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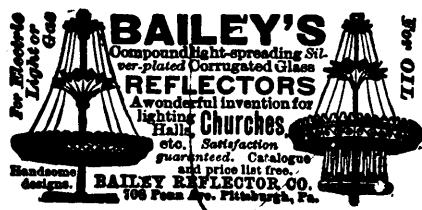
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# THE CANADA PRESBYTERIAN.

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No. 31.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent requests, for something more complete than could heretofore be obtained, by the Rev. T. F. Patheringham, M.A., Chairman of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

MISS SORABJI, who is a B.A. of Bombay University, has passed the B.C.L. degree at Oxford, which will qualify her to give legal advice to such women as prefer a lawyer of their own sex, but Portias should not limit their services to women only, the original Portia did not do so.

THE Rev. Dr. Mathews, Secretary of the Presbyterian Alliance, and the Rev. Professor Blaikie, D.D., of Edinburgh, Moderator of the Free Church, were to leave England for the Pan Presbyterian Council at Toronto on the 30th July. Some of the delegates have already reached this side the Atlantic and others will arrive at a later date.

THE Rev. Dr. Mackennal, of Bowden, speaking at the Grindelwald Conference, said that perhaps the English Nonconformists had undervalued the permanence of historical institutions. The English Churchmen could supply the deficiency. But no re-union was possible which should involve the denial by the Nonconformists of the doctrine held by their fathers that spiritual communities should be subject to spiritual rule.

MR. NAOROJI is a Parsee, of which sect there are not a hundred thousand in India. As a lad he was a prize-winner at school and a good cricketer; he has been a professor of mathematics, a merchant, Finance Minister to Gaikwar, of Baroda, and a member of the Legislative Council in Bombay. As he won his election by only five votes, it may be inferred that he owes it largely to Lord Salisbury's gibe at him as 'a black man.'

AT a recent meeting of the Free Presbytery of Inverness Rev. M. Mackay, D.D., lodged a protest on his own behalf to the effect that he in licensing a probationer or elder would only do so on the old lines, and Rev. M. Mackenzie, Inverness, along with his friends, who were not members of Assembly, lodged a protest against the action of Assembly regarding the Decaratory Act, and adhering to the position taken by Mr. Macaskill.

MR. DUNCAN MACNEILL has died at the age of fifty-five. He was one of the founders and trustees of Down Lodge Hall, a mission hall in Wandsworth, built as a memorial of Mr. Moody's visit in 1884. Like Sir William McKinnon, his uncle, he was one of the subscribers to the Emin Pasha relief expedition, and he took a great interest in the opening of the Dark Continent. His widow is the daughter of the late Sir Andrew Agnew, Bart.

THE new Sunday Rest Law is now in force in Berlin. Its general effect is to suspend all employment and close all places of business, except restaurants and cafes, between 10 p.m. on Saturday and 2 a.m. on Sunday, and after 2 p.m. on Sunday. Although the law creates a great innovation in the habits of the Berliners, no difficulty was experienced in enforcing its provisions, and the shops were doubly busy during trading hours.

ONE of the admirable things seen in Canada and British Columbia, says a Scottish contemporary, is the mounted police. Not numerous, but omnipresent, they are respected by every Indian and feared by every rogue. Independent of local politics, jealous of the reputation of their corps, they make peace in the wilderness and give security to the

lonely pioneer. It is no credit to our Government, says a United States contemporary, that we have been too proud to learn the lesson taught by their wonderful organization.

FROM the census statistics recently published in Ireland, it is shown that alone among the various religious bodies in Ireland, Methodists and Jews are on the increase. Roman Catholics have a decrease of 411,146, or 10.4 per cent., since 1881; Protestant Episcopalians have decreased 38,744, or 6.4 per cent.; Presbyterians have declined by 24,047, or 5.1 per cent. There are at the present time 55,235 Methodists in Ireland—an increase on the ten years of 6,396, or 13.1 per cent.; while the Jews have advanced from 472 to 1,798.

THE *Christian Leader* remarks: We are a little exercised by lively talking in our Assemblies, but we are not alone. The *Sydney Presbyterian*, an excellent and readable paper, tells us that in the Queensland General Assembly Rev. W. D. Meiklejohn said that a good deal had been heard recently about the inefficiency of ministers educated in the colony. He could say this, that the greatest duffers they have ever had came from the old country, they were the most inefficient ministers Queensland ever had! These remarks being considered somewhat unparliamentary, Mr. Meiklejohn was at this point ruled out of order.

THE Rev. Peter Leys, senior pastor of the First Church, Strathaven, has just died in Edinburgh. Mr. Leys, it will be remembered, was prominently before the public in connection with a case in the Court of Session for the custody of his two grandchildren. On the death of his daughter-in-law Mr. Leys brought up the two children, and while they were under his charge his son went over to the Church of Rome and afterwards raised an action to have the children returned to him. Mr. Leys strenuously resisted the action, and although the Court decided against him he refused to comply with the order and was sent to prison. However, he was shortly released, and the children, when of age to decide for themselves, returned to their grandparent.

THE *Christian Leader* gives its readers the following condensed and accurate account of Toronto Churches: The "mother church" of United Presbyterianism in Toronto was the old Bay street congregation, of which the late Rev. Dr. John Jennings was first pastor (1839-1874), and from which the St. James' Square congregation branched off in 1853. A later secession from Bay street (in 1875) formed what is now the Central Presbyterian Church. But the direct representative of the old Bay street congregation is Erskine Church, of which Rev. W. A. Hunter is now pastor, having (in 1888) succeeded the late Rev. John Smith, who was the immediate successor of Rev. Dr. Jennings. Dr. Jennings, then of Rathillet, was ordained for Canada in Cupar Fife in 1838. The first minister of St. James' Square was the late Rev. John Taylor, M.D., D.D., who was professor of theology to the United Presbyterian Church, Canada. Before leaving for the Dominion, Dr. Taylor was pastor, for twenty-five years, at Aughtermuchty, and on returning to Scotland was inducted to the United Presbyterian Church, Busby, April 2, 1863. The Hon. Thomas Wardlaw Taylor, a Justice of the Court of Queen's Bench for Manitoba, Winnipeg, is a son of Doctor Taylor. We have further to add that Dr. Taylor's successor in the ministry in Toronto, and Dr. Kellogg's predecessor, was Rev. John M. King, D.D., now Principal of the Presbyterian College, Winnipeg. Dr. Kellogg, as we lately intimated, has accepted an invitation to superintend the work of Bible translation in India.

THE *Christian Leader* says. In the lively and readable *Preacher's Monthly*, edited by Mark Guy Pearse, there is a paper by Rev. S. E. Keeble on "Scamped Work," which raises some interesting questions. There is no pride so justifiable as the pride in good handicraft, Carlyle used when in

Ecclefechan to go to the old arched house where he was born, and looking at it he would say: "My grandfather built that. He was a better man than I!" But if there is room for pride in good work, there is also shame in bad. At a recent restoration in Peterborough Cathedral it was found that some of the principal pillars had been filled in with rubble instead of being solid stone. "Just as if it had been done to day!" said a builder who stood by, feeling that the old master contractors of four hundred years or so knew a thing or two. Nothing is free from scamped work—not our houses, not our clothes, not our furniture, nor yet our drains. The back comes out of a study chair. It has only been slightly glued in. A mother of pearl button explodes. It is not mother-of-pearl, but compressed gun cotton. The drain pipe, warranted for ten years, loses its enamel and becomes a sponge of impurity, foster-mother of fevers and diphtherias. Is the workman to blame? Seldom. He has to put in what he is told. It is the cheap contractor, the jerry builder. Houses which are "chucked together anyhow," furniture which is dear at nothing. "Cheap things are dear things" is a good proverb. Bargains of which we say, "They were never made for the price," are dear at any price. They were made at the cost of our fellow-creatures' blood and tears. The job contractor, the merchant "cutting rates"—these are the devil's agents. The mercantile system must be Christianized. The Christian of the Sunday pew must become the Christian of the Monday shop and the Tuesday workshop. It is a long lane that has no turning. Surely Christ will, if we pray and hope, either come in person or show us some way out of all this!

THE following is a summary of an address delivered recently to the theological students of a Welsh College by the Rev. Dr. Maclaren, of Manchester. The ideas expressed are worthy of consideration: The preacher's power depends largely on the firmness of his convictions and the decision of his character. Men will always be swayed by strong definite convictions and firm wills. John the Baptist was remarkable for trenchant clearness of his message and consecration and boldness of his proclamation. What does a man become a preacher for unless he has some belief which he thinks important enough to spend his life in proclaiming? Languid talk never impresses itself on hearers. Earnest conviction is contagious. Youth and student days are for the formation and consolidation of opinion, and it is unfair to expect old heads on young shoulders. A premature certainty and fixity of creed is often followed by a too late rejection of it. The man who believes without inquiry when he is young often has his doubts at the wrong time when he is old. They are then especially dangerous, like whooping cough and the measles in an adult. I do not want you to be prematurely certain or dogmatists when you ought to be enquirers. But on the other hand do not cherish doubt as good or a mark of intellectual pre-eminence. When entering the pulpit see that the atmosphere is clear. Consume your own smoke. Smoke is dangerous to congregations as well as to cities. The surest way to win popularity is not to seek for it. Meekness and gentleness are stronger than all bluster. There is more force in sunbeams than electricity. There is more electricity in a gentle shower of rain than in a storm of thunder and lightning. The power of a preacher depends largely on the simplicity and unworldliness of his life. It may seem needless to talk of about worldliness to preachers; you would not have chosen your life if you had wanted to become rich or were in love with ease; but let me touch for a minute on the necessity of rigid simplicity and clear freedom from suspicion of worldliness. Worldliness saps the soul of a minister's devotion, concentration of service cannot survive that taint. The eye dazzled by earthly lights cannot see stars when one goes out in the night. Suspicion of it is fatal to influence. The preacher's power depends largely on his consciousness of a Divine message. The preacher's power depends most of all on his being and knowing that he is "Christ's messenger." The power of our ministry will be in direct proportion to our own glad tidings of ourselves in Him.

## Our Contributors.

### HOLIDAYS NOT ALL PLEASURE.

BY KNOXIAN.

Some years ago we spent our holidays at a well-known summer resort on the Lower St. Lawrence. One day things were decidedly blue. There had been a fog, a long, dreary, dismal, disheartening fog. The air was raw and it searched for the weak spots in the human constitution far more successfully than the Grits searched for a majority in the recent bye-elections. It took hold of the weak organs with a much tighter grasp than the Grand Old Man has of his majority. A small party of Ontario tourists were gathered in the house of a friend, putting in the time and trying to make themselves believe that they were having a good holiday. An estimable lady of the party had the courage to say:—

IT IS NOT ALL PLEASURE DOWN HERE.

That was exactly how we all felt, but of course we did not all like to say so. After you have spent a lot of money, and travelled a thousand miles for pleasure and have written home saying that you are having a grand time, you don't care to admit that your holiday is even a partial failure.

A clerical friend of ours made great preparations for a trip to the Old Country. He had a rough passage across the ferry, wet weather on the other side, saw no lions worth naming and came home in disgust some weeks before he was expected. Soon after his arrival we asked him how he enjoyed his trip. With an amount of earnestness that would have given power to the peroration of any sermon, he exclaimed:—

IT'S ALL HUMBUG.

We always did admire that man's candour, though we say nothing about his judgment.

Young people often spoil their holidays by anticipating unalloyed pleasure. People who have taken holidays often know better, and they start out fully expecting that go where and how you may there will always be some drawbacks. The most they aim at doing is reducing the drawbacks to a minimum. The inexperienced tourist starts with the idea that a tour is all pleasure, and the disappointments he is certain to meet sadly mar whatever pleasure comes his way.

People who cannot get away often give themselves a great amount of senseless misery by their exaggerated ideas of the pleasure of holiday trips. They imagine that their neighbours who "go some place" are all having a grand time and that the unfortunates who remain at home are being sorely punished. It is a huge fallacy. Holidays are not all pleasure, and home is a much more comfortable place than some summer hotels that we have taken hash in.

Let it be assumed that on general principles a holiday in summer is a good thing. Let it also be assumed that most men can do more and better work in a year by working eleven months and resting one than by plodding along for twelve. All this is true. A holiday is a good and useful thing, and just because it is a good and useful thing one should be careful not to spoil it by anticipating nothing but pleasure. Something else is sure to come before you are far from home, and you are sorely taken attack if you never made any sensible allowance for drawbacks.

It never occurred to you, probably, that you might have to stand in a hot railway car for the first ten miles of your trip. You of course expected a whole seat to yourself. Possibly, indeed, you wanted the seat in front of you for a footstool. But when you entered the car you found you had to stand up like a man and wait until some one went out. That was not the kind of thing you anticipated, and the disappointment and fatigue of standing worried you for the first part of the journey. You might have known that seats are often scarce at this time of the year.

You counted on a lower berth in the sleeper, but forgot or perhaps never knew that to make sure of a "lower" you should apply a day or two ahead. The coloured gentleman assigns you to an "upper." You climb the step ladder and turn in. Your mood is not devotional, though it should be, when you retire. You soon find that this is not your night for sleeping. You would like to indulge in an occasional roll, but you are haunted with the idea that if you indulge you might roll over the side and come down among the gripsacks in the aisle. You try all the plans you ever heard or read of for putting oneself asleep. You doze a little. The car gives a lurch just when you were going off. You try again. The man in the next berth snores. Next morning you climb down with your nerves all unstrung and your head in such a condition that you wonder if it ever can get level again. Several times during the night the thought stole gently over you that holidays are not all pleasure. Now you are quite sure about it.

When you got on board the steamboat you of course expected a good berth to yourself, but the official at the wicket told you with an air that made you wonder whether he might not be a chief justice that you could not have one. You must turn in with somebody else, and that somebody else may be—well he may be anything from a Doctor in Divinity to a burglar; of course you must do as directed or lie on the floor. When you are considering how and where you will dispose of yourself for the night it dawns upon your mind that holidays are not all pleasure.

Next morning the lake is decidedly choppy. Every now and then the boat gives a roll and a jerk that in some mys-

terious way affects the staying power of your breakfast. You make a bee line for the railing. You remember that Tennyson sang, "Britons hold your own," but you begin to fear there may be contingencies in which even a Briton cannot always hold his own. As you hold the railing with feeble grasp and give yourself away, you realize as you never realized before that holidays are not all pleasure.

The same truth sometimes dawns upon one's mind in a summer hotel. Many of these places are admirably managed, but you do occasionally strike one that makes you wish you had gone to another. Any long journey by rail convinces one that holidays are not all pleasure. No matter how comfortable the surroundings or how pleasant the scenery you do weary after the first few hundred miles.

Moral—Take a good holiday if you can afford to do so, but don't spoil it by starting out with the foolish idea that home is all drawbacks and holidays all pleasure.

### HOUSES IN PALESTINE.

BY SARAH F. HOWIE.

We are all more or less familiar with the general outward appearance, at any rate, of an Eastern house from the faithful representations we have in pictures, and the house before us does not differ from the usual style of house we expect to meet with in every town or village.

