Whereas as the result of this mode of action the resources of the Church are apt to be called forth by the special activity and methods of a particular committee rather than by the comparative needs and merits of the respective branches of the work as determined after a well considered view of the whole situation by the Assembly.

Now therefore, the Synod of Manitoba and the North West Territories humbly overtures the venerable the General Assembly to take these premises into consideration and to constitute a committee in which the various committees and boards of the Church should have representation whose function it should be to take the whole work into consideration and to make such suggestions to the General Assembly as might aid in giving greater unity and consistency to the policy of the Church, and to discharge such other duties as the Assembly may prescribe."

The above overture was submitted on motion of myself seconded by Principal King, the terms of our motion being that "the overture be received and remitted to a committee to be appointed at this Assembly which shall report to next Assembly." After some further discussion Dr. Warden, not in any spirit of unfriendliness to the motion, but with a desire to get more rapidly and directly the mind of the Church on the matter, moved an amendment that "the overture be received and sent down to Presbyteries to report their opinions thereon to next Assembly"—and, the motion having been withdrawn, this amendment became the finding of the court on the subject. As the overture is now on the way to Presbyteries and as many of the brethren suggested to me, as the mover in Assembly, the advisability of discussing the question in the Church papers, I crave space in your columns for some remarks upon it.

First—let me say that the overture not being printed and in the hands of members seemed, as we judged from the range of the debate, to be considerably misunderstood in the Assembly. This misunderstanding was due in part at least to the fact that the overture was brought on by the committee on Bills at the same time, with certain overtures from western Presbyteries asent the salaries of missionaries and although totally different in scope and character it became confused with them during the debate. The misunderstanding may have been due also to the fact that some charges as to excessive cost of administration under present methods were made by one of the brethren who spoke in favor of the overture, thus giving the debate a turn which the movers of the overture did not contemplate and for which neither they nor the overture should be held responsible.

Another misconception of the overture was present in the mind of the member who said that it was unreasonable to think that an *outside* committee could give the Assembly as safe and reliable information as the several committees charged with the carrying on of the various enterprises of the Church. This misconception was simply due to lack of opportunity to look into the overture for the principal thing contemplated is not an outside committee, but one composed of representatives from all the committees and boards indicated, whose information would be obtained from the work and projects of all the separate bodies, and whose advice to the Assembly would be the safe and reliable advice of men who gave it with a full view of all the work of the Church before them. In view of the prevalent misunderstanding and misconceptions the above remarks have been made in the direction of indicating somewhat negatively what the overture contemplates. Only a few more words on the more positive side by way of defining its origin, scope and character can be written at present.

First it may be said that the overture, which is the outcome of much thought on the part of a great many who have the profoundest desire for the welfare of our beloved Church, contemplates a general committee whose functions shall be *advisory*. The idea in the minds of those supporting the overture is that more *compactness* could be introduced into our Church organization thereby obtaining greater unity and consistency in Church policy and lessening the danger of friction. The Church is constantly likened to an organized army, and yet there are some respects in which the likeness could be made more real with benefit to the Church. It is not enough for an army to have a field of operations. It must have a definite plan of campaign carried out, not by the colonels

of the different regiments, each doing what seems right in his own eyes, but rather by a commanding officer and staff whose sources of information are more numerous and whose view of the field is more extensive than that of a single officer and who consequently can direct the movements of each separate body in the best interests of the whole. The analogy, while it need not be unduly pressed is apparent. It is not enough for our Church to have a field of operations. It must have a definite plan of campaign carried out not by the different conveners and chairmen of the several committees and boards, whose reports are considered in succession and are generally agreed to by Assembly without immediate reference to their bearing on other schemes, but rather by some general committee representing all the rest who with wider sources of information and a truer *conspectus* of the work of the Church as a whole, could the better advise the movements of Assembly in the different schemes. The estimates for all the work of the Church might be considered by this general committee before each Assembly instead of by each committee separately as at present. The Assembly would have a greater feeling of security in passing them after they had been considered by such a committee and the congregations of the Church would not be perplexed by showers of independent circulars and appeals throughout the year, while at the same time the spontaneity of their giving would be enhanced rather than hindered. No Parliament or Legislature would have any feeling of security in passing estimates that had only been considered by the heads of departments separately nor would the country feel satisfied to contribute the amounts asked, but the case is altered when the estimates are known to have been carefully considered by the whole cabinet together, with due regard to the needs and demands of each separate department. There are other cases in which the advice of such a general committee might be valuable in the extreme, even to the separate committees and be exceedingly important to the best interests of their work, but on these we cannot touch now. They will readily occur to the minds of the brethren.

Finally it may be said in answer to many questions that the overture does not specially contemplate the giving of any but advisory power to the general committee. There is a general clause at the end of the overture such as lawyers use at the end of certain documents in chancery under which the Assembly might if it deemed advisable delegate to this committee certain *executive* powers to deal with emergent cases arising for instance between meetings of Assembly. When Dr. Robertson explained to the Assembly recently how he had called Dr. Warden to assume the office rendered vacant by the death of Dr. Reid, it was quite evident that the majority in the Assembly felt that he had technically exceeded his authority and they only condoned his action because all felt that he had done the best thing that could have been done in the interests of the Church. A less courageous man than Dr. Robertson, feeling that once the Assembly is dissolved its moderator is *functus officio*, would have hesitated, and a hesitation allowing a vacancy in the *agents office* to continue would have seriously affected the interests of the Church.

Other emergent cases might be quoted in which the existence of some executive power between meetings of Assemblies might be in the highest degree valuable in the interests of the Church, but whether the Assembly might give to the proposed general committee some such power the overture does not definitely ask.

Its approval by Presbyteries would be simply an approval of a committee with advisory powers, but the Assembly might consider the other part under the general clause.

R. G. MACBETH.

Winnipeg, August 6th, 1896.

The Longest Day.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list which tells the length of the longest day in several places:

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

At London, England and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzic in Prussia, the longest day has seventeen hours.

At Stockholm, Sweden, the longest day is eighteen and one-half hours in length.

At Tornea, Finland, June 21st, brings a day nearly twenty-four hours long, and Christmas one less than three hours in length.—*Exchange*.

You should expect temptations; you should not be afraid of them, for although the devil can tempt you against your will, he cannot conquer you unless you consent to be conquered.

OUR YOUNG PEOPLE.

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

THINGS WE SHOULD KNOW.

IV. How John Knox became a Reformer.

In the days when the dark clouds of superstition and bigotry that overshadowed the whole of Europe were giving the first faint sign of parting, and admitting a little of the light of truth upon the religious teaching of the time, there was born at Haddington, the county town of East Lothian in Scotland, one whose after life was destined to be an important factor in the struggle for purity of faith and liberty of conscience. It was the year 1505 when John Knox first opened his eyes upon a world sadly in need of such men as he eventually proved to be. It was just four years later that Martin Luther made his memorable visit to Rome, that resulted in his open opposition to Papal authority on his return to Germany. Such were the times in which Knox passed his boyhood, although for some years but a faint echo of the struggle across the water reached him in his Scottish home. The circumstances of his parents were such as to permit of his having a liberal education, and after leaving Haddington grammar school, he was sent to pursue his studies at Glasgow University. For some unknown reason he left Glasgow without taking his degree of M.A., and the next few years of his life are somewhat obscure. It is probable however that about the year 1530 he took orders in the Church of Rome as a secular priest. About this time the Reformation began to make considerable headway in England under the leadership of Cranmer, and in 1534 the act of Supremacy finally severed the Church of England from the See of Rome, and made the King its supreme head. At the same time in Germany Luther's reformation was rapidly gaining ground; in 1529 the Emperor passed a decree against all ecclesiastical changes, against which the followers of Luther protested thus giving rise to the name of Protestants. But we must return to Knox. Rumors of these changes had no doubt reached him, and had sown the seeds which were later to bear so rich a fruitage. In 1546 the martyrdom of Wishart awoke the slumbering fires of revolt within his breast, and he determined to renounce the Romish theology and profess his adherence to the Protestant faith. This step compelled him to retire for safety within the walls of St. Andrews Castle. He however did not long enjoy security, for the French fleet appeared in the bay during the month of June 1547, and compelled the surrender of the castle. Knox, along with his companions, were taken prisoners, and loaded with chains, was sent on board the galleys to labor at the oars. The hard work told upon our hero so greatly that he was seized with a violent fever, and lay for some time at death's door. He rallied, however, and during his convalescence while in captivity perused a treatise on Justification by Faith which came from Henry Balnavos of Halhill, who was a prisoner in the old palace at Rouen. Knox was so pleased with this treatise, that having divided it into chapters, and added a brief summary of its argument, he sent it to Scotland for publication with an epistle addressed by "the bound servant of Jesus Christ unto His best beloved brethren of the congregation of the Castle of St. Andrews, and to all Professours of Christs true Evangell." After nineteen months captivity, at the intercession of Edward VI., Knox regained his liberty, and 1549 returned to England. Here for the present we must leave him, but next week we shall resume our brief study of his life.

TEN MINUTES WITH THE BIBLE.

"Search the Scriptures," said the Master, "for in them ye think ye have eternal life, and they are they which testify of Me."

In these words we have the key to profitable Bible study. Jesus is the centre and substance of all God's Word, and it is in the measure that our searching finds Him, that we will be helped and blessed by our study of the Scriptures. It is said that every inch of rope in the British Navy contains entwined among its strands a red cord, so that wherever it may be cut, you can always find this evidence of its imperial ownership. So every chapter of our Bibles contains Christ, and wherever you may read, if you diligently look you will find this testimony to its Divine origin. Last week we noticed a method to pursue in preparation for the study of a book; let us now consider a plan for the study of a single chapter. I have found the following outline a useful one to follow before settling down to a minute study of the passage:—1.

Name of chapter. From the events it relates, or truths it teaches. Select some one thought that will be characteristic. 2. Date. If historic; the date of the events it relates; if didactic, the date of its writing. 3. Places. 4. Persons. 5. Key word. 6. Key verse. 7. Analysis. This makes an excellent skeleton on which to begin work, and when you have followed it up in a closer study of the passage you can add: 8. Christ in the chapter. 9. Doctrines taught. 10. Personal and practical truths.