Absence of architectural beauty seems to be a distinguishing characteristic, which is perhaps somewhat compensated for by the commodious interior which is really larger than one would imagine from the outside view.

The numerous allusions to the house in Scripture are both interesting and profitable. We do not know whether the house was coeval with the home, but whether Adam lived in a house or not, we know that his son Cain, when he went out from the presence of the Lord and dwelt in the Land of Nod, built a city and named it after his son Enoch (Gen. iv. 17). And it is not until six generations later that we read of tents being invented by Jabal.

A peculiarity of the Syrian house is the flat roof which serves a variety of useful purposes. It is in many cases the pleasantest part of the house, for as a rule the windows of the house do not face the street and are very narrow, admitting very little light and sunshine; so the Syrian goes to the roof to get the fresh air, bask in the sun and look out upon the world. He frequently takes his meals there, receives friends and smokes his nargileh. It is the pleasantest place for sleeping in all places where malaria does not render it dangerous. All kinds of fruits such as figs, grapes and prunes are spread on the roof to dry. The women also dry their clothes, set out their flower-pots and do numerous other things, and Dr. Howie describes his father's funeral service as having taken place on the roof, when hundreds of people attended, and that during his recent visit to Palestine he had a supper party on the roof of this very house represented by the accompanying illustration.

Many of the roofs have battlements, especially in Moslem establishments constructed partly for safety and partly to screen the women from the prying eyes of neighbours. A Mosaic law, Deut. xxii. 8, said: "When thou buildest a new house thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." This is not by any means an unnecessary injunction, and many serious accidents result from its disregard by Christians.

An inexpensive but beautiful ceiling is frequently found to cover the roof of some nature-loving Syrian; it consists of the vine trained gracefully over a trellis, affording a delightful shade from the fierce heat of the sun. In many cases, too, the people erect temporary booths of foliage or other light material, indeed the custom of erecting booths on the housetop is very ancient. Moses commanded the Israelites to dwell in booths seven days, during the feast of tabernacles, that they might be reminded that the Lord made them to dwell in booths when He brought them out of the land of Egypt (Lev. xxiii. 42), and after the return of the children of Israel from the Babylonian captivity they revived the custom which had fallen into desuetude since the days of Joshua the son of Nun, and the people went forth into the mount and brought branches of olive, pine, myrtle and palm trees, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the streets of the water-gate and in the street of the gate of Ephraim, and there was very great gladness (Neh. viii. 16).

The average Syrian house does not usually contain more than two or three rooms, and, as these communicate with one another, a lack of privacy is sometimes felt, and it is in these circumstances that the housetop is sometimes made to serve the purpose of a privy council room.

It is cut off from communication with the rest of the house and is reached by an outside stair. It was the place chosen by Samuel for conversing with Saul, and no doubt the young man, tired with a three days' tramp after his father's lost asses, slept soundly on the roof of the venerable Man of God. The Arabic rendering of I Sam. ix. 25 and 26 is as follows: And Samuel conversed with Saul upon the top of the house, and spread his bed for him, and he slept on the roof, and very early in the morning Samuel called Saul from the top of the house, etc.

How peaceful is the scene which here presents  
To tired wanderer a calm retreat,  
Upon the housetop of the holy man,  
Whom God for Saul's reception had prepared;

Sweet commune held they of the time to come,  
When Israel in him her king should find,  
Blest hour of prayer enjoyed the men of old,  
When in the spring of an eventful day  
A housetop served as footstool to God's throne.

Unfortunately a few centuries later in the reign of the wicked Abaj, the Jewish nation had so far forgotten their covenant with Jehovah and had become so degenerate in their practices through the corrupt influence of surrounding nations that they actually burnt incense, and poured out drink offerings to Ashtorith and other false gods upon the roofs of their houses, Jer. xix. 13. . . .

Alas for mortal man!  
No longer true to his creator, Lord,  
He desecrates the altar of his home,  
And incense to the host of heaven burns.  
The housetop was the scene from whence arose  
Volumes of incense unto many gods,  
Jehovah's name was scorned till He arose  
In wrath, to chastise Israel with His rod.

It is refreshing to turn from the scene of such gross idolatry to contemplate. Peter, who in the devout spirit of an earnest believer, sought retirement for prayer on the housetop of Simon the Tanner with whom he lodged in Joppa, and the significant vision which God there vouchsafed to him dispelled for ever his narrow prejudices and taught him that the grace of God was to extend not to the Jew only but also to the Greek.

Near to the shore where stood the tanner's house,  
There Peter lodged, and towards the noonday hour,  
He went up on the housetop for to pray;  
In vision rapt he saw the heavens open,  
And God to sinful man His will revealed;  
No longer may the Jew exclusive right  
To privileges claim, which him were given,  
But henceforth to the Gentile as to him  
The offer of salvation comes from heaven.

Another striking picture of the use to which the roof of a Syrian house was put, in the time of our Lord, is given in the graphic description by St. Mark of the healing of the paralytic.

In such a house the Saviour stood,  
When towards Him borne of four  
A helpless paralytic came  
His mercy to implore.

No access could the wretched man  
Unto the Saviour find,  
Until a way was opened through  
His faith and comrades kind.

They bore him gently to the roof,  
And through an opening wide  
The bearers placed the palsied man,  
Down close by Jesus' side.

My son thy sins forgiven be,  
The Saviour gently said,  
And forthwith rising to his feet,  
The man took up his bed.

And so to-day to you who come  
Believing, trusting Him,  
The Saviour still will speak the word,  
Son, I forgive thy sin.

### THEOLOGY IN NEW YORK.

BY W. D. RUSSELL.

New York, with its teeming millions, is the great influencing centre of the continent. Commercially, politically and morally her power is felt the land over. Her vicious arms reach out to every town and hamlet, but her moral power, forced out by loving hearts and noble minds, meets vice at every turn and contends for the mastery.

New York's great moral power is her Christian ministry. Christian men of business are too hard worked to wage successfully the never-ending struggle with vice. But the pulpit is alert and courageous. Vice may raise her head as far as the law or decency will allow, but no further. To do so is to court the watchful and powerful arm of the Christian ministry from some quarter. If the act escapes one, it is seized by another. It may run the gauntlet of one section, but is certain to run foul of another. Intelligence, courage and Christian earnestness are stamped on every pulpit, and without her clergy New York would be vastly more wicked than she is. And yet the theological views and religious positions represented by the metropolitan ministry are so numerous and varied that one wonders whether if left to themselves they would ever manage to get on together. A few weeks residence here has enabled me to hear the leading thinkers and preachers, and I wish to present some of the strange contrasts I have noted.

### THEOLOGICAL CONTRASTS.

Orthodox believers will be pleased to know that in the fashionable and popular Fifth Avenue pulpit Dr. John Hall preaches the traditional faith without the slightest admixture of the modern theology. He attacks no one, but one can readily gather that he has no sympathy with the higher critics. The Bible he reads and preaches is the one Calvin gave him. He rejoices in the faith as interpreted by Dr. Alexander and Dr. Hodge. His people are urged to accept the infallible inspiration of the Bible, the efficacy of prayer, and the superiority of Presbyterianism as truths that cannot be questioned. The doctrines that enabled their forefathers to live and die in the hope of eternal life, that purified and comforted their lives and made them meet for heaven, are equally helpful now. Reason must bow submissively to the traditional faith no matter how contradictory her teachings may appear. Individual investigation is not encouraged, and

theology is accepted as a well rounded and clearly defined science that cannot be added to or subtracted from.

Recently Dr. Hall's sermons have been running expositions of portions of Scripture, containing nothing original or inquisitive. Ordinary Bible students would find them largely a re-statement of well known facts. Yet his massive and dignified presence, impressive earnestness and matchless diction lend a charm and power to a service that is wonderfully simple and unembellished. Dr. Hall's theological antipodes is Henry Ward Beecher's successor Dr. Abbott, of Plymouth Church. In a recent sermon to young Christians he took for his text Psalm xxxiv. 9. "Be ye not as the ox or the mule, which have no understanding, whose mouth must be held in with bit and bridle." He made a powerful plea for independence of thought and emancipation from the thralldom of ecclesiasticism. The Bible, to be intelligently studied, must be judged purely on its merits. The memories of the past must place no barrier in the way of patient and thorough investigation. The problems of life can only be solved by unprejudiced individual scrutiny. Individual duty is a personal obligation, and no man is worthy the name of Christian who allows another to judge for him. The preacher said he frequently received letters asking him whether it is right to play cards, to read Sunday newspapers, etc., but he declined to play the priest to any man. To decide what we shall or shall not believe or do is a responsibility that can be turned over to no one, and no one dare answer it for another.

Every man must assume this responsibility, and no matter how difficult the problems appear the responsibility remains and cannot be shirked. Neither the Church nor the Bible can relieve us of the obligation. Neither priest nor Scripture can guide us as a dog leads a blind man. We have eyes, and may study out the problems by the light the Word gives and the principles it affirms. But no interpretation of the Word by another, no system of theology we may have learned or known no traditional customs or views should be allowed for a moment to "bridle" or fetter us.

What a contrast! In Dr. Hall we have one who deeply reverences the past, who seems to consider theology a finished and rounded science, that no man should add to or take from the system of truth as formulated by Calvin. In Dr. Abbott we have a teacher who believes and teaches that we are only entering the portals of theological knowledge, that vast discoveries are in store for future generations, and that no Christian should drop the search. Which shall we follow? They are both influential, talented, sincere and earnest, and follow the same Master. But their conception of God and man's relation to God differ most materially. Their advice to Christians is radically different. One lives in the past rather than in the present, and throws around his hearers the spell of traditional veneration. The other lives in the present and future, is tolerant of nothing that fetters the mind or that stands in the way of thorough investigation.

Between these two extremes are arrayed the occupants of the other pulpits. They range all the way from cast-iron orthodoxy to pronounced liberalism. On whose banner shall the emblem of victory ultimately rest? Both extremes are confident because both believe they are on the side of truth. That a struggle is going on there can be no question, and it is equally certain that no compromise can be made in the shape of a common dogmatic creed. Unless ministers and people are willing to allow freedom of thought and expression on matters religious, stormy and destructive times are in store for the leading denominations. In every denomination there are those who are willing to accept the doctrines of their Church without questioning, and who are Roman Catholic enough in principle to prefer that others should think for them. And there are those who must and will do their own thinking. Shall one side drive the other out? Should they not agree to differ and trust in God and our own sense of right for an ultimate settlement of the differences in the interests of truth?

#### THE DISCREPANCY.

MR. EDITOR,—In your last issue a letter appears referring to the "discrepancy" between the number of Presbyterians in the Dominion as reported in the lately taken Government census, and the report of the General Assembly's Committee on statistics. It has suggested itself to me that it might be useful and satisfactory if you would kindly copy in full that part of the Committee's Report which is occupied with this subject. To me it appears instructive, and furnishes material for careful thought to all friends of the Presbyterian Church in this land, and at the same time shows there are lines of Home Mission activity and duty at our own door which should not be allowed to pass unnoticed and neglected. While the Church is going into all the world and preaching the gospel to the perishing millions of heathendom, and is looking after those of her members and adherents who are pushing their way into the remoter distances of our Dominion, are there not many who sit within the reach of regular gospel ordinances—in the hedges and by-ways—who should be visited in their dwellings, and compelled by urgent persuasion and entreaty to come in? The instructions of the Saviour to begin at Jerusalem are still in force, as well as those to go into all the world. While the Spirit and the bride are saying "come," let him that heareth say come.

As the decennial census of the Dominion was taken up in the year 1890, and part of the results published in 1891, and part since the beginning of 1892, your Committee was anxious to obtain authentic

information regarding the increase in the population which had taken place, whether by immigration or birth, and to compare with it the increase, if any, in the Canadian Presbyterian Church; and, next, the increase, if any, in the different religious denominations, and the place of our Church among these. The means of ascertaining this have been furnished to the Convener through the kindness of friends in Ottawa who are attending to their Parliamentary duties, and who have sent him copies of the bulletins upon the census that have been published. It would require too much time to enter at any length on the consideration of these, or give a digest of them in even the briefest form; there would be danger, too, of incorporating matter foreign to such a report as your Committee are expected to present. It may, however, be remarked generally that it is well known that the results of the census have been disappointing. The increase in population has not been what was anticipated. Your Committee are not concerned with the causes of this. It may be owing in part to the difference between the mode in which the census was taken for the decades ending with 1880 and 1890 respectively. It may be in part owing to a lower birth rate, and a diminished per centage in the numbers in families. There may have been other causes. Then if we come to the Census of Religious Denominations, it is a matter of notoriety that the figures in the Dominion census are not strictly accurate or reliable, not, perhaps, owing to any fault chargeable on the enumerators, but to the fact, singular as it may appear, that not a few of the people cannot state the denomination to which they belong.

"In the Dominion census taken in 1881 there were reported 629,280 as belonging to the Presbyterian Church in Canada, or a total of all Presbyterians of 676,171. In the one taken in 1891 and published this present year the number was 755,199 for all Presbyterians; the numbers in the different sections of the body being united, showing an increase of 79,028.

"In the Statistical Report now presented by your Committee, that is for 1891, the number of families is given as 92,483. With an average of five persons and a half to each family this would give 508,656 individuals, and to these 16,580 have to be added the number of single persons not connected with families in the congregations in which they were worshipping, making a total of 525,236.

"In the Committee's Report for the year ending with March, 1881, the number of families was reported as 66,936, which at the same average per family would give 318,148 individuals, to which 6,616 single persons not reported in connection with families have to be added, giving a total of 374,764, or a net increase in the decade of 150,472, being a rate of increase of nearly 15,000 each year.

"Had there been fuller returns for each of the years the relative value of the two groups of aggregates might not be materially altered, but the aggregates themselves would have been considerably greater, and the true strength of the Church would have appeared to better advantage, but such is the state of the figures as they have passed through the Committee.

"It will be seen that the Dominion Census for the former ten years gives 254,516 more belonging to our Church than the calculation made from the return of congregations and stations through Presbyteries, while that for the latter ten years gives 229,963 more than the returns of the Church show.

"According to the returns for 1891 there were 525,236 persons belonging to the Church.

"Your Committee cannot pass on without calling special attention to this difference between the numbers reported by the Church and the numbers reported by the Dominion Government. There is every reason to conclude that the latter is substantially accurate, and that the former is defective. Some reporting congregations and stations do not give the number of families and single persons connected with them, that is one reason of a discrepancy between the two returns. Next, there are congregations and stations that do not report at all any of their statistics. There have been such every year, although they are few now compared with the past. This is a second source of difference. But after allowance has been made for these and other sources, if they exist, the fact must be acknowledged that there are thousands, perhaps it might be said hundreds of thousands, at any rate tens of thousands, belonging to our Church of whom she has no knowledge, and who have no church connection, although many of them residing in localities in which there is opportunity for the full enjoyment of religious privileges. Is there not then an urgent and loud call for the services of those making a religious profession, and within the pale of the Church, to gather in those that are without? Here at their very doors there is a field for Home Mission work. Those in remote and destitute districts of our Dominion must not be forgotten. Our Provinces and Territories must not be allowed to suffer any relaxation of effort to send forth men to labour among them in the Gospel of God's Son, or to procure means to enable such to give themselves wholly to that service. But there is an opportunity for Home Mission work within the bounds of every congregation, and there are men and women who are called on to improve it, for every church member and adherent should be a Home Missionary in this respect.