Now by way of example let us apply this method to Genesis, I. I give you the result of my own study:—

1. Name.—"Creation chapter."
2. Date.—The beginning.
3. Place.—The worship of the Almighty.
4. Persons.—The Holy Trinity, God the Father (v. 1), God the Son (v. 3.), God the Spirit (v. 2.)
5. Key word.—Created.
6. Key verse.—Verse 1.
7. Analysis.—(a) The earth formless, and darkness prevailing, v. 2. (b) The Spirit of God moves upon the face of the waters, v. 2. (c) First day. Light created, v. 3-5. (d) Second day. The expanse created, v. 6-8. (e) Third day. Land appears, and vegetation is created, v. 9-13. (f) Fourth day. Celestial bodies become luminous, v. 14-19. (g) Fifth day. Aqueous animals created, v. 20-23. (h) Terrestrial animals created, v. 24, 25. (i) Sixth day. Man created and given authority, v. 26-31.

8. Christ in the chapter.—v. 3. "and God said," see John i. 1, 2. v. 26. "Let Us."

9. Doctrines Taught.—God is Eternal, (v. 1.), is the Creator, (v. 1.), is a Trinity, (v. 1, 2, 3, 26.), is Supreme, (v. 28-30.) Man was made in the image of God, (v. 26-27.) Man is chief of God's created beings.

10. The practical and personal truths.—These are so numerous I must leave them for you to enumerate for yourselves. Next week we will return to a further consideration of this subject.

THE SUNDAY SCHOOL ERA.

We are glad to welcome within the ranks of religious journalism a new monthly paper for the Sabbath school to be known as the *Sunday School Era*. We believe the *Era* hopes to supply the Canadian public not only with literature bearing on the international lessons, but with helpful articles on Sunday school work in general. Its first number is very creditable to its publishers, (The Endeavor Herald Co., Toronto) and gives promise of becoming indispensable to our S. S. workers. We are pleased to notice it follows the *Review* in its method of lesson exposition.

A FATAL INHERITANCE.

A bright little girl joined a juvenile Temperance Society, and was very earnest in getting her young friends to join. But her crowning achievement, on which she had set her heart, was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it.

When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of temperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed round and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said, "Very much." "Do you know what is in it?" they said. "No," she answered, "but whatever it was I will have some more." They had put rum in the tea, and the girl took some more, and that night was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of the father's sin was in the child's blood, and she perished through that taint.—*Christian Herald*.

ONLY ONE DAY AT A TIME.

A certain lady had met with a very serious accident, which necessitated a very painful surgical operation and many months of confinement to her bed. When the physician had finished his work and was taking his leave, the patient asked:

"Doctor, how long shall I have to lie here helpless?"

"O, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.—*New York Observer*.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

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

The Bible.

DAILY READINGS.

- First Day—It builds up—Acts xx. 28-38.
- Second Day—It guides—Ps. xxxvii. 23-31.
- Third Day—It enlightens—Ps. cxix. 105-112.
- Fourth Day—It ennobles—Acts. xvii. 10-15.
- Fifth Day—It comforts—Rom. xv. 1-6.
- Sixth Day—It endures—1 Peter. i. 15-25.

PRAYER MEETING TOPIC, Sept. 6.—“Getting the most out of the Bible.”—Deut. vi. 1-9.

When you take the Bible in your hand to read, keep these three truths in view:—1. This is God's direct and personal message to me. 2. The written Word was given to testify to the Living Word. 3. I am promised that the Holy Spirit will “guide me into all truth.”

Much of the Bible can be better understood when read on one's knees than in any other attitude. He who wrote the Book is its own interpreter; when we can get the mind of the author it is folly to be content with the view of some critic or commentator.

The Bible is a good book to read at all times; but there are certain times when it will be read with the greatest profit and enjoyment. The morning hour, e'er the cares of the day have intruded themselves gives a fresh and open mind for the reception of the Divine truth. The Word read then will prove a source of strength and nourishment throughout the day.

Read to obey. Come to the Bible, not for mere comfort or mental recreation, but to learn God's will that you may do it. The best way that you may understand the Bible is to obey it; “If any man will do His will, he shall know of the teaching,” Jno. vii. 17. See what James has to say about the man who is not a doer of the Word in Jas. i. 22-25.

Remember the Word of God possesses inherent life; it is a seed which under proper conditions will grow and fructify. If we receive it into our hearts, and allow it to abide there, it will most surely begin to take root, and send forth shoots of blessing and fruitfulness in our lives. Let this be your conviction when you take to yourself some precious promise from the Word; receive it with the assurance that given time and opportunity it will of itself begin to exercise a power in your life that will only be checked by your own unbelief. See Ps. cxix. 50, Jno. vi. 63, 68, xv. 3; Col. iii. 16.

Lastly, read the Bible intelligently and systematically. Adopt some mode of study and follow it consistently. Make yourself acquainted with its history, geography and biography, and you will be the better able to understand its theology. Above all remember that the test of profitable Bible reading, is finding Christ revealed.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON X.—DAVID'S LOVE FOR GOD'S HOUSE.—SEPT. 6.
(1 Chron. xxii. 6-16.)