"It may be interesting for your Committee to present the relative standing of our Church among the other religious denominations in Canada with regard to increase, as this is to be learned from the late Dominion census.

"The Roman Catholic Church stands first, with a population of 1,999,495, the increase during the ten years having been 198,483.

"Next comes the Methodist body, with a population of 847,469; increase for the same period 104,488.

"In the third order stands the Presbyterian denomination, its population being 755,199, showing an increase of 79,034.

"The Church of England stands fourth, its population amounting to 644,106, an increase of 66,692.

"The Lutherans number 63,979, and increased by 17,629.

"Other denominations show a total of 33,755, and "not specified," 33,985, while 12,210 are returned under the heading "Protestants."

Yours truly,

ROBERT TORRANCE.

Guelph, July 25, 1892.

#### TENTH GENERAL CONFERENCE FOR CHRISTIAN WORKERS.

MR. EDITOR, Our countryman, Dr. Arthur T. Pierson, has made a remarkable impression on this side of the Atlantic, more than fulfilling Mr. Spurgeon's anticipations. Dr. Geo. F. Pentecost has also been more than well received, on his return from India, by the congregation of the late Dr. Donald Fraser and by the large audiences to whom he has spoken of his experiences in India. On the other hand, we in the United States have been greatly helped by brethren from Great Britain. The visits of Rev. John McNeill, Rev. F. B. Meyer, and the Rev. John Smith, of Edinburgh, last year, will be long remembered.

I have pleasure in letting my friends know that since the issue of my call for the Tenth Christian Convention, to be held at Northfield, Mass., August 4 to 15, I have prevailed on Mr. Meyer to pay another visit to that place. He expects to sail on the last of July, arriving about August 6, in time to take part in the closing days of the Convention, and will continue

until the 24th of August to give daily Bible readings after the greater meetings have closed. I hope this may induce many to prolong their stay. Mr. Meyer is becoming well known to large numbers of readers in America through his Expository and Devotional works, which are obtaining a large circulation there as well as here. From August 16 to 24, Mr. Meyer will speak once each day on at least five days in the week beside Sunday. The Sabbaths will be filled with three services. Dr. Pierson and Dr. Pentecost, enriched with their remarkable experiences in England and in India, will also be present, and after Mr. Meyer's departure will continue the daily meetings to the end of the month, and Mr. Ira D. Sankey or Mr. Geo. C. Stebbins will conduct the service of song. In view of Mr. Meyer's peculiar adaptation as a teacher and helper of the ministry, I trust that many ministers especially, as well as Bible students, teachers and Christian workers, will take advantage of this opportunity to hear a man whom God has so greatly used in blessing his fellow-workers. Ministers could spend a pleasant and profitable vacation in this way, combining rest and recreation with spiritual edification. I would also call the attention of the Christian Endeavour societies to the fact that Mr. Meyer's talks, like his writings, are very helpful to young people. I would urge that these societies send large delegations.

In order to enable many to enjoy these benefits, arrangements have been made to furnish board and lodging in the Seminary buildings to all who remain to the close of the meetings, at \$1 per day, and reduced railroad rates will also be secured. Parties desiring further information should address Ambert G. Moody, Esq., East Northfield, Mass.

Yours truly,

London, June, 1892.

D. L. MOODY.

#### MISDIRECTED LETTERS.

MR. EDITOR,—By kindly giving prominence to the following you will do much to alleviate the sufferings of this mission from misdirected letters and the consequently tortuous paths they take with delay added to long time of the regular mail route.

Honan Mission. All correspondents of members of this Mission should note that while the actual localities of the members are constantly changing, their address remains permanent, viz. care of Mr. H. J. Bostwick, Tientsin, North China. If letters are addressed thus, they will reach us by the most direct route, and weeks of delay will be saved. Letters addressed "Honan, China," or "Hsin Chen, Honan, China" have been known to travel up and down China for twenty days before getting on the right track.

D. MACGILLIVRAY,

Chu Wang, Honan, care of Mr. H. J. Bostwick,  
Tientsin, N. China.

#### SOME OF THE POPE'S BLESSINGS AND THEIR RESULTS.

MR. EDITOR,—The following translation of an article which lately appeared in the *Echo de la Verite*, may interest some of your readers. It shows very clearly that he whom the so-called "Holy Father" blesses is not always blessed, and he whom that dignitary curses is not always cursed (Numbers xxii. 6).

Pope Pius IX. sent a gold rose to the King of Naples, and less than a year after that king lost his crown.

The same Pope sent his blessing to Francis Joseph, Emperor of Austria, and before twelve months had passed away the Austrian monarch lost Venice and the rest.

Afterwards he sent his blessing to Isabella of Spain, and before long she lost her crown and kingdom.

Later he sent his blessing to Napoleon III. and the Empress Eugenie, and within a year the Emperor was conquered, crushed down by a Lutheran nation, and the Empress of the French was obliged to take refuge in Protestant England.

The wife of General Sherman received from the Pope a gold rose as a special favour, on account of the services which she had rendered the Church of Rome, and shortly after she died.

Pius IX. cursed Italy, and Victor Emanuel because he had taken Rome, and from that moment Italy arose and enjoyed a prosperity which she had never known before.

The same Pope also cursed Prussia, and to-day she is the most powerful nation of Europe.

Leo XIII. sent his blessing to Boulanger, and soon after the latter had to flee to England, and ended by taking his own life in Brussels.

When the Princess of Brazil was about to be delivered, she besought the Pope to send her his blessing. He did so, and the Princess brought forth a deformed child.

Maximilian was shot at Queratero (Mexico), though he was blessed by the Pope; and his poor wife became insane, after having received, at Rome, the blessing of the same Romish Pontiff.

The Pope blessed an English vessel laden with Sisters of Charity, which left for South America, but it never reached its destination.

The Empress of Brazil was blessed by the Pope, and three days after she broke one of her legs.

The *Palais Flottant* also was blessed by the Pope, and two days after it went to the bottom.

And as regards what befell the "choice daughter, greatly beloved by the Holy Father," the wife of the Emperor Dom Pedro, who, in 1889, received, she also, the exceptional distinction of the rose, accompanied by the usual papal blessings, we all know that on the 15th of November, 1889, she was driven out of Brazil, with her husband, without having time to take away with her even the precious gift, the rose, which probably remained among the jewels which she had to leave behind.

Thus it seems that the Pope's blessings are formidable curses, and his curses real blessings.

In addition to the foregoing, I shall mention two instances of the same kind.

Pius IX. blessed Jefferson Davis, President of the Confederate States. By-and-bye poor "Jeff" had to array himself in a woman's attire, and betake himself to his heels to keep himself out of the hands of his enemies.

A short time ago Leo XIII., in "his extreme goodness," created the Hon. Mr. Mercier a count of the "Holy Roman Empire." Along with the proper uniform, he sent him "greeting and apostolic blessing." Since then the elections have taken place, and though M. le Comte himself has been elected, his Government has been routed, "horse, foot and artillery." He has, therefore, made his bow, and gone into private life.

T. F.

Woodbridge, Ont.

## Pastor and People.

### LIFE IN CHRIST.

I have a life with Christ to live,  
But ere I live it must I wait  
Till learning can clear answer give  
Of this and that book's date?

I have a life in Christ to live,  
I have a death in Christ to die,  
And must I wait till science give  
All doubts a full reply?

Nay, rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at Thy feet  
Take but the lowest seat.

And hear Thine awful voice repeat  
In gentlest accents, heavenly sweet,  
Come unto Me, and rest,  
Believe Me, and be blest.

*P. J. Sharp.*

### FLOWERS.

BY THE REV. JAMES HASTIE, CORNWALL.

'Twas not in a church, nor school, nor private house that Christ spoke the words I am about to quote, but in the open air. He probably sat on the slope of a hill with the disciples gathered around. It was a beautiful May day, when spring was at its loveliest. Down from a clear sky the sunbeams were streaming. Shrubs and trees were vocal with song, while hither and thither birds were flitting, gathering food for their young.

Near by, clumps of flowers were growing, prominent among which towered the tall and delicate lily of variegated colour—blue and purple and white—two feet high, three feet, some three and a-half feet.

Pointing to these, as their rich fragrance was wafted by, Jesus said: "Consider the lilies," Matt. vi. 28. Then in beautiful language he made the application which you find in the verses following to the close of the chapter. Now, the use I am going to make of these words is suggestive rather than expository: To suggest how every heart ought to be a flower-garden unto God where Christ may come and pluck flowers of sweet thoughts and holy deeds as oft as He pleases.

For so doing; for thus regarding the human heart as the Lord's garden, I have the very best authority.

This is the metaphor employed in the Song of Solomon again and again, you remember, to describe the Church of God on earth, and also every believer:—

"A garden enclosed is my sister, my spouse."

"Awake, O north wind, and come thee south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruit." iv. 12, 16.

Then, in response to this cordial invitation, Christ makes reply: "I am come into My garden," etc., v. 1. Now, regarding your young hearts as the Lord's garden, let me name a few flowers which every one should plant and carefully cultivate for Jesus.

#### 1. THE WOODBINE OR HONEYSUCKLE.

The habit of this flower is to twine itself around the tree by which it is sustained, clinging to it in calm and storm, in cloud and sunshine, and covering the tree with its bright clusters of blossoms. If asked to guess what Christian grace corresponds to the woodbine, almost every child would give the correct answer. Your answer would be "Faith." Right.

This is the first grace Christ looks for when He comes into your garden. If He find faith there, though it be ever so small, one little root, He is delighted. Should He find no faith at all, His story will be short. Hence the Bible saith: "Without faith it is impossible to please God."

Remember, further, that of all the Christian graces faith is the most useful. Why? Because it is the great uniting grace, that grace which unites the soul to Christ, and makes the believer and Christ one as the branch and the trunk are one.

Because it is the great receiving grace, and is to the soul what the hand is to the body, that which accepts and retains the blessings which God offers.

Because it is the great mother grace from which all the others spring—joy and peace, hope and love, obedience and patience and all the rest.

I will give you two or three passages to read, in which you will see what a wonderful plant Faith is, and how necessary that it be found in every heart.

The first passage is Gen. xxxii. 24-31, where the story is told of how Jacob grasped the Angel (i.e., God) by faith, as the tendrils of the woodbine or the ivy do the tree, and held on till he got the blessing.

The second passage is Job i., where you read of one of the richest farmers of antiquity who in a few days lost all his property, all his children, and then his health, yet through it all he clung to God, as a frightened child clasps its mother's neck and said: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The third passage is Hebrews xii., where sixteen different people are named, and many others who played the hero right grandly through faith.

2 The second flower is one not valued and cultivated as

much as it once was, and as it deserves to be, in view of its exquisite fragrance. I refer to the

#### PINK,

whose pretty blossom announces that winter is past and gone and summer is nigh.

Its Christian name is

#### HOPE.

In pictures Hope is usually seen with eyes uplifted heavenward, in token of help from above. What work is to the fisher's net, Hope is to man's life here—that which keeps him from sinking into despair.

It is the first aspiration to spring up in the child's soul, it is the last to die in old age. According to an old heathen fable, when Prometheus stole fire from heaven with which to animate mortal bodies, he gave Pandora a box which was closely shut. But her curiosity prompted her to open it, whereupon out flew a variety of plagues and evils which dispersed themselves over the world.

Confounded and frightened, Pandora shut the box again. When next opened it was found that all the rest of its contents had fled with the exception of Hope, which remained at the bottom, and proved the only consolation to mankind for the plagues which Jove had sent among them.

In the case of the true Christian, Hope is a grace which never, never can perish, because it is God-given and God-sustained. It is called in Scripture by a variety of names which set forth its true character and service. It is called a "good hope," because God is its author and sustainer. It is called a "living hope," because it springs from spiritual life, and renders its possessor energetic in every good work. It is called a "sure hope," because, like an anchor cast within the veil, it will eventually bring the soul safely into the haven of rest. Take good care, then, of this beautiful flower, and oft regale yourself with its fragrance when you get wearied and discouraged, for

Hope is the first great blessing here below,  
The only balm to heal corroding woe;  
It is the staff of age, the sick man's health;  
The prisoner's freedom and the poor man's wealth;  
The sailor's safety, tossing as one breath,  
It still holds on, nor quits us e'en in death.

#### 3. The third flower is the

#### ROSE,

known the world over as the "queen of flowers." Its corresponding name among the graces is Love, or Charity. Of all the flowers in heaven or in earth this is the one that God loves best. Its name is borrowed from God's own name, for "God is Love." Its excellencies are described in 1 Cor. xiii., to the number of sixteen. (1) "Charity suffereth long, (2) its kind, (3) envieth not, (4) vaunteth not itself, (5) is not puffed up, (6) doth not behave itself unseemly, (7) seeketh not her own, (8) is not easily provoked, (9) thinketh no evil, (10) rejoiceth not in iniquity, (11) rejoiceth in the truth, (12) beareth all things, (13) believeth all things, (14) hopeth all things, (15) endureth all things, (16) charity never faileth."

The Ten Commandments, Christ tells us, are all summed up in one word—Love. God's commandments we keep just in proportion as we love, for "Love is the fulfilling of the law."

The presence or absence of this flower decides whether your heart is one of the Lord's gardens or a waste common. "Lovest thou Me?" is the test question which is to decide who is to be admitted into heaven and who not.

4. Now we come to the beautiful flower which Christ spoke of, the

#### LILY,

the snow-white lily. Now, what grace corresponds to the white lily, think you? Who can guess? Don't you think it is Purity? Holiness? For hours might we speak about its beautiful colour, and its rich fragrance and graceful form, but I need not, for all are agreed on this point. But notice how easily it can be broken, and how easily soiled! Tall and tender and fragile its stalk, the slightest things will break it, and once broken how difficult to repair the injury.

Then how easily soiled are those large, snow-white petals! A drop of ink, a splash of mud, a touch from foul fingers would leave an unsightly stain. How true is all this of that heavenly flower of Purity which God wants to see blooming in every heart and life.

Every time you harbour an impure thought, or speak a bad word, or read a vile story, you soil the fairness of your lily and weaken its strength. What is the teaching of the Bible on this point? Is it not that we should be holy as God is holy?

The first chapter of Genesis tells us that when God created man He made him in His own image, one feature of which is Holiness. The last chapter of Revelation says that none shall be admitted into the New Jerusalem except the pure and holy. But, does some one say, 'Twould be an easy thing to live a pure and holy life if we had a holy and happy place to live in like Paradise of old? But how is it possible in a world so wicked as this? Ah! Consider the lily again, and learn from its life how to triumph over hindrances. Look at the pond-lily, with its roots imbedded in mud and slime, its stalk fed by foul air and stagnant water, its leaves and blossoms inhaling malarious atmosphere, yet in a marvellous manner it transforms that foul ground and foul water and foul air into loveliest blossom and richest perfume!