* GOLDEN TEXT.—“Blessed are they that dwell in Thy house, they will be still praising Thee.” Ps. lxxxiv. 4.

CENTRAL TRUTH.—God's Builders.

ANALYSIS.—Solomon's ^{Covenant.} Commission. _{David's} Co-operation.

TIME AND PLACE.—B. C. 1017, in Jerusalem.

INTRODUCTORY.—We take the following from the new monthly, *The Sunday School Era*:—“The charge here recorded should be read in connection with that of 1 Kings ii. 1-10. They belong to the same period and supplement each other. Not long after the rebellion of Absalom, recorded in last lesson, another son of David, Adonijah, sought to lay hold of the throne of his father (1 Kings i). In order to anticipate any future uprising of a like nature, David had Solomon publicly proclaimed his successor and anointed as king. The charge here recorded was given in David's old age, near the close of his reign, about 1016 B. C. Solomon was eighteen or twenty years old. The place was Jerusalem.

David had been successful in the accomplishment of a great work for his kingdom. He had found it small, disorganized, and overrun with enemies who impoverished the people. He left it with the widest extent of territory it ever possessed, finely organized, and so powerful that the surrounding nations were kept in awe. But David was not merely a great warrior and great statesman; he was a devout servant of God. And one of the things he sought most earnestly was the religious well-being of his people. In this he was also successful. Jerusalem became the centre of the religious life of the nation. Worship was organized and the spiritual life of the people quickened. There was one project, however, which he was obliged to leave untouched, and that was

the erection of a temple worthy of the true religion, and which would at once conserve the spiritual welfare of his own people and uphold the name of Jehovah, before the nations. In his charge to Solomon, David explains why he was unable to undertake the work himself (v. 7-10) and lays upon Solomon the responsibility of carrying forward the great enterprise to its completion (v. 11-13).”

VERSES BY VERSE.—V. 6. “Charged him to build.”—Little better advice could be given to a young man than this. It is the fate of many men to-day to exercise their destructive faculties on every thing they touch. The popular idol of the period is the iconoclast, paradoxical as it may sound. But it is easy to pull down; it is another matter to build, and in building is to be found the most thorough satisfaction. Young people, build character; stone on stone set squarely, a house in which God may dwell. Let the troubles and trials of life but act as tools in the hand of the mason smoothing the rough corners, and working out the beautiful tracery of the Divine Architect's design. It is Longfellow who sings:

In the elder days of lent,
Builders wrought with greatest care
Each minute and unseem part;
For the gods see every where.
Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire, and clean.

(See 1 Cor. iii. 11-17).

V. 7. “It was in my mind.”—So we plan and purpose, yet, however good the object of our thoughts, if God does not approve, the planning will be futile. But it is well to have the mind occupied with work for God; there is no better remedy for the blues than this. No doubt David owed much of his peace of heart to the fact that his thoughts, even in his trouble (v. 14.) were concerned with the things of God. (See Jas. xxvi.)

“Thou hast shed blood.”—This was not said to David by way of reproof. His wars had all been just; contests in which he had been compelled to engage for the sake of his kingdom and the glory of God. But God chooses different men to do different work. David was His instrument for the subjugation of Israel's enemies; that was the work he was specially fitted to perform, and God was well pleased with His faithful service. But the building of the Temple was not work for a warrior, and so David is gently told to content himself with preparing for the great undertaking for which his son and successor was the chosen instrument.

V. 9. “A man of rest.”—Every Christian should be a man or woman of rest. The rest of the believer is two fold, rest from our own works, and rest in God's work, Matt. xi. 28-30. Rest from self must precede rest in service.

V. 10. “He shall be My son.”—This was a gracious promise God made of especial interest in Solomon and his work. It also emphasizes the fact that Solomon was a type of Christ, concerning whom alone could this be said in its fullest sense. “I will establish the throne . . . forever.”—This prophecy is Messianic and will find its fulfilment in the setting up of the Millennial kingdom by Christ the Son of David. To interpret such a definite declaration as this in a spiritual sense is to take unwarranted liberty with the Word of God.

V. 11. “The Lord be with thee.”—David could have pronounced no greater benediction upon his son than this. It is all comprehensive; for to have God means to have every thing good. We are apt to forget that the presence of the Lord is the one essential need of all our work. If this truth was firmly impressed upon our minds, there is much we would never do, and more that we would do a great deal better.

V. 12. “The Lord give thee wisdom.”—Parents, take hope and comfort from the full answer God gave to this father's prayer for his boy. No doubt these words of David rang in the ears of Solomon, when later on God appeared to him and put His bounty at the young King's disposal, God is the only proper source of wisdom and understanding for the Christian. It is folly to flee to the world and to man for guidance, when the advice of Omniscience may be had for the asking. See Jas. i. 5.

V. 14. “In my trouble.”—David refers in these words to the wars that had characterized his reign, and possibly to the household troubles that had brought so much sorrow into his life. In all these things he had kept uppermost the wish to erect a temple for the worship of God, and no doubt had found much relief from brooding care in his active preparation for this work. When a man allows his troubles to make him forget God he is on the way to destruction. The most unfailing remedy for distress of mind and anxious thought, is zeal in God's service; forgetting self in Him.

“An hundred thousand talents of gold.”—The treasure spoken of here is almost incalculable in value. It represents an immense sum running into hundreds of millions of dollars.

V. 15. “Workmen in abundance.”—God can use all the workers, and every talent available. There is a need and a place for every one of them. Are you merely a hewer of wood? The King requires your service, and will reward you according to your faithfulness. Are you one of the “cunning men?” God can make better use of your cunning than the world can, and He pays better wages. Come then with your abilities great or small, and find a place in the building of that living temple not made with hands which shall be eternal in the heavens, to God's unending praise and glory. See Eph. ii. 19-22.

V. 16. “Arise therefore, and be doing.”—These be practical words for this busy age, “Arise and be doing.” The King has made all provision for the work, “of the gold, the silver, and the brass, and the iron there is no number,” so we have no excuse for delay. The material for the temple lies on every hand. The boys and girls of your Sabbath school class are stones for the building; is your work succeeding in lifting them into their places in the steadily rising walls? It cannot be otherwise if “the Lord be with thee.”

THE LITTLE FOLK.

A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide smoothly-kept lawn, in the centre of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Halloa, Fred! That's a very handsome tennis racket," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only *promised* it to him, eh? And he's simply *promised* to pay for it I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racket to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, that will *not* settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe, I'd rather not," Fred said

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her *wishes*," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is *your* name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me!" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary!" replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusements, smoke cigarettes and chaff boys who are better than you are, without older people's making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!—*Golden Days*.

Lend a Hand.

Washington one day came across a small band of soldiers working very hard at raising some military works, under command of a pompous little officer, who was issuing his orders in a very peremptory style indeed.

Washington, seeing the very arduous task of the men, dismounted from his horse, lent a helping hand perspiring freely, till the weight at which they were working was raised.

Then, turning to the officer, he inquired why he, too, had not helped, and received the indignant reply, "Don't you know I'm the corporal?"

"Ah, well," said Washington, "next time your men are raising so heavy a weight send for your commander-in-chief," and he rode off, leaving the corporal dumfounded.

The Dial of Time.

Two slender hands upon Time's dial-plate
Go creeping round, and mark the hours of man,
Unconscious of his momentary plan
In all the circling years of Time's estate;
Nor fast nor slow, nor pause for small or great,
An hour for Caesar or Napoleon;
And so it was since first Time's march began.
The lover cries, "My soul, it cannot wait;"
The murderer, "That hour will bring my doom;"
The sick man sighs, "To-morrow and the tomb;"
While empires crumble like the cliffs to sand
Before the waves of years, and planets cold
Are clothed with life, and virgin spheres grow old
Beneath the dial balanced in God's hand.
All its pains rewarded by gifts of honeyed kisses,
And angel looks that babies bring from heaven,
Claspings of soft arms, and murmuring of lovers
Innocent as birds in the dewy boughs of Maytime.

Church News.

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

British Columbia Notes.

At two o'clock, on Monday, August 3rd, there set out from the city of Nanaimo destined for Alberni three members of the Presbytery of Victoria, accompanied by Rev. Prof. McLaren and Rev. R. P. McKay of Toronto, and Miss E. M. Armstrong, teacher of the Indian Mission School at Alberni. Such a "body of divinity" in locomotion indicated some unusual ecclesiastical object in view. That object was the first meeting of Presbytery in the gold-bearing region of Vancouver Island and the visitation of the Foreign Mission stations of the West Coast. The drive of some fifty-five miles through the grandeur of British Columbian scenery of majestic forest, placid lake and lofty mountain, under climatic conditions the most genial, was heartily enjoyed by all. With a night's rest at the Half-Way House, Alberni was reached at one o'clock on Tuesday. At three the Presbytery met for business; Mr. E. G. Taylor, of Queen's College, who has been appointed to this field by the H. M. Com., was after a searching examination licensed and ordained; Mr. McKay preaching the ordination sermon, Dr. McLaren, addressing the Minister and Mr. Winchester the people, Mr. Taylor begins his ministry under the most happy auspices.

Another item of business was the acceptance of Mr. D. A. McRae's resignation of the pastoral charge of Nanaimo. This step was rendered necessary by the continued unsatisfactory state of Mrs. McRae's health. With many expressions of regret at losing a highly esteemed co-presbyter, especially under so trying circumstances, the resignation was accepted to take effect on the 16th inst. Rev. Alex Young, of Nanaimo was appointed interim moderator of sessions with power to moderate in a call when requested by the congregation.

A day was spent about the beautifully located Indian Girls' Home, that looks down upon the smoothly gliding waters of the Sumas River, a charming spot, indeed. Here Miss Johnston, assisted by Rev. Mr. McKee and Miss Armstrong, exercises matronly care over the children of two Indian tribes, of name euphonious but of orthography doubtful, at least to the writer.

Another pleasing feature of this visit to Alberni was an excursion down the great natural canal that enables the largest ocean going vessels to dock fifty miles from the sea coast. This enjoyable excursion was given by Mr. George A. Huff, M. P. P. on his steam launch, Hollybank.