God's grace can enable you to transform all the temptations and annoyances, the sickness and suffering of this life

into spiritual nourishment and adornment, so that, like a lily, you shall grow up winsome and useful in spite of every drawback. Two things are indispensable to this: The blood of Christ and the Holy Spirit. The blood of Christ cleanseth from all sin, therefore pray God to apply it to our souls. While in answer to prayer the Holy Ghost will wash you whiter than snow. Then by-and-by, when you come to die and your spirit passes hence, it shall be found that the whitest lily that ever grew in Palestine is not to be compared with the spotlessness and beauty of your soul and body.

Many other flowers deserve to be named, but I forbear. The violet, e.g., emblem of Humility. The pansy, often called heart's-ease, emblem of Content and Cheerfulness.

But the crowning flower of all I have yet to name—one which no money can buy, no tongue fully describe. It is sometimes called "the Lily of the Valley, sometimes the "Rose of Sharon." It was first seen in Bethlehem's manger. It was last seen on Mount Olivet. To see it now we must pass up into heaven. However, though it be unseen on earth, it is really present to every Christian in its fragrance and life.

Its name I need scarcely say is Jesus. In every heart, young and old, let Jesus be now planted. Once planted, this Lily will never die. But, living eternally, Jesus will impart His immortality to all the flowers besides in your garden.

### YOUR PASTOR'S VACATION.

It is a fact that cannot be denied that every man needs a time of rest—a time when he can recuperate—a time when nature may have an opportunity to restore energy lost in constant effort and labour. Indeed, we may regard this as a law of nature, in which the earth participates and by reason of which she can go on producing year after year for the supply of the physical needs of man.

Winter is vacation time for our fields and gardens, we suppose we could by some process break in upon this order, how soon would Mother Earth rebel and refuse to answer our demand for food. So we may thank God for such a beneficent arrangement, which was for our sake.

This need of rest is being recognized more fully among men, and the exodus of our brain-workers has begun for the season—away to the seaside, the mountains, or perhaps the old home—for change and rest so much needed by the busy brain and overtaxed nerves of such as have been bearing the burdens of the financial or educational interests of our country.

Among the class of persons needing a change and rest are the pastors of our churches. No one who has not filled this position can conceive of the burden and care of a busy pastor. It may be truthfully said: "His work is never done"—and what a work! From two hundred to four hundred times a year he is expected to come before his people to teach and lead them, and if he is the man he ought to be, and the times and demands of his congregations require, he will aim to bring forth the best he can of things new and old from the word, and to serve it up to his hearers in the most earnest and forcible manner possible. But what a constant strain and pressure! It is indeed but little wonder that so many pastors are troubled with insomnia. Sure if the members of our Churches could feel the care and thought that is laid upon the ministry, they would appreciate their labours more highly and endeavour to lighten their burdens in every way possible.

Many of these pastors feel the need of rest and change, but the question of expense troubles them. "I can't afford it," is the answer we sometimes hear one pastor giving to another. So much self-denial is necessary in many a paragon that there is really no way of indulging in such delightful and helpful a luxury as a vacation. Not only does the pastor suffer in such cases, but also his congregation. In proof of this, if your pastor is the man he ought to be, consecrated, full of zeal and love, send him away for a month, give him a benediction as he goes, in the way of sufficient funds to pay his way, and if he does not prove by his work afterwards that it has been a good investment for the congregation, then do as the negro congregation did for their pastor—send him his resignation.

But some of our pastors feel the need of rest for their mental and nervous system. And, recognizing the good that will come to their work, determine to go, and for this deprive themselves of other things necessary for successful work; and hence a gain in one direction means a loss in another, the only compensation being that life and usefulness are prolonged.

Will your pastor be able to find some way of taking a vacation this summer? Many of us can help our pastors find new life and energy during these few weeks of change and rest. How? Certainly not by stopping their salary while they are away, but by a cheque for at least part of their necessary expenses. Be assured of this, if you will make yourself a blessing to your pastor, he will be a greater blessing to you.—*Vacation, in Lutheran Observer.*

### THE GENUINE MERIT

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## Our Young Folks.

### SUMMER.

The pretty flowers have come again,  
The roses and the daisies;  
And from the trees, oh, hear how plain  
The birds are singing praises!

How charming now our walks they be  
By meadows full of clover,  
Through shady lanes where we can see  
The branches bending over!

The air is sweet, the sky is blue,  
The woods with songs are ringing;  
And I'm so happy that I too  
Can hardly keep from singing.

### A CASE OF POETIC JUSTICE.

"Father, what is poetic justice?" asked Fred Stanley at the tea table.

"What put that into the boy's head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant, she said we should see how many of us could find out for ourselves, and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that will furnish the illustration you are after."

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to take up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy, and trotted along at our side as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy like, tried to find out how much he knew and what he could do in the way of tricks; and we soon discovered that he could 'fetch and carry' beautifully. No matter how big the stick or stone, or how far away we threw it, he would reach it and drag it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow and scattered out in quest of blackberries. In my wanderings I discovered a hornets' nest, the largest I ever saw—and I have seen a good many. It was built in a cluster of blackberry vines and hung low, almost touching the ground. Moreover, it was at the foot of a little hill; and as I scampered up the latter, I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Bob! Will!' I called to the other boys, 'come here, we'll have some fun.'

"They came promptly and I explained my villainous project. I pointed out the hornets' nest and proposed that we roll a stone down upon it and send Rover after the stone.

"'And oh, boys, won't it be fun to see how astonished he'll be when the hornets come out?'" I laughingly cried in conclusion.

"They agreed that it would be awfully funny. We selected a good-sized, round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth, the stone went true to its mark, and crashed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps of agony, he came tearing up the hill towards us, followed by the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud all over us, and the scene that followed baffles my power of description. We ran, we scratched, we rolled on the ground and howled with agony, till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and plunging in dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn.

"Then we sat on the bank of the stream and looked at each other dolefully through our swollen purple eyelids, while the water dripped from our clothing, and a hundred stinging

wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guilt himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time, but I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."

### THINK BEFORE YOU SPEAK.

I am often surprised to hear sensible boys and girls boast of their quick temper, as though it were something to be proud of.

"I say more than I mean when I am irritated," acknowledges Fannie Flash up: "but then I am sorry the next minute, and take it all back."

"It's a word and a blow with me," says Ned Reckless, "but I never bear malice."

Now nobody ever makes a boast of being conceited, or stupid, or untruthful, but, on the contrary, you could not insult a friend more surely than by accusing him of possessing any of those traits. Yet nine out of ten persons are rather complimented by having their acquaintances declare that they have noticed their quickness of temper. The reason, possibly, is this: quick tempered and hasty people are often very generous and kind-hearted. Impulsive in anger, they are also impetuous in their desire to give pleasure. So the two opposite qualities become confused in our minds, and in many cases when we are praising the quick temper we are really thinking of the generosity of heart.

I am very sure, however, that on reflection we all admire more the self control which represses hasty words than the ill-temper which blurts them out with no regard to the feelings of others. A great author, Thomas Carlyle, not noted for patience, once met with a great misfortune. He had written the first volume of a history, which had cost him no end of trouble and labour, and had lent it to a friend to read. A careless maid swept it off the friend's table and kindled a fire with the precious manuscript. Mr. Carlyle bore the loss without one reproachful word, and everybody can see that he behaved nobly.

God is very good to us many times in our lives, but His goodness is never so great as when He prevents our ill-temper from making us wretched for life.

Suppose the book you threw at Dick when he called you a "fraid cat" had glanced away from him and struck the golden head of baby in the cradle? It would have killed her. Suppose the knife for which you fought with Ted had slipped and wounded him in the eye? Such an accident happened when two little fellows, brothers, once struggled for a pen-knife, and one of them in consequence has been blind during forty long years. I never see the dear old man, who often visits at my house, without thinking of the many years in which he has seen nothing, all in consequence of that miserable quarrel.

If we should think before we speak or act in anger, we should also think before we make promises. Some of us are very ready to pledge ourselves to do this or that thing for a friend, quite forgetful of what we have already on hand.

"Ellen is so very obliging," says Aunt Mary. "She is always ready to help me when I am busy."

"Yes; but to do so Ellen forgets that she tarrows a great deal more work on her mamma and elder sisters," is the home verdict.

Do not call this a sermon, dears, yet please remember its text—"Think before you speak."

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## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Act. v.  
1:11.

### ANANIAS AND SAPPHIRA.

GOLDEN TEXT.—Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. Gal. vi. 7.

#### INTRODUCTORY.

The early Christian Church made an experiment in social economy. The first disciples of Jesus Christ were in humble circumstances. There were among them some who were well off and some who possessed wealth. It involved considerable sacrifice for many when they embraced the faith of Christ. Their relatives and friends as well as their neighbours, out of blind hostility, sometimes made it difficult for them to earn their living. Then there were the very poor and the sick and the distressed. The early Church was distinguished for its charity. The well-to-do made liberal contributions to meet the needs of their destitute brethren. To enable them to do this many sold their property and placed the proceeds at the disposal of the prophets. This experiment of bringing about a measure of social equality is sometimes described as Christian communism, but from Peter's questions both to Ananias and Sapphira it is plain the right to personal property was not questioned.

I. The Sin and Punishment of Ananias.—The word but with which the lesson begins marks a contrast. Among those who had sold property was "Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus. Having land, sold it, and brought the money and laid it at the apostles' feet." His self-sacrifice and surrender were complete. There were others too, whose names are given and nothing more, who had made it up between them to sell their possession, keep back a part of the price and pretend that they presented the whole of it to the apostles. This agreement between husband and wife to do a wrong thing implies that they were desirous of being well thought of in the Church, and to attain a distinction they did not merit. They deliberately made up their minds to attain the end they had in view. It is reasonable to infer, as is generally done, that the consummation of their sin was at a regular service in the church itself. Peter, who was filled with the Holy Ghost, at once detected the pretence and hypocrisy of Ananias, and in tones of searching rebuke exclaims: "Why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" The source of the temptation before which he fell is directly stated. It was Satan that had filled his heart. Satan is still the tempter. It is not in being tempted that the sin consists, but in yielding to the temptation. The sin in the case of Ananias was greatly aggravated. Lying in any form is a sin directly forbidden by the law of God. In this case the lie was told not merely to the apostle and the members of the Church, but to the Holy Ghost, who inspired the apostles, and dwelt in the hearts of believers; to God, to whom the offering was made. Peter brings home this conviction to the offender by showing him that the surrender of his worldly goods for the purpose of meeting the wants of the Christian community was a voluntary thing. No law, except the law of unselfish love, was imposed on the members of the early Church that they should dispossess themselves of all they owned and place the proceeds in a common fund. The property, part of whose price had been kept back by Ananias, was in his own power. It was his to sell or to keep as he should determine. After it was sold the proceeds were equally at his disposal. It was not the keeping back part of the price that was the sin of which Ananias was guilty. It was the lie that he told and enacted throughout. This was his sin in God's sight, and it was this feature of it that the apostle exposes. The punishment of this sin in the case of Ananias was swift as it was terrible. It was God who vindicated His own just law. He who alone has the power of life and death in this instance inflicted punishment on an evil work speedily. This miraculous interposition was unlike the miracles recorded in the New Testament. They were all of them conspicuously merciful in their character. In this instance judgment appears as the principal element in it. Yet the immediate infliction of the death penalty on Ananias was not without a merciful aspect. It was an impressive lesson to the infant Church, and to every age of the Church no less, that lying is an abomination to the Lord, and that He requires truth in the inward parts. Death was the sudden and awful penalty of the sin of Ananias. The impression immediately produced on the minds of men by the occurrence was that "great fear came on all them that heard these things." The body was speedily buried. The young men literally the younger men, a form of expression that has led some to suppose that the term younger men corresponded with that of elders, and therefore denoted some official position in the Church—the young men hastily performed the last rites and carried the body to the grave. In the warm climate of Palestine interment has necessarily to be made soon after death. Ananias sought praise and position, and his effort ended thus!

II. The Sin and Punishment of Sapphira.—Sapphira did not go with her husband to the service at which he offered his gift. Owing to what had taken place the service may have been longer than usual. She wonders why her husband does not return. She has heard nothing of the awful scene that had that day been witnessed in the Christian assembly. These three solitary hours while waiting she may have reflected on many things, but it does not appear that she had any qualms of conscience about the deception she and her husband had agreed to practise, for when she appears in the assembly Peter asks her, either pointing to the pile of money or naming the sum, "Tell me whether ye sold the land for so much?" Here was her last opportunity to escape from her sin and its impending punishment. She missed her opportunity—an opportunity fraught with such tremendous consequences, and repeats the lie her husband had told. The searching words addressed to her by Peter are few, but full of significance, showing the aggravations of their guilt. "How is it that ye have agreed together to tempt the Spirit of the Lord?" He adds sorrowfully and without menace, "behold the feet of them which have buried thy husband are at the door, and shall carry thee out." In her case, as in that of her husband, punishment in awful form swiftly follows, and her lifeless body is hastily borne to the tomb. The result was that an impressive awe filled the minds of those connected with the Church, and many others who heard of it were convinced that God sees sin in all its villainy both in the heart and in the life. The sin of hypocrisy in the Church stands condemned from the beginning.

#### PRACTICAL SUGGESTIONS.

The most intimate relationships of life, such as husband and wife, brother and sister, may be helpful in either good or evil.

Lying is a hateful, useless, but a very common and degrading sin.

Deception and hypocrisy are just as hateful and contemptible as lying, and yet there are always some who detect them, and God knows all.

Punishment does not in all cases, nor in most cases, immediately follow sin; but unless repented of and forgiven, punishment surely follows sin.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 3rd, 1892.

THE Manitobans have no use for a Royal Com-  
 mission to enquire into the liquor question.  
 They have just decided for themselves that it would  
 be a good thing to abolish the business. The Manito-  
 bans do their own thinking.

THE Presbytery of Algoma held its first meeting  
 the other day, and started on its career in  
 good ecclesiastical health and spirits. The forma-  
 tion of a new Presbytery is usually followed by an  
 increase of activity within its bounds, and we have no  
 doubt this youthful northern court will soon show  
 that it was a good thing to give it Presbyterial  
 existence. Like all new fields, Algoma has its diffi-  
 culties, but Presbyteries exist for the purpose of  
 overcoming difficulties. On the whole, the work to  
 be done in a new field is more encouraging than the  
 work of an old Presbytery. There is not much in-  
 spiration in working a field that may not produce  
 one new mission station in a quarter of a century.

THERE is more manly pluck and political  
 independence in Manitoba than in any Pro-  
 vince in the Dominion. A few years ago the  
 people, though a mere handful, secured railway  
 competition in spite of the combined power of the  
 C. P. R. and the Dominion Government. What  
 other Province could have done that? Having  
 some difficulty in balancing their provincial ledger  
 they economized by abolishing their Senate.  
 Quebec, New Brunswick, Nova Scotia and Prince  
 Edward Island are afraid to retrench in that way.  
 The little prairie province then tackled the Separate  
 School question, and Separate Schools must go.  
 Last, but not least, the Manitobans have decided by  
 a vote of more than two to one against the liquor  
 business. The weather is too hot for much en-  
 thusiasm, but one does feel like shouting, Hurrah  
 for Manitoba!