During the last week of July, Mr. Winchester visited Union Mines, where he had the joy of receiving five Chinamen into the fellowship of the Church. The seed of the kingdom is bearing fruit.

Rev. Richmond Logan, who has been visiting friends in the province returned to his home in California by Monday's direct steamer.

Montreal Notes.

The city has been favored by a visit from the distinguished theologian, Dr. Joseph Agar Piet, now so well-known for his valuable commentaries on the Pauline Epistles as well as for other works of a more devotional character. He preached twice last Sunday to large congregations and on Monday evening lectured in the hall of the Wesleyan College. The subjects which he selected were rather a surprise to those who were familiar with his published works and presented him in a somewhat new light—being not so much theological or devotional as Apologetic. In two out of his three public addresses he discussed the relation of the Aëric Cosmogony to modern science. The position which he took must have been equally a surprise to many of his more conservative hearers. Instead of attacking the theory of Evolution he was disposed to regard this as purely a question of fact to be settled by scientists

on strictly scientific grounds and declared that if it should be proved to be true he saw nothing in Genesis that was inconsistent with it. In thus presenting the matter, however, he is probably speaking for a large number of the most influential theologians of tomorrow, and is certainly taking a position which puts an end forever to the old feud between science and religion. Dr. Beet, we understand, has been giving a series of addresses at Chataouqua and also at Northfield. It is unfortunate that his visit to Montreal occurred at a time when so many of its prominent citizens were out of town.

Among other recent visitors to the city, who are not, however, strangers, have been the Reverends J. K. and D. J. Fraser, from Prince Edward Island. Both of these gentlemen are distinguished graduates of the Presbyterian College and have just returned from taking post graduate courses in Heidelberg University after having served several years in the Ministry. Mr. D. J. Fraser has also taken a session in the Harvard Divinity School, where he pursued special studies in the Greek of the New Testament. On Sunday morning last, he filled the pulpit of Chalmer's church with much acceptance.

A few weeks ago mention was made of the appointment of Mr. Frank Carter as a second professor of classics in McGill College. The Governors now announce that they have also appointed as a second lecturer in the same department, Mr. S. B. Slack, of Oxford. The Governors have at the same time made four new appointments in the Faculty of Applied Science, including a professor of Architecture. This last is a new departure and involves the recognition of the more artistic element in the University, which at some future time may receive almost indefinite extension in that and kindred fields.

The many friends of Dr. Smyth, of Calvin Church will learn with much regret that he has again been seriously ill, and is laid aside at present from all active work. Some slight improvement has taken place during the past few days, and earnest hopes are entertained for his recovery, but his condition still awakens considerable anxiety. The nature of his malady has not yet been definitely determined by the physicians in attendance.

General.

Owing to ill health, Rev. John Hogg is about to resign the pastorate of St. Giles' Presbyterian church, Winnipeg.

The building of the Presbyterian church at Whitney is now far enough advanced to hold services. The church is 53 feet long and 32 feet wide.

The Presbyterian congregation of Huron church, Ripley, are building a fine brick manse for the use of the minister, Rev. R. Macleod. It will be completed this fall.

Rev. D. A. McRae, of St. Andrew's Presbyterian church, Nanaimo, B. C., has accepted a call from the Third Presbyterian church at Los Angeles, California, and will assume his new duties on September 1st.

On Tuesday evening, Aug. 4th, a committee representing the congregation of St. Andrew's church, Almonte, waited upon Rev. A. S. Grant at the manse and presented him with a Model 40 Columbia bicycle, and an address.

The Rev. J. I. Murray, M.A. Kincardine is interim Moderator of the session of Ashfield congregation. All applicants to Ashfield church must be made to Mr. Murray and applicants will please take notice that Gaelic services in that charge are indispensable.

August 13 was the last occasion on which Rev. James G. Potter, D. A., met his congregation of Southside Presbyterian church, he having accepted a call to St. Andrew's church, Peterboro'. At the conclusion of the service those present were requested to remain, and Miss Bertha Kennersley, on behalf of the ladies' Bible class, presented Mrs. Potter with a handsome mahogany rocking chair, while Mr. W. M. Brick, on behalf of the Ladies' Aid Society, presented Mr. and Mrs. Potter with a purse. In the afternoon and evening a garden party and reception was held at Moss Park Rink, where

Mr. and Mrs. Potter bid good-bye to their friends of the congregation. On August 27, Mr. Potter will be inducted into his charge.

A meeting of the General Assembly's S. S. Committee will be held (D. V.) in the parlor of Central Church, Toronto, Ont., on Tuesday, September 8th, at 10 o'clock a.m. As there are no funds for the payment of travelling expenses, those who attend are advised to take advantage of the cheap rates connected with the Industrial Exhibition. A full attendance is requested.

On his return to Vernon from attending the late Assembly, the Rev. Geo. A. Wilson, B.A., was given a welcome by his people in the form of a congregational reception. The festival though quite informal was a most enjoyable event. Mr. Wilson has now been two years in this city and has won the affection and respect of all classes. The reception was under the auspices of the Ladies' Aid.

Rev. M. P. Talling then gave an impressive address to the new pastor, Rev. Dr. Froudford, father of the London Presbytery, and professor at Knox College, addressed the people. He said Mr. Wilson had been called to this charge by the communicants, and they believed him to be able and qualified to edify them. This call was a solemn covenant between pastor and people, and one never to be forgotten. Mr. Wilson received many warm congratulations at the close.

An unique entertainment in the shape of a garden party under the auspices of the Ladies' Aid of Emmanuel Presbyterian Church of East Toronto was held at Balmy Beach on Friday evening last. Mr. F. W. Roberts had kindly opened his house and grounds on Balsam-avenue for the purpose, and the members of the church drove down in busses from the village. A dozen or more large flags went to form quite a picturesque background for the enclosure, and about one hundred lanterns of all descriptions loaned by the residents of the Beach were arranged in a very artistic manner. During the evening the Pastor, Rev. J. R. Johnston delivered a most interesting address, welcoming the guests and thanking the friends of the Beach for their interest in the gathering. After which a number of vocal and instrumental selections were given.

The Presbytery of Toronto held its regular meeting for this month at Union church, Esquimaux, and Rev. W. M. McKay, a licentiate of the present year, was ordained and inducted there over the united congregations of Norval and Union. These churches became vacant about 14 months ago by the resignation of Rev. James Argo. After hearing many candidates for the vacant pulpit, their choice fell upon Mr. McKay, and on Tuesday he was formally inducted. Rev. J. C. Tibb, of Streetsville, presided and addressed the newly inducted minister. Rev. J. W. Rae, of Toronto Junction, preached the induction sermon and Rev. W. C. Clark, of Brampton, addressed the people. A reception was afterwards held, a pleasant feature of which was the presentation of an address and a purse to the Rev. J. C. Tibb, who has been moderator of the charge during the vacancy.

King Street Presbyterian church, London, held a larger audience on the night of August 11, perhaps, than any since the induction of the late pastor, Rev. Mr. Robertson. The occasion was the formal induction of Rev. Thomas Wilson, who will hereafter have charge of that flock. The congregation included prominent members of all the Presbyterian churches in the city. Rev. James Little, of Bethel, moderator of the London Presbytery, presided at the services, and the induction sermon was preached by the Rev. Alexander Wilson, brother of the new pastor. After the opening exercises, Rev. Alex. Wilson delivered an able and eloquent sermon from the words, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." Rev. James Little, as moderator, spoke of the resignation of Rev. Mr. Robertson, and of the acceptance of the call by Rev. Thomas Wilson.

Obituary.

The Rev. O. M. MacKeracher, minister for twenty-nine years of the congregation of English River and Howick, in the Presbytery of Montreal, departed this life on the evening of August 5th, in his home at Howick, surrounded by his family. His illness was short. He was one of the delegates to the General Assembly this summer and spent some weeks visiting in Toronto and Kingston. During the Assembly he preached for his relative, the Rev. Jos. Locke, with his customary vigor. Returning home, he resumed his pulpit ministrations at Howick, the church at English River being closed while it underwent extensive repairs. On July 26th, he preached with more than ordinary impressiveness to a crowded church. On Wednesday of that week, the last day he was out of his bed, he visited, accompanied by Mrs. MacKeracher, ten families in his congregation and held worship in each house. The Rev. A. J. Mowatt, of Erskine church, Montreal, was engaged to conduct the special services in connection with the re-opening of the English River church on the second Sabbath in August, and the neighboring ministers were to assist, the other Presbyterian churches in the district being closed for that day. The church was opened instead with the funeral on August 7th. The service at the house was conducted by the Rev. Geo. Whillans, of Georgetown, and the Rev. D. W. Morrison, of Ormstown, that at the church by the Rev. Dr. Amaron, moderator of the Presbytery of Montreal, assisted by the Rev. Messrs. Drummond, MacDougall and McCusker. Dr. Amaron took as his text the words of Jonathan to David, "To-morrow is the new moon; and thou shalt be missed, because thy seat shall be empty," and spoke in eloquent and feeling terms of the high character, the Christian fortitude, and the gentleness of the deceased, to whom the younger members of the Presbytery had been accustomed to look up as to a father. The remains were carried to the grave by the elders of the church and were followed by the three sons, the members of the Presbytery who were present, and almost the whole countryside, irrespective of race and religion, for the deceased was one whom all who knew him regarded with reverence and affection. He was not one of the doctors of divinity, and his voice was seldom heard in the courts of the Church, but he was, nevertheless, a man of scholarship and culture, a man devoted to his God and the people, which He had given him, a man who set duty before everything else, and a man of peace. He had many trials in life and his ministry, yet the text of the last sermon he preached was, "My yoke is easy, and my burden is light."

THE CHURCH ABROAD.

The Rev. John H. Dickie, M.A., has been appointed minister of Springburn Glasgow.

The Rev. W. Guthrie Law, St. Ninians, preached at the annual open-air meeting in Kirk-o'-Muir.

The Rev. R. Blair, D.D., St. John's, Edinburgh, is at the request of the Presbytery visiting the Islay congregations.