A CORRESPONDENT who worshipped in the  
 church at Hawarden, thus describes the G. O.  
 M. at divine service:—

The church was filled with an eager and expectant con-  
 gregation, but as the Premier did not read the lessons, there  
 was a look of disappointment in every quarter. The service  
 was choral, and he joined heartily in the responses. By-and-  
 bye the good old hymn commencing, "O God, our help in  
 ages past," was sung. It was then that he was seen at his  
 best, for he seemed to put all his soul into the singing of that  
 hymn, waving his body to and fro, his very attitude making  
 one believe that he could vie with any Methodist in the world  
 in earnestness and devotion in religious exercises.

It must be rather inconvenient to have a parishioner  
 who is expected by visitors from all parts of the  
 world to take part in the service. Hugh Miller  
 once described a parish minister by saying he was  
 probably the most influential member of his own  
 Session. Gladstone's pastor can hardly venture to  
 think he is the most influential man in the congre-  
 gation he ministers to.

IT is to be hoped that the Dominion Govern-  
 ment will not engage in petty warfare with our  
 neighbours on the canal question. Retaliation may  
 be popular with Jingoism on one side and with Fe-  
 nians on the other, but sensible people on both sides  
 look upon such school-boy tactics with contempt.  
 Civilization has done very little for either country  
 if we cannot do anything better in the way of busi-  
 ness than shutting one another out of our canals.  
 The Indians who have been driven out of the coun-  
 try could not have done much worse. It is said that  
 the Dominion Government intend to refer the whole  
 question to the imperial authorities. A better dis-  
 position of the matter could not be made. Britons  
 who open their ports to the world and see the flags  
 of all nations flying in their harbours, must look  
 upon this retaliation game as a wretchedly small  
 piece of business. Better let John Bull settle it on  
 business principles.

THERE is a world of good sense in the fol-  
 lowing, which we clip from an American ex-  
 change:—

Don't be alarmed by the man who assumes to represent  
 the Church in any question or to speak for the people. Ask  
 him for his credentials. When he talks imperiously about  
 what "our congregations will have," or "what the people  
 want," let some one enquire of him how many congregations  
 he represents and for how many people he speaks, and you  
 will prick the bubble every time. When a man arises in a con-  
 vention or a board and modestly undertakes to give his own  
 humble opinion upon a given subject, he is always entitled  
 to a respectful hearing. He is likely to utter something  
 that has force. But when he wants to be heard as the repre-  
 sentative of the universe, set him down as a would-be pope,  
 who considers himself the Church, and who claims submis-  
 sion to his *ipse dixit*, not because of what it is intrinsically  
 worth, but because of his alleged authority to speak.

That man comes over here quite frequently, and  
 tells us with an imperial air what the "Church will  
 do," and what "the General Assembly will do," and  
 what "the Presbyteries will do," and what the  
 three-quarters of a million of Presbyterians in the  
 Dominion want. His credentials are his cheek, and  
 too frequently the document is accepted. Some-  
 times he threatens and tells his humble auditors  
 what he will do if they venture upon any course of  
 which he does not approve. This would-be Protest-  
 ant pope is usually very hard on the Catholic Pope.  
 Animals of the same species do frequently hate each  
 other.

THE *Halifax Witness* has this to say about the  
 missing two hundred thousand:—

We like the practical way in which THE CANADA PRES-  
 BYTERIAN deals with 200,000 Presbyterians who are not  
 included in our Church statistics. It is well that the subject  
 should not be forgotten: and it is well that the figures should  
 be utilized to stir up evangelistic zeal and vigilance. We  
 wish our contemporary and all interested in the question to  
 note the following considerations: A considerable number  
 who are returned as Presbyterians in the census, and rightly  
 so, are not yet embraced in the Presbyterian Church in  
 Canada: our Church of Scotland friends in Pictou, and P. E.  
 Island; a few in Cape Breton; a few in Quebec and Ontario.  
 Then there are a few Covenanters in several Provinces. In  
 Montreal there are "American Presbyterians" who are not  
 included in our statistics. Then there are some congrega-  
 tions and stations of our own that have not sent in returns.  
 There are very many—probably a large majority—that do not  
 include all the Presbyterians in the region. There is often a  
 semi-attached fringe not embraced in our returns. Then  
 there are counties and sections where we find small groups of  
 Presbyterians, and where we do not follow them with the  
 means of grace. There is a county in Nova Scotia in which  
 we have not a single station, but there are small groups of  
 families in it of our Church, and these we have to entrust to  
 our Congregational, Methodist, Baptist and Episcopalian  
 brethren. There are similar regions in all the Provinces.  
 How far these facts will account for the 200,000 we do not  
 undertake to say.

Not very far. The census returns say there are  
 755,199 Presbyterians in the Dominion. Counting  
 five and a-half for each family—and five and a-half  
 is a large average—and adding in the 16,580 single  
 persons, the Statistical Report gives only 525,236.  
 There is thus a discrepancy of 229,963—in round  
 numbers 230,000. The Kirk men who did not come  
 into the Union, the Covenanters and the American  
 Presbyterians would certainly not number 30,000,  
 so that there would still be over 200,000 to account  
 for. We invite the special attention of Dr. Cochrane  
 to the statement that there are regions in all the  
 Provinces in which groups of Presbyterians are left  
 to the care of other denominations. If there are  
 groups of Presbyterian families in Ontario and  
 Quebec that the Home Mission Committee does  
 not look after, even in summer, the Church should  
 know the fact. Our own opinion is that the Home  
 Mission Committee and their labourers do their work  
 more efficiently and collect their statistics more  
 accurately than many sessions. When Dr. Coch-  
 rane has given his views we shall give our theory  
 on the discrepancy.

THE REFORMED CHURCHES OF THE  
NETHERLANDS.

IN a recent communication to a contemporary,  
 Dr. Mathews, Secretary of the Alliance of  
 Reformed Churches, writing from Amsterdam, gave  
 an account of the union movement in the Churches  
 of Holland. At the time of writing, the union of  
 the Christian Reformed Church and the Dutch  
 Reformed Churches was on the eve of accomplish-  
 ment. Subsequent information shows that the  
 anticipations then entertained have been amply  
 fulfilled. The union for which leading men in both  
 branches have long wisely and energetically striven  
 has at length been consummated and a new era of  
 hopefulness and increased spiritual activity has  
 dawned on the membership of what were hitherto  
 divided and rival Churches. Mutual concessions  
 have been made and there has been an adaptation  
 to modern ideas. The Dutch Churches in their  
 polity have been more conservative and less demo-  
 cratic than the branches of Presbyterianism with  
 which we are best acquainted. It is in this latter  
 direction that important alterations have been made.  
 The people have not had the same potent voice in  
 the choice of pastors and in the management of con-  
 gregational affairs so strenuously contended for in  
 the past which is so highly prized in the Churches  
 of Great Britain and Ireland, and among ourselves  
 in Canada. Classes and consistories, though repre-  
 sentative, have hitherto possessed the ruling func-  
 tions in the Dutch Churches. The collegiate idea  
 has been abandoned by the negotiating Churches  
 and they are now to be governed by the consistory  
 composed of a body elected by the people. There  
 is now to be more freedom of action. The tie that  
 binds the united Churches is their common creed,  
 which is distinctly Calvinistic, and their mode of  
 worship, which is simple and evangelical.

The Synods of the negotiating Churches met at  
 Amsterdam in June. Both in a most harmonious  
 spirit debated lengthily the principles and details on  
 which union was to be effected. Each reached the  
 same conclusions. A correspondent of the *New  
 York Independent* says:—

Both Synods voted to unite on the basis of the  
 common Confession, the Church order of Dordrecht  
 (1618-19), and of the agreement between the pre-  
 vious Synods of Leenwarden and the Hague. It  
 was further resolved that the two Synods should  
 meet next day in the church on the *Keizersgracht*,  
 as a united body; at which meeting the officers of  
 both were to take rank, according to age. The  
 meeting was appointed for one o'clock in the after-  
 noon, but at an early hour crowds clamoured for  
 admission, and long before the appointed time the  
 large auditorium was crowded to suffocation.  
 Finally, amid a breathless silence, the seventy-eight  
 members of the United Synod took the places  
 assigned them, in a form of a half-circle, according  
 to provincial delegations.

The touching incident of the day was the  
 entrance of Professor S. Van Velzen, the last remain-  
 ing leader of the movement of 1835. In his  
 extreme old age, he made the fatiguing journey  
 from Kampen to Amsterdam, simply to be present  
 at this meeting. He was carried into the church, in  
 a large arm-chair, by two strong men; and having  
 lost the power of distinct speech, his son and name-  
 sake, a member of the Lower House, addressed the  
 Synod in his behalf. The pivotal sentence in the  
 address was this: "My father has always longed  
 to see this day. The unity of God's children, the  
 dwelling together of them, who, having one spirit  
 and one faith, are still separated, has always been  
 advocated by him as the irresistible demand of the  
 Reformed principle."

The address was listened to with the profound-  
 est attention, and every eye was directed to the old  
 veteran, once hounded and an outcast for his faith  
 in Christ, now honoured by all and decorated by  
 the late king himself, some years ago, with the  
 cross of the knighthood of the Dutch lion. Truly  
 these fifty years have brought great changes!

When the two presidents of the now united  
 Synods joined hands, and thereby symbolized the  
 union as a consummated ideal, tears flowed freely;  
 and in the collection bags, which later on were  
 passed to receive the freewill offerings of thank-  
 giving, many threw all the money they had about  
 them, so great was the enthusiasm. It was indeed  
 a holy hour, to be sacred in the memory of all pri-  
 vileged to be present as long as life lasts.

No wonder that this important event in the  
 ecclesiastical history of Holland should have made  
 a deep impression on all who witnessed and took  
 part in it. When a Church is distracted by irrecon-

cilable difference of opinion on matters of great moment, separation is deemed inevitable by good and conscientious men, and great are the responsibilities resting on all concerned. Secession may in their view be the only course open, but deep and painful must be the feelings with which the final steps are taken. Very different must be the emotions of those who separate at the call of duty from brethren beloved from the swellings of heart with which separated brethren come together again in the bonds of a more comprehensive unity and a larger charity. The presence of the veteran professor, unable to walk, unable to address the assembled throng, realizing his fervent hopes and his ardent prayers, presents a picture that recalls the presence of Simeon in the Temple when he beheld the consolation of Israel. The venerable servant of God could repeat the *Nun dimittis* with deep and reverential feeling. And still there are devout souls longing for the time when the Saviour's intercessory prayer will be fully answered.

It is stated that the plan of union adopted by the Dutch Churches provides for the local parish lines, it maintains the responsibility of the united Churches to draw into their reconstructed fellowship all the remaining Calvinistic elements in the State Church; it recognizes the classes and provincial Synods; it retains all rules previously in force which were common to both groups and rescinds all such as were not, and it provides for a new official organ, to be called *Kerkblad*. A strong committee has been appointed to mature a plan for the theological training of students for the ministry. Foreign missions will receive a new impetus from the union so happily consummated. The mission in Java will no doubt be greatly strengthened and extended. Not alone will the Churches whose divisions have been healed be benefited by the change that has been effected. Others will rejoice with them with more than a sympathetic joy. The cause of Christian union in general is helped forward by such occurrences. It is fitting that the branches of the Church having the same doctrines and polity should be drawing nearer to each other. It is certain that the more they are pervaded by the love and spirit of Jesus Christ they will draw nearer to Him, and therefore, the nearer will they approach each other. We expect that ere long it will be our pleasing duty to chronicle the reunion of other members of the great Presbyterian family of Churches.

### THE WORLD'S FAIR AND THE SABBATH.

A QUESTION of greatest moment in connection with the great World's Fair at Chicago has been whether it should be kept open or closed on the God-appointed day of rest. On this question there has been earnest thought and deep feeling. Conflicting interests have been arrayed on opposite sides, and with certain modifications it has been a contest between the greed for gain and the maintenance of Christian principles. In the United States, as in other countries, there is a large population of mixed national origin that has but little regard for the sanctity of the Sabbath, and, but for the bearing of the question on the interests of labour, these have been on the side of keeping the Exposition open seven days in the week. The transport interests, and they are powerful, have exerted their influence to secure the uninterrupted continuance of the show every day. Disguise the impelling motive as they may, it is clear that the desire for money-making is the sole cause for their eagerness to secure the running of special Sabbath excursions. The argument in favour of Sunday opening that has done most constant duty and borne the severest strain is that a large proportion of working people will have no opportunity of seeing the Exposition except on Sabbath. While some good, philanthropic people have, out of consideration for the hard lot of industrious toilers, with the utmost sincerity urged this plea, there have also been many who are not altogether unlike one mentioned in Scripture of whom it is said: "Not that he cared for the poor, but that he bare the bag." Certain religious people, likewise, were more or less influenced by statements industriously put forth, that if the Exposition was not kept open on Sabbath multitudes would spend the day in riot and drunkenness, and that should the opportunity be afforded of visiting the Exhibition, less vice and disorder would be visible. They argued on the principle that of two evils it would be wisest to choose the least.

On the other side was ranged the Christian Church in all its branches in the United States. Many and varied were the opinions expressed by representative men in the different Churches. Some prominent Episcopalians were not averse to Sabbath opening, and several dignitaries of the Roman Catholic Church espoused the side of those who advocated the opening of the gates of the Exposition on the Lord's Day. These, however, in view of the outspoken testimony of the many influential clergymen and laymen of both Churches, may justly be regarded as exceptional, and in no sense weakening the consensus of opinion expressed by the Christian people of the United States. These earnest remonstrances have been strengthened by the formal expressions of opinion of their Christian brethren in other lands. The Churches in Great Britain and in Canada have placed on record their desire for the cessation of all work at the Chicago Exposition on the Christian Sabbath. Not only have the Churches spoken with no uncertain sound, but the institutions having for their object the promotion of the moral and spiritual welfare of the people have been energetic in their efforts to secure the fullest expression possible of the general desire for the closing of the Exhibition on Sabbath. The timely and well-sustained activity in this direction of the Young People's Society of Christian Endeavour affords a telling instance. Labour organizations are discovering it to be their interest to secure release from toil one day in seven. Even those out of sympathy with Christianity are learning that the Christian Sabbath is not a capitalistic institution, and are now as anxious for its retention in its integrity as some of them formerly were for its destruction. These various forces combined have obtained for their opinions on the Sabbath question as it relates to the Chicago Exposition a patient and respectful hearing, and as a result the recent action in the United States Legislature shows to have been effective.

The United States Congress has decided by over two-thirds of a majority against the Sabbath opening of the World's Fair. The vote taken effectively disposes of the matter. It is not the passing of a vague resolution that leaves the directors free to evade the decision of Congress, if some of them should desire to do so. The money essential to the success of the Exhibition has been voted by the National Legislature on the express condition that it remains closed on Sabbath. The debate was animated and well sustained. It is manifest that many of the popular representatives have a high regard for Christian principles, for the presentation of the case as advocated by the Churches showed an interest in and an intimacy with the subject that to many might have been unexpected.

It is the worst side of life in the United States that possibly receives the greatest publicity. Crime and calamity are startling in their nature. The ill usage of the man that falls among thieves appeals more directly to human curiosity than the kindly and unobtrusive treatment by the good Samaritan. Hence the very decided action of the United States Congress on the question of Sabbath closing comes to many as an agreeable but hardly expected surprise. It is much more than this. It is a significant indication on the part of the people's chosen representatives that when the decided opinion of the Christian community is firmly yet temperately and respectfully expressed, it is an admittedly powerful factor in shaping national legislation on questions in which great moral principles are involved.

It is to be regretted, however, that another subject of what many regard as of vital importance did not receive the same careful consideration. The movement to carry on the exhibition on prohibition principles, by excluding the sale of intoxicants from the grounds, did not meet with that support which many of its friends expected. The proposal failed to carry, and it is not likely that the directors will be more stringent in dealing with this aspect of the case than were the members of Congress. The decision of the United States Senators and Representatives will be highly satisfactory to the Christian people of Canada. It is certain that they will in great numbers visit the World's Fair next year, and they will neither be shocked nor tempted by seeing multitudes thronging its buildings on the day designed by infinite wisdom and benevolence for the advancement of man's immortal interests. The achievements of science, the marvellous discoveries, inventions and appliances to be seen in Chicago in 1893, reflect the highest praise on human skill and ingenuity, but the First Day of the week is devoted to the celebration of the praises of God's redeeming love.

### Books and Magazines.

**THE PULPIT.** A magazine of sermons. (Buffalo: Edwin Rose.) The current number of the *Pulpit* ends the fifth volume by printing twelve complete sermons by well known preachers of all denominations. Rev. Dr. Lockwood leads with a practical discourse on "Golfers Fools," and is followed by Hugh Price Hughes on "Patriotism and Christianity," Rev. Dr. Mitchell on "The Infallibility of the Bible;" Dr. John Hall on "The Fatherhood of God;" Canon Scott Holland on "Our Appointed Place;" Alexander Maclaren on "Work and Usefulness;" Prof. David Swing on "Worship in Action;" Dr. Spinning on "Our National Heritage;" and other discourses of merit. This magazine devotes its attention entirely to good sermonic literature in much the same way as the prominent reviews consider the field of general literature.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.) The August number opens with an interesting paper by Professor Philip Schaft on "Bernardino Cehino," a Capuchin preacher in Italy, of the Reformation period. Professor Pattison, of the Rochester Seminary, follows his paper in the June number on "Preacher and Painter" with one on "Sermon and Painting." Dr. Remensnyder has a timely contribution on "Heretic Hunting and Heresy Trials." The Rev. Dwight M. Pratt deals with the subject of "Pastoral Psychology," and Dr. James F. Piggs, the recently appointed professor of the Reformed Theological Seminary in New Brunswick, discusses ably "The Structure of a Sermon." In the sermonic section are found such names as Drs. Morgan Dix, Timothy Dwight, A. T. Pierson, Alexander Maclaren, B. P. Raymond and Jesse B. Thomas. Dr. Paton J. Gloag contributes a study on "Christian Altruism" to the Exegetical Section. The Sociological Section has the first part of an article on "The Pulpit and Social Problems," by Frank I. Herrott, A.M., of Johns Hopkins University. Axel Gustafson discusses the "living issue," "So-called Restrictive Drink Legislation."

**BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH.** By Franz Delitzsch, D.D. Authorized translation from the Third Edition by Rev. James Denney, B.D. In two volumes. Vol. II. (New York: Funk & Wagnalls Co., Toronto: 11 Richmond Street West.) The researches and speculations of the Higher Critics have at least occasioned a deeper interest in Old Testament studies. The reproduction in an admirable English translation of the latest edition of Professor Delitzsch's valuable Commentary on Isaiah is timely and is valuable. It will be prized as a memorial of the learned and devout professor of theology in the University of Lipsic, who but recently finished his life work on earth. In the main matters of scholarship, translation and interpretation, Dr. Delitzsch is to be regarded as a safe and reliable guide. His scholarly attainments were of a very high order, his spirit was devout and his sympathies were strongly evangelical. The introduction deals with the historical events to which the second part of the Prophecies of Isaiah chiefly relate. The Commentary covers the second portion of the Book from chapter forty to the close. He has given his attention patiently to the understanding and elucidation of the sacred text, and his renderings are in most instances singularly happy and clear. To all earnest students of Isaiah this valuable contribution, characterized by matured scholarship and vigorous faith, will be acceptable and very helpful.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—Mr. Edmund Clarence Stedman's poem, entitled "Ariel. In memory of Percy Bysshe Shelley; born on the 4th of August, 1792," occupies the first three pages of the August number of the *Atlantic Monthly*. The editor of the *Atlantic Monthly*, having observed the interest with which Miss Loomis's "A New England Girlhood" was received, asked Dr. Edward Everett Hale if he would bring together some of his memories of the same period in a series of papers on a New England boyhood, with special reference to the conditions of life in Boston in the early part of the second quarter of this century. The first article of this series is presented to the reader in this number of the magazine. The two chapters here given are entitled "Tis Seventy Years Since" and "School Life." Another minister, the Rev. William Elliot Griggs, has an interesting paper on "Townsend Harris, First American Minister in Japan." Mr. Crawford's striking serial, "Don Orsino," is continued, and Ellen Olney Kirk gives us the second part of her clever story, "A Florentine Episode." William Cranston Lawton's account of and translations from "The Persians" of Tschylos, Professor W. J. Stillman's critical paper on "The Revival of Art," with Miss Vida D. Scudder's second paper on "The Prometheus Unbound of Shelley," furnish the more weighty matter of the number. A Swiss travel-sketch, by an anonymous writer, a paper by Bradford Torrey, and various reviews of new books, English and foreign, complete a very valuable number of the ever-valuable *Atlantic*.

**THE TREASURY OF RELIGIOUS THOUGHT** (New York: E. B. Treat) for Pastor and People is on our table for August. This mid-summer number is like all its predecessors, excellent in every department. Its "Themes and Thoughts" cover a wide field in scholarship, and are breezy and invigorating as the mountain atmosphere of a summer morning. The frontispiece is a portrait of J. W. Lawber, Ph.D., LL.D., followed by his sermon; and in its place appears a view of his church in Fort Worth, Texas, with a biographical sketch. Other full sermons are on "Christ the Church-Goer," and "The Church Treasury," with an Expository Lecture on Wealth and Christ, and Leading Thoughts of several admirable sermons. Professor Purves' "Critical Comment on Christ and the Old Testament," and Professor R. Watts' second article on "The Aim, etc., of the International Theological Library," and Professor M. S. Terry's paper on "Inspired Fiction" will afford strong meat to many readers. "The Christian in Politics," "Sabbath Observance at the Columbian Exposition" and "Boycotting the Exposition" are timely as Questions of the Day, while Dr. J. Barrow's article on "All-Round Christianity" is telling in every sentence; so also is the article following it on "Unspiritual Culture." Other articles are on "Why Churches are so Sparsely Attended," by C. H. Spurgeon; "Sacred Money," by Dr. Cuyler, and "Be Honest with Children," by Dr. Talmage; "China and the Chinese," by Rev. C. Alford; "Light on Sabbath School Lessons," by Dr. Momen, and editorials on "Convention of Christian Endeavour," "What is Your Object?" "The Average Preacher," "Light for Dark Places," and "Help and Strength from the Sanctuary," with "Current Religious Thoughts, Survey of Christian Progress, Illustrative Thoughts and Reviews of Books, Periodicals, etc."

## Choice Literature.

## UNA AND KING DAVID

(Continued.)

Was it true?—this wonderful news that poor Denny's fevered brain had schooled his stammering tongue to utter? Dared she believe that their beloved one was not indeed left "free among the dead on the heights at Gettysburg?" Wings to her feet carried Una over the rude pathways of the camp back to the barracks where, in their poor room, her ailing mother lay.

There sat King David at his post beside the bed, unwearied, motionless, his face stern and rigid like a mask of gray marble. He had pinned over the shadeless window a worn old shawl, and it was quite dark in the room except where a thread of morning light came through a moth hole and slanted across the invalid's pillow. She was sleeping an untroubled sleep, and in her cheeks burned crimson spots; but Una thought she had never seen the beautiful, clear-cut features stand out in such relief from their surroundings—the look of race so prominent.

"King David, is she worse?"

"Nothing you mout' n't have expected, honey. The doctor he kem in 'bout four o'clock, an' tole us where you was; an' she sez then she wasn't sufferin' much, an' she was glad her little girl was doin' her work for her. Miss Robbins and Miss Rose has been back an' fort'. Hes it been a tryin' night for you, my honey?"

"Oh! King David, don't talk about me, now. I have heard such a wonderful thing that I believe my heart will burst unless I tell you. Shall we disturb Mamma by talking?"

"No, chile; the fever's dun took a-holt of her too hard for that. Fore you tries to talk tho', honey, I've got bread and coffee for you, I begged Miss Rose to git me. The coffee's cold, I reckon, but you must drink it, an' set you down on this cheer and rest awhile. You'll need to be strong before she wakes again, Miss Una. She's off her head considerable."

At this moment the sufferer stirred, opened wide her unconscious eyes, and spoke in quick, excited tones—

"Go, Mammy. Hurry and tell your master. He'll be so glad the baby is a girl. Does Hal know about his sister? How I long to see them side by side."

She fashioned her bedclothes into a little roll, and pressed it to her bosom; then, dashing it away, she threw her white arms high above her head, and cried out in a thrilling voice—

"God has smitten me to the earth. By night, by day, I cry to Him for my husband and my son; but He is deaf. His face is turned from me. I am bereaved—I am bereaved."

Una burst into a passion of tears. Starting forward, he tried to imprison her mother's form in her arms, but was cast aside like a broken reed. Taking Miss Eustis in his powerful grasp, soothing her with tenderest murmurs, the old Negro held his mistress on her pillow; and when, calmed and controlled, she passed into another interval of sleep, he stooped and picked the little sobbing creature from the floor, where she had fallen in a heap.

"It's hard for you, my lamb, the first time you've ever seen her out 'n her head. But don't you be afeard, my bles-sin'. This here fever's got to run its course, the doctor says. It makes my heart ache to see her thinkin' she's home again. The Lawd's will be done, honey; but e. thar's anything I do begrutch my enemies, it's the Chamber at Mount Airy. I've been sittin' here all night, chile, thinkin' 'bout you pore ma's fo'-pos' bed, an' them dimity curtains with the drop fringe, as you blessed gran'ma made. There, there! stop cryin', my baby. Your ma'll get well; she's got the gwynnie Stuart constitution. Why, you're laughin', Miss Una! Save us and bless us, ef the chile ain't got high-strokes!"

"Oh! you don't know, King David," the little girl said, choking down her tears. "You don't understand. It isn't only about Mamma. Oh! let me cry a minute longer, and I shall be able to tell you the wonderful news I've heard. The doctor told you it was poor Denny I stayed with till he died. But he didn't tell you, King David—see, I am quiet now, and you may trust me—what Denny said with his last breath. Denny saw Bill on picket guard, near Drewry's Bluff, and Bill told him—oh! my heart will break with joy—told him my father wasn't killed. Bill saw him in a hospital—saw Papa, King David!"

The old Negro's face worked with powerful emotion. A dry sob burst from him and, straightway falling on his knees, he raised his hands to heaven.

"If this be true, O Lawd most merciful!" he prayed, "then hear Thy servant now. Hast Thou not said that them whom Gawd has joined together, let no man put asunder? Bring back to Thy handmaiden the husband of her youth. Lift up her stricken head and wipe her tears away. Renew her in love, in wealth, in happiness, and sanctify us and her unto Thy service, for Thy dear Son's sake. Amen!"

"Sainty, my darling," came from the tossing figure on the bed. "Put your arms around me. Hold me close. There, I can rest now. Hold me close."

Never before, in the course of their companionship, had the grizzled old head and the sunny young one been called on to do such an amount of independent thinking, now that the brain that had judged for them was clogged, and the hand that had steered their course was nerveless. The two found time to steal away from the sick room to walk behind Denny's rough coffin to Hollywood and see it laid upon another, like it, in a soldier's trench. Una's hands showered pink azaleas from the woods into the double grave, and King David, kneeling upon the ground "undone" by many a yawning pit half filled with water, prayed long and fervently.

"Come, Uncle," said one of the men, touching him on the shoulder, "I reckon it's 'bout time for you to be dryin' up. The es another cartload waitin to be tucked away, an' we ain't got time to do this thing in style."

Died for his country. Thus Denny Ryan and many another like him came to a patriot's reward.

Yes, the fever must run its course; and day after day Mrs. Eustis turned on her hard bed, where noises racked her tortured brain, where burning heat drank all freshness from the

air, where noisome smells arose from the trenches around the camp, where, worse than all, a plague of insects issued from the pine walls and overran their quarters. People were kind, and from the wards, where Una tried to take her mother's place, came many a message of love and gratitude, while their fellow workers, high and lowly, vied with each other in striving to ease the burden that little Una bore so patiently. But the time came when Dr. Lewis saw that, to recover, his patient must breathe another atmosphere. Faithful Miss Sprigg, from her retreat in the country, wrote to offer an asylum to Mrs. Eustis, whom they had not ventured to tell of Denny Ryan's news, in a farmhouse far away from the town. But Miss Sprigg was very poor, and it was as much as her kind friends could do to take in one other inmate to their crowded home. Una must remain in the charge of Mrs. Robbins and King David at the hospital.

Una heard this decision with a beating heart. Hard as it was, it gave her courage to unfold to Dr. Lewis a scheme that had been evolved during many consultations between King David and herself.

"You are sure my mother is out of danger, Dr. Lewis?" she asked their kind physician, who had quite taken this "brave baby" to his heart.

"She will have every chance now in her favour. The change of air should work marvels. If it were not for the extraordinary lassitude—her strong nerves seem to have gone all to pieces suddenly; but you need have no fear at being separated from her for awhile. She recognizes the inevitable and bows to it. When she comes back to us, my dear, I hope you will both forget this present trial, as nobly as you have lived down all the rest."

Una saw her mother driven away in an ambulance lent by the Government to its servant fallen by the way, and then turned and resolutely faced her friends, a new light shining in her eyes.

"There is but one thing that will make her well, Dr. Lewis, and you and Mrs. Robbins must help me to work it out. I mean to keep my promise to my father, and give her back to him."

"That little sprite!" pondered the doctor to himself. "And that simple-minded old darky, who was never off a plantation in his life till now! The idea seems preposterous. And yet, stranger things have been accomplished; there's a chance. In time of war we catch at straws. Una will win her way where a battalion might fall back. God bless her! I'll help her all I can."