Dunfermline P. Presbytery has unanimously sustained the call from the Urr congregation to the Rev. Mr. Alexander, Glasgow.

The Rev. Dr. P. McAdam Muir was the recipient last week of a handsome suite of dining-room furniture from his Edinburgh friends.

The Marquis of Bute has given a contribution of £100 towards the complete renovation and restoration of the fine monument erected to the Earl of Dunbar nearly three hundred years ago in the Parish church of Dunbar.

The Rev. Professor Orr has undertaken the editorship of the United Presbyterian Magazine and in his efficient hands it is certain to maintain the high position it has long occupied among denominational periodicals.

At a meeting of the congregation of Coldstream the Rev. Alexander Hay, assistant at Westbourne Free Church, Glasgow, was unanimously appointed minister.

Kinross Presbytery has agreed to the translation of the Rev. James Muir, B.D., of Cowdenbeath, to be colleague to the Rev. William Ross, Cowcaddens, Glasgow.

The short lect to be heard in connection with the vacancy at Oban consists of Rev. Morris Stewart, Edinburgh; Rev. Mr. Paterson, Glasgow; Rev. Alex. Hay, Glasgow.

The Rev. David Guthrie, who has been assistant to the Rev. Andrew Keay, Stockbridge, Edinburgh, during the last two and a half years, has been presented by the congregation with a purse of twenty-one sovereigns as a mark of their appreciation of his services in the mission district and of his pulpit ministrations.

The sums contributed over the church to the General Free Mission Fund was £3,274 11s. 5d., being a decrease of £169 10s.; and to the Women's Society, £385 2s. 1d., an increase of £8 15s. 2d. In the Edinburgh Presbytery the contributions to the General Fund amounted to £613 14s. 10d., a decrease of £5 10s. 7d.; and to the Women's Society, £180 1s. 6d.

The Rev. Charles McPherson MacKeracher was born in Aberfeldy, Perthshire Scotland, in 1827; was a graduate of Edinburgh University, taking theology at Free Church College, Edinburgh, and a post-graduate theological course at Princeton Seminary. He was ordained in 1861; his first charge was Bradford, Ont., and he settled at English River and Howick, in 1867, and continued there through the remainder of his life. He leaves a widow, three sons and a daughter. His illness was of short duration. His wife and daughter, who watched by his bedside, tell of the peace and calm which characterized his last days. Through the pain and weakness, and above it the spiritual life was growing and shining with even more than wonted beauty. Gathering his family about him he spoke to them and gave to each his parting blessing. He is not dead, but gone before and will live in the hearts of his people to whom he was so much attached.

A SURE ESTATE.

"If only men would give to the living some of that which they bestow so lavishly upon them when they are dead, what a different world this would be! Yes, indeed. If you have anything in the shape of surplus, Mr. Wealthyman, invest it in life insurance, and the result will be the bestowment upon your family when you are dead of a sure estate—one they cannot possibly be as certain of through any other means."

"If only great things were independent of the little ones, what a success we should have in every department of affairs, for there are thousands who can plan who fail in carrying out a design. Many a man, no doubt, who has 'planned' to have his life insured has, as yet, failed to carry out the design. Perhaps you are one of them. Get your plan and your design together at once, ere the designs of death are made manifest, and you are gathered to your fathers."


Any agent of that strong and successful home company, the North American Life, will be pleased to interview you and fully explain to you the many advantages offered under the Compound Investment and Investment Annuity plans of insurance, and thus aid you in carrying out your design for the protection of your family before it is too late. If you cannot reach an agent of the company address William McCabe, Managing Director, Toronto, for pamphlets, etc., explanatory of the above named and other attractive investment plans of insurance.

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BOILING RIVER

It is sure enough. It is not as large as the Mississippi, indeed it is quite small, but a mighty interesting stream for all that. It issues from the sides of a Mountain in a thousand tiny rills, more or less and of almost as many colors. These gather themselves into pools and lakelets on the mountain's side, covering an area of about 200 acres. Overflowing their boundaries they slowly trickle down the sides of the mountain forming small cliffs, the most wonderful in the world. From a distance one can hardly believe what the eyesight reveals—white, black, orange, lemon, terra cotta, green, blue, red, pink, separate and in manifold combinations stand out before him. It is a hill of painted cliffs on the sides of the mountain that rises high above. And the odd part of it is that each of these exquisite colors represent a different temperature. Does that startle your credulity? Even so it is true.

When through with this beautiful painting process, these waters again come together and then, as if full of mischief like a pack of small boys trying to play hide and seek, dive down and remain under the ground for a space of two miles and then flow out from the mouth of a canyon as one of the clearest, most beautiful, green streams imaginable. Where these waters emerge from the mountain into the little lakes they are hot, boiling hot. During their dark underground journey they fall several hundred feet and also in many degrees in hotness, so that when they again see daylight they are much cooler. This then is Boiling River, an underground mountain stream of hot water.

But you ask, where is it? Where can I see it? It is in Yellowstone Park at Mammoth Hot Springs. It is one of the lesser, mind you the lesser wonders of this land of wonders. Go there and see it by all means but first send to Chas. S. Fee, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland 96, that tells all about this renowned region.

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