Their plan was to journey into the Valley, and there make their way as best they could through the debatable ground harried by frequent fightings, to Mount Airy, where, from Denny's father, the lost clue might be taken up. Means for the journey were secured by the eager sacrifice of Una's string of pearls, an heirloom put aside against her time of appearance in society. The few clothes she ventured to take were packed in a portmanteau by Mrs. Robbins, Rose and Briaget, who showered upon their task in my a fervent tear and blessing. King David's equipment for the enterprise consisted of a parcel so flat and spare that the Doctor laughed when he enquired if the old man meant to carry into the Northern lines only the supposed uniform of a Georgia major—a shirt collar and a pair of spurs.

"And ef I were just takin' a clean bandanna an' a couple o' biled collars along, sir," said David with a show of wounded feeling, "it was in no ways my purpose to discredit my little Missis o' Sundays, on the road. There's always cricks and runs, sir, where I kin do my washin' overnight, an' I need my hands to carry her carpet-bag."

"All right, old fellow, of course you do. It was only my little joke," the surgeon hastened to say, pressing a roll of Confederate bluebacks into his hand. "Put this into your pipe and smoke it on the way. And mind—but I needn't tell you this—to keep watch over your Miss Una day and night."

"Sarvant, sir, much obleeged to you," answered the old darky, bowing like a prince. "You won't have any call to be disappointed in them particulars with me. The Lawd do so with me and mine ef I ain't worthy of this trust."

Dr. Lewis saw the travellers off on the train for Lynchburg, and turned back with a tightening in his throat.

"It's womenkind like that, that make the true sinews of war, I'm thinkin'," muttered he, in his black beard.

A day later the travellers set forth on the first stage of their hap hazard journey through a region where all ordinary methods of conveyance had been interrupted by war. It was an earthly paradise, that fertile vale, dominated by the grand peaks of Otter or watered by Shenandoah—"Daughter of the Stars." But a few weeks earlier, Sigel's boys in blue had marched merrily along those green declivities to find their way blocked by Breckenridge, his depleted ranks of veterans eked out with lads from the Military Academy at Lexington, whose gallant fight has gone into history among the famous achievements of the time. At Piedmont, again the "rebs" were put to rout, their leader killed. And so the pendulum went on vibrating in those days of early June.

Una found herself in the rear of a hooded cart drawn by mules, sitting amid crates that had held poultry, the space in front filled up by King David and the driver—a farmer returning from the nearest town, where he had been to sell his feathered live-stock at a sacrifice to avoid having them "pressed" by stragglers from either of the armies. It was slow progress; but the child, whose eyes had rested for so long upon rows of wards and tents, and grass trodden into a clay soil, gazed from the aperture at the back enchanted. What to her were fallen fences, fields trampled by cavalry, burned houses, when above rose those sapphire summits melting into the vast azure of a sky in June. When the mules splashed aside into a shallow, limpid stream, and dipped their noses in for a long and rapturous drink, King David scrambled out and brought her a bunch of calycan thus shrubs, with a leaf-cup full of currants from the garden of a desolate farmhouse by the road. Trifles like this, with the music of wayside brooks, the carol of birds, the shifting of cloud prints from the mountain sides, made variety enough to wile away the long hours of plodding. Tired out at last, toward evening, she fell asleep on a bundle of hay in the bottom of the cart, nor stirred till the stopping of the wheels showed that they had arrived at a dwelling dimly indicated by a light streaming upon darkness, and the loud barking of a dog.

"Wake up, my honey, you must ask the lady of the house

ra'al purty, the purtiest you can—to let you stop here to night."

Una could not know that the faint-hearted quaver in King David's voice, and the total withdrawal of farmer Lucas from participation in the affair, were due to their wholesome fear of the farmer's shrewish wife. They had come to a halt before a threshold, within which stood, clad in domestic cotton, lamp in hand, a gaunt figure, sending forth upon the night the querulous utterings of a woman who casts about her for a wrong; and Una, half awake, was urged forward by the men to stand where the light fell upon her upturned, pleading face. With the quaint courtesy habitual to her, she told her tale and proffered her request.

"Well, you do be a mite to be travellin' around like this, an' you're nuthin' but that old nigger man to look out for you. Long's you're here, got to take you in, I reckon; but that nigger's got to march out to the barn, double-quick. Sick an' tired an' in lodgin' strangers, an' being eat out o' house an' home and Mr. Lucas knows it well enough."

Mr. Lucas, in the shadow of the cart, bestowed upon King David a jovial nudge to signify that matters had taken a satisfactory turn; and the men disappeared together in the friendly darkness, while Una followed her guide into the house. Here, although the complaining voice ceased not to find fault with everything, the guest, ensconced in an arm chair, was served, from a flowered plate and cup, with crisp Johnny cake and milk. A cat nestling to her knee and finally jumping into her lap to wreathe its tail across her neck, completed her sense of comfort. And when her sleepy, yellow head nodded upon her breast, a pair of long, thin arms, that were certainly not David's, swooped down and bore the little traveller to bed.

(To be continued.)

## BRITISH COLUMBIA.

The Province of British Columbia within the last few years has passed from the sphere of the unknown and inaccessible regions of the earth to that of promise and hope. Eastern Canadians are reading of her vast resources, Americans are prospecting in her mines, from England even thousands are pouring in every year to try their fortune on the Western coast. That many of these emigrants will be disappointed is as sure as anything can be, but the practical man who knows what to expect in a new country will not be disappointed, and it is precisely in knowing what to expect that the difference lies between those who will succeed and those who fail. Take climate for instance. The climate throughout British Columbia is for the most part delightful, but there is more rain, especially on the coast, than those from the East have been accustomed to. Straightway some denounce the weather as villainous, whereas it is nothing of the kind. The rainy season, disagreeable as it may be, is succeeded by magnificent clear weather not too warm and assuredly not too cold. Those who know, say that it resembles the climate of the South of England, and this is especially true of Victoria.

More important even than the question of climate is that of labour and wages. Here again there is ample room for bitter disappointment. New country though it be, British Columbia has already an adequate share of professional men; doctors and lawyers are to be found not, relatively, in as large numbers as in Ontario, for instance, but to such an extent that competition in those branches is quite active; of clerks and bookkeepers there is a supply quite equal to the demand. England sends out yearly numbers of young men of good family, fair education and a small annual allowance who fill departments in the Provincial civil service, banks, etc., and who can afford to take these positions whether the salary be large or small.

What the country really needs more than anything else is, in the first place, men of capital—not necessarily large capital, but something at any rate that may be invested and may help to develop the manufactures of the Province, and in the next place, mechanics—carpenters, brick layers and artisans of all kinds, they can command good wages and steady work anywhere.

But wages, again, are another source of disappointment to those who have extravagant ideas of the West. It must be remembered by those who speak of the big wages paid in British Columbia that nearly everything is much dearer than in the East. The cost of living is much greater; board and lodging is at least fifty per cent dearer than it is in the East; the useful if not beautiful copper coin in vogue in the East is unknown in the West, and one will pay two bits (in other words twenty-five cents) for what in the East could be bought for ten cents. What more than balances the disadvantages of the high rate for living is the chance of investing, which arises constantly, and such chances have made more rich people in late years at any rate than all the professions put together. As to the people of British Columbia there are of course in the Province representatives from all parts of the world. So far as having men from all parts of the world within her border could make her so she should be thoroughly cosmopolitan, but, strange to say, there is often much narrowness and Provincialism. The native-born British Columbian never calls himself Canadian. Indeed he appears to cherish a feeling of pity akin to contempt for the Easterner who is also characterized as a "New American Chinaman"—an epithet the most contemptuous that could be used. The Englishman, too, stands aloof from the Canadian with an air of conscious superiority—at least the third-rate Englishman, of whom there are many in the Province, do, and they are somewhat engaged in this by the native British Columbians, many of whom are foolish enough to act in such a way that

can fairly be called Anglo maniacs. The American comes and goes as he pleases without troubling himself about social or Provincial distinctions. And indeed to an outsider there is something ludicrous in the way in which each Province "cliques" with its own members on the Western coast. There is a great deal more of such nonsense (for one can call it nothing else) in this new country than in all the rest of Canada put together.

Of the future of this great Province no one who has seen it can speak otherwise than hopefully; everything breathes of hope. The climate is for the most part so delightful, the mineral resources so great, the confidence of outsiders (such as Americans) so implicit that British Columbians may well be excused for thinking their Province unexcelled. Hard times have never pressed them; wealth and population have steadily increased; railways are being built and railroads are being planned. New towns are springing up in every part. Much of the prosperity is certainly due to Americans; one may be far from being an annexationist and yet admire the good qualities of the Americans in this Province and their excellent services to the community. In British Columbia they have proved admirable settlers, confidence in the country and (it is perhaps needless to add) in themselves is so great that they are freely investing capital in the Province, and it is safe to say that in the next few years millions of dollars of American money will find their way into this country. Much of the hoped-for future of the Province depends upon the mines. Hitherto they have been little worked, but prospectors of experience say that in the Kootenay country which lies in the south-east part of the Province amid the Selkirk Mountains are mines richer than those of Montana. The output yet has not been large, but the probable wealth of mineral of some of the mines may be estimated when it is stated that an American company offered the owners of a mine near Nelson in the Kootenay district \$1,300,000 for it—an offer rejected by the owners who thought (and perhaps with truth) that it would command a higher figure. That the mines will be worked in the not distant future is as sure as anything can be, and the Americans will be among the first to profit thereby. — *The Week.*

### THE MISSIONARY WORLD.

#### INTERNATIONAL MISSIONARY UNION.

The ninth annual meeting was held in the Tabernacle at the Clifton Springs Sanitarium, June 8-15, 1892. The convention was opened with devotional services conducted by President Gracey, after which Chaplain Bodwell, in behalf of the Sanitarium, made a graceful address of welcome to the Union, to which Rev. Dr. S. L. Baldwin responded. Rev. James Mudge, D.D., then gave a compact statement of the origin, history, principles and policy of the Union. This was followed by the recognition service, led by Rev. Dr. Baldwin. Sixty-four missionaries responded, and in a very interesting way named their different fields and years of service. Africa, Burmah, India, China, Siam, Assam, Japan, Turkey, Syria, Mexico, South America, and the North American Indians were all heard from, and the whole service was one of delightful enjoyment, and an inspiration to missionary enthusiasm.

A paper on "Sabbath School Work in India," by Dr. Phillips, Secretary of Sabbath School Union, India, called out a very interesting discussion on Sabbath school work in various mission fields. The paper was able and well received.

In the afternoon the general theme was "Governments and Missions." A paper by Rev. W. U. Chambers was read, subject, "Crisis in Missions in the Turkish Empire." Also a letter on the same topic by Professor Long, of Robert College. Rev. Dr. Baldwin then made an eloquent address on the attitude of other Governments towards Chinese Emigrants, showing the injustice of their treatment, especially by the U. S. Government. The Union then adopted the following resolutions on this question to be presented to the U. S. Senate and House of Representatives:—

The International Missionary Union, composed of missionaries of all Christian denominations, and representing all the great mission fields of the world, assembled in annual meeting at Clifton Springs, N. Y., presents herewith its most respectful protest against the recently-enacted Chinese Exclusion Bill.

We protest against it as unnecessary, the whole number of Chinese emigrants having never exceeded 120,000, and there being no probability that any very much larger number would for many years come to this country.

We protest against it as unchristian. We are commanded to deal justly with the stranger within our gates. This enactment puts them under grave disabilities, and subjects them to cruel and unusual penalties, and is, therefore, unworthy of a Christian nation.

We protest against it as a violation of our solemn treaties. The Chinese who are here have been guaranteed the same rights as those accorded to the most favoured nation. No one would think for an instant of requiring Englishmen, Germans or Frenchmen to go before an internal Revenue officer and take out certificates which they should always have at hand to secure their right of being here; and yet this is required of the Chinese, in flagrant violation of that provision of the treaty, the advantage of which we always claim for American residents in China.

We further protest against the Bill as being likely to seriously endanger the lives and property of missionaries and merchants in the Chinese Empire. Those who are opposed to the presence of foreigners in the empire are greatly assisted in their inflammatory appeals and riotous measures by the declaration that the United States of America are con-

stantly passing oppressive measures against their people in this land.

Moreover, we call your attention to the fact that the Chinese Government has never refused to give careful consideration to all modifications proposed by our Government in the treaties, and that it would be perfectly feasible to reach all that is desirable and necessary through diplomatic measures, and there is, therefore, no justification for its oppressive legislation.

We earnestly beseech your honourable body to immediately institute measures for the repeal of the recently-enacted Exclusion Bill, especially of the features which deny the right of bail and require registration and certificates of the Chinese now living here.

By invitation of the Union, Mrs. Mary A. Woodbridge, Secretary of the World's Woman's Christian Temperance Union, then addressed us in behalf of a petition to the Governments of the world, urging the overthrow of the liquor and opium traffics. After hearing this address the Union, by a unanimous rising vote, adopted the following:—

*Resolved,* That we have listened with great interest and pleasure to Mrs. Woodbridge, the honoured representative of the World's Woman's Christian Temperance Union, and hereby express our unfeigned and hearty sympathy with the efforts of the Woman's Christian Temperance Union toward the abolition of both the liquor and opium traffic; pledging ourselves that in our respective fields of labour we will lend whatever assistance may be proper to rid the world of those twin gigantic evils; fully assured that their abolition will powerfully tend toward the establishment of the kingdom of Christ. And we hereby most heartily endorse the petition which has been presented by Mrs. Woodbridge on behalf of the Woman's Christian Temperance Union.

In the evening a lecture was delivered by Rev. J. H. Barrows, D.D., of Chicago. Subject, "Religious Exhibit and Religious Congresses at the World's Fair." Followed by an address on work among the North American Indians, by Rev. E. R. Young.

After a short business session Rev. Dr. McMillan read a paper by Rev. Dr. Nassau, of West Africa. Subject, "The Attitude of Protestant Missionaries toward Roman Catholic Missionaries and Roman Catholic Missions."

The Union instructed the Committee on Resolutions to prepare a memorial asking the British Government to suppress, so far as the Government is concerned, the opium traffic in India and China. The following resolution was presented and adopted:—

"In view of the many evils which result from the use of opium, we respectfully petition the British Government to do all in its power to restrict the manufacture and sale of this drug in India and China."

Many members of the Union then took part in an animated discussion of the proposed Parliament of Religions and mission exhibits at the coming World's Fair. A great diversity of opinion was expressed, and resolutions were presented, but no final action was taken.

Mrs. Hunt, Secretary of the Scientific and Educational Department of the Woman's Christian Temperance Union, addressed the Union on the importance of the unification of scientific teaching on the subject of temperance in mission schools. In response to this appeal the Union by a set of resolutions endorsed the movement and pledged its co-operation.

The afternoon session was wholly devoted to ladies' work, Mrs. Gracey presiding. No service of the whole series was better sustained or of deeper interest. The fields represented were Turkey, by Mrs. S. M. Schneider and Mrs. C. J. Parsons; Syria, by Miss M. P. Eddy; Italy, by Mrs. A. Angelini; India, by Mrs. L. Jewett; Burmah, by Mrs. E. W. Ranney, and Siam, by Mrs. M. E. Perry. Representing over 130 years of woman's work for woman in heathen lands; filled with the love which impelled and led and sustained them; and moved by memories of the Master's presence and help, and the comforts and the victorise He has given them in their years of ministry to the lost; they did not and could not fail to move those to whom they told the wonderful and blessed story. The service was pleasantly varied by hymns in the Japanese and Cree Indian languages.

Friday evening the Union was entertained, edified and greatly enthused by a lecture on "Bulgaria and the Bulgarians," by Rev. Cyrus Hamlin, D.D.; and an address on "The Hill Tribes of South-eastern Asia and Work Among the Karens," by Rev. A. Bunker, D.D., of Burmah.

The general subject of "The Training of Native Helpers," was then taken up, and Miss Phinney opened the discussion with a well-prepared paper on "Training of Bible Women," followed by addresses by Miss Porter, of China; Mrs. Angelini, of Italy; Dr. Kellogg, of Toronto, and Dr. Tyler, of South Africa. Rev. J. L. Nevius, D.D., North China, then delivered a lecture on "The Phenomena of Demoniacal Possession in the Present Age." Many pertinent questions were asked Dr. Nevius on this subject, and were answered by him.

Saturday afternoon members of the Union were called on for impromptu speeches. Rev. E. P. Danlap told of "Itinerating in Siam." Rev. J. H. Harpster spoke of Lutheran mission work in India and Africa. Rev. C. Harding related experiences among the Maharattas in India. Mrs. Fuller spoke of God's special providences in her work in India. Rev. Egerton Young told of the origin of missionary work in Alaska, and Rev. J. E. Robinson urged the importance of evangelistic work among English-speaking people in India, showing the necessity in its bearing upon the general missionary work.

At four o'clock the President's reception was held in the

parlours, at which the missionaries were presented to Dr. and Mrs. Foster, and the hour delightfully spent socially.

In the evening a large audience was well entertained and instructed by songs in many languages, and lectures with stereopticon views of Bulgaria, Turkey, India, Burmah and Siam.

The Sunday services began with a delightful consecration meeting at nine o'clock, led by Rev. J. E. Robinson, of India. There was a general participation by the missionaries. A deep spirit of consecration pervaded the meeting, and all were uplifted by it.

At half-past ten the tabernacle was thronged and the people listened closely to an eloquent sermon by Rev. S. H. Kellogg, D.D., of India. Text, Rev. xiv: 6, 7.

This glorious prophecy is vividly fulfilling before us. The chief characteristics of the proclamation are Universality and Conspicuity. The events of our day satisfy the prediction that this proclamation shall be universal; not yet finished, but going on. But little more than one century ago, scarcely a missionary society for the heathen in the world, and not a Bible society! Now 150 societies spending nearly \$12,000,000 yearly, with some 7,000 ordained missionaries. Then not a native preacher. Now 35,000 native evangelists. Then the Word of God only translated in fifty languages, a number of which were not in use. Now the whole or parts of the Bible in 337 languages. This movement shows no signs of dying out, but is ever increasing; e. g., in 1842 not a missionary in China; in 1890, 1,295 missionaries were labouring in that empire. From 1878 to 1888 there were new translations of the Bible into fifty-six languages. "The proclamation of the Gospel is so conspicuous that I pity the man who cannot see the angel flying."

Second: The elements of this message, (1) Good news everlasting Gospel. The great thing to be proclaimed was the Gospel, the same as John and Paul preached, everlasting. This fixes the "new theology," which cannot be the Gospel, for it (the new theology) is new, not everlasting. The great company of home and foreign missionaries are preaching not the new theology, but the everlasting Gospel, which is just as true and as suitable as ever it was. (2) The commandment, "Give glory to God and worship Him." Thus the angel's proclamation thrusts through the pride and self-satisfaction so manifest in these times. (3) The argument, "Fear God and give glory to Him, for His judgment is near." Fear the personal God who made everything. Thus the prophecy suggests that in the time of the universal proclamation the creatorhood and personality of God will be denied; e. g., Men tell you of Evolution being an accepted doctrine of science, therefore no creation.

Conclusion. three practical thoughts; (a) In all this we have before us an apologetic fact, viz., the modern missionary movement. (b) A warning fact, this universal proclamation of the Gospel brings the end. Read the remainder of the chapter. Every sinner unrepentant ought to tremble at every advancement of missions, for such will hasten the end. (c) Inspiring time. To faith, to hope, to work. The angel will not cease publishing until the work is accomplished.

(To be continued.)

### OFF FOR THE LABRADOR.

*Acadian Recorder, Halifax, N. S.*

Professor W. M. Reid, J. D. Scomberger, Lye Vincent and W. D. Vincent, arrived by the *Halifax* last night. They are some of the party who go to Labrador in the schooner *Fredina* in the interests of the World's Fair to secure an Esquimaux village with some fifty inhabitants and all appurtenances thereto belonging. The schooner left Cunningham & Curren's wharf to-day on her mission.

A *Recorder* reporter was talking to-day to Captain William McConnell, of Port Hillford, Guysboro, who is in charge of the vessel. An interesting incident was mentioned (and although it sounds like a "puff" of a patent medicine it is worth noting). "Do you see that man over there," said a friend, "that is Captain McConnell, who is going after Esquimaux. I have known him for years, and he was that bad with asthma that he had sometimes to be held up on board his vessel. You see him"—(he was piling wood in a cord measure to take on board)—"he is a well man; and he attributes it to some of Dr. Williams' Pink Pills that he took, two after each meal."

Out of curiosity, the reporter secured an introduction to the captain, and after some talk about the expedition, remarked, "Is that correct, Captain, about your recovery from asthma, and that you attribute it to those pills?"

"Well, I don't know anything else. I recovered after taking them."

"And haven't been troubled since?"

"No. Of course we will see what this winter may bring forth; I haven't said anything about it."

"But last winter?"

"I began taking them in December, and found the change brought about in my condition, which Dr. Parker, of Halifax, said was about as bad as it could be."

It isn't often that a patent medicine gets such a big boom in the incidence of news-gathering, as is furnished in the above; but it is all set down just as it transpired, incidentally.

The whole Labrador party consists of Messrs Tabor and Vincent, Professor Reid, of Harvard College; Mr. Lye Vincent, St. Louis; Dr. Baur, Philadelphia, a distinguished naturalist. Professor Gillette, New Haven, Conn., and Hon. W. F. Ryder, Quebec. They expect to return with about fifty Esquimaux, with dogs, komaticks, kayacks, and a general collection of curiosities from Esquimaux land. The schooner is a handsome model, ninety-five tons, and is a fast sailer. John Silver & Co. furnished the supplies.

# Cleveland's Baking Powder



"Absolutely the Best"

It is made of pure cream of tartar and soda, no ammonia, no alum. A like quantity goes farther and does better work. It is therefore cheaper.



**IN RUSTICATING**  
It is not always advisable to carry a valuable watch. A good suggestion is to provide yourself with a low-price timepiece such as we offer for \$4.50, For the Time Being.

**CAMPBELL'S QUININE WINE**

THE ORIGINAL GIVES TONE AND STRENGTH TO THE FEBBLE IMPARTS VIGOROUS APPETITE

GENUINE CURES DYSPEPSIA, PAINFUL DIGESTION, AGUE AND MALARIA.

**JUST OUT!**  
HAVE YOU SEEN IT?  
THE BIG BOTTLE  
**PAIN-KILLER**



Old Popular 25c. Price.

A UNANIMOUS call from the Presbyterian congregation of Ashfield in favour of Rev. John Rose, of Whyocemah, Cape Breton, Nova Scotia, was sustained at the late meeting of Presbytery in Wingham. The stipend promised is \$500 with manse and glebe of ten acres. The Rev. A. Sutherland, of Ripley, was appointed to prosecute the call before the Presbytery of Victoria and Richmond. Provisional arrangement was made for the induction of Mr. Rose. Mr. Mettucca was appointed to preside, Mr. Millar to preach, Mr. Murray to address the minister, Mr. Anderson to address the congregation in English and Mr. Sutherland in Gaelic. The date of meeting is to be fixed by the clerk.

## Ministers and Churches.

THE Rev. S. Houston, Kingston, preached at Glenvale, Harrowsmith and Wilton, Sunday week.  
THE Rev. James Fitzpatrick, B.A., was inducted into the pastoral charge of Underwood and Centre Bruce on July 26.

THE Rev. Mr. Scott, of Cromarty, is away for a few weeks' rest. Mr. Munro will conduct the Sunday services during his absence.

THE Rev. Mr. Watson is occupying the Georgetown Presbyterian Church pulpit with acceptance in the absence of Rev. Mr. Buchanan.

THE corner stone of the new Presbyterian Church, North Easthope, 5th concession, was laid Thursday afternoon, July 21, by Dr. Caven.

THE Rev. Mr. Haigh, who has had charge of the Presbyterian congregation in Hespeler for years, has resigned his position owing to his advancing years.

MR S. A. HERSON, of Cardinal, has been appointed to the Presbyterian mission, Burrill's Rapids. Services will be conducted every Sabbath evening at 7.30.

THE Rev. Mr. McLean, of Rosebank, occupied the pulpit in St. Andrews Church, Carleton Place, on Sunday, July 22, and preached two excellent sermons.

THE Rev. Mr. Argo has returned to Norval. He was in his usual place on Sunday morning and his discourse was listened to by a very large congregation.

THE Rev. J. A. Sinclair, in charge of the West End Mission, Deseronto, has left for Ottawa to fill the pulpit of St. Andrew's Church for two months, during the absence of the pastor in Europe.

THE people of the Waterford congregation very generously presented their retiring pastor, Rev. A. K. Caswell, with a well-filled purse before he left for Iowa. This is only a small part of the kindness shown by this small but very generous congregation.

ON Friday evening, 22nd July, Dr. Caven, principal of Knox College, Toronto, gave an interesting lecture in Knox Church, Ayr, descriptive of his recent trip to the Holy Land and the many noteworthy places he visited while there. The collection which was contributed was devoted to the Sabbath School fund.

THE Chalmers Church Christian Endeavour Society, of Montreal, has organized a flower mission committee, which makes periodical visits to the General Hospital, where the beautiful bouquets and text cards are much appreciated by the patients, especially in the wards where the patients are for long periods confined to their beds.

LAST Friday evening week a social under the auspices of St. John's Woman's Foreign Missionary Society, Mallorytown, was given on the grounds of Mrs. A. W. Mallory. The spacious lawn never looked lovelier, the illuminations being very pretty. No admission fee was charged, but a voluntary collection supplemented the funds of the Society by about \$22.

THE Presbytery of Algoma was organized and held its first meeting in the Presbyterian Church, at Gore Bay, on Friday, July 22. Rev. D. H. McLennan, M.A., of Bruce Mines, preached. Rev. W. A. Duncan, B.D., of Sault Ste. Marie, was elected Moderator for the ensuing twelve months, and Rev. J. K. McGillivray, M.A., Gore Bay, Clerk of Presbytery.

AMONG the candidates for the Senate of the University of Toronto, in the approaching election by the Arts graduates, are Rev. J. A. Turnbull, B.A., L.L.B., of West Church, Toronto, and Rev. W. T. Herridge, B.A., B.D., of St. Andrews, Ottawa. They are both men of superior scholarship and sound judgment, and, if elected, should prove an acquisition to the Senate.

THE removal of D. Y. Ross, M.A., to Cannington, leaves an important station vacant. The country about Westport will give abundant chance for missionary work. The two villages—Westport and Newboro have good facilities, and it is to be hoped that a man will soon be found to settle there. Last Sabbath the pulpit was declared vacant by J. J. Wright, of Lyn, who is Moderator of Session.

THE congregation at Oneida entertained their former pastor, Rev. A. K. Caswell, at a very enjoyable lawn social on the eve of his departure for Iowa. Almost the whole congregation turned out. A splendid free lunch was served. Mr. Caswell gave a very earnest but brief address. The farewells were very affecting on all, and many an earnest "God speed you" was spoken.

OWING to the strict quarantine regulations adopted by Vancouver against all passengers from Victoria, on account of the prevalence of small pox, the Rev. D. MacRae, of Victoria, Moderator of the Synod of British Columbia, was not allowed to land at Vancouver on going up on the 19th ult. to carry out the instructions of the General Assembly to constitute the Synod in St. Andrews Church on the following evening. Under these circumstances Mr. MacRae transferred the necessary papers and delegated his authority to the Rev. E. D. McLaren so that the instructions of the General Assembly might be carried out.

A MOST successful picnic was held at Portage du Fort, on Friday, 15th ult., under the auspices of the W.F.M.S., Pembroke. The day was fine and the attendance large. The programme commenced at 2 o'clock. Mr. Kellock, Presbyterian student, P. D. Fort, was appointed chairman. Music was furnished by the Bristol and Portage du Fort choirs and very interesting addresses on Foreign Missions were delivered by the following clergymen: Rev. Mr. Dufos, Meth., P. D. Fort; Rev. Mr. Scott, Pres., Osoceola; Rev. Mr. Nelson, Bristol; Rev. Mr. McNab, Beachburg. The Bristol choir under the management of Mr. A. McCredie and Mrs. Nelson, rendered some excellent pieces of music. Tea was served from four to six o'clock. The proceeds amounted to \$47.15.

A SPECIAL meeting of the Stratford Presbytery was held in Knox Church, Saint Marys, on Tuesday, July 26, for the purpose of ordaining and designating Mr. Wm. H. Grant, B.A., as foreign missionary to Honan, North China, to which he had recently been appointed by the Foreign Missionary Society of the Presbyterian Church in Canada. The members of Presbytery met at 11 a.m. and examined Mr. Grant with a view to ordination. The examination being perfectly satisfactory, they adjourned at 1 to meet again at 2 p.m. for the public ordination and designation of Mr. Grant. In the interval they descended to the spacious basement of the church where the ladies of the congregation had spread a bountiful and rich repast to which the guests, having done ample justice to them, re-assembled at 2 p.m. in the body of the church, which was already filled with a deeply interested audience. The Rev. Robert Hamilton, of Motherwell, Moderator of Presbytery, presided, and after conducting the devotional exercises in Psalms lxxviii. 18, Isaiah ii. Prayer: Psalm lxxvii, preached an able and instructive sermon from the text Isaiah xlix. 11. After Hymn 269 had been sung, the members of Presbytery assembled on the platform. The missionary-elect having been called forward, the Rev. Alexander Grant, B.A., the pastor of Knox Church, asked his son the usual questions for ordination, having received satisfactory answers the Presbytery proceeded to ordain him by prayer and the laying on of hands. Mr. Hamilton Cassels, of Toronto, Convener of the Foreign Mission Committee (western division) then addressed the newly ordained missionary in a few pointed and well-chosen words, and as representative of the Committee presented him with a Bible. Rev. A. D. McDonald, D.D., of Seaford, also a representative of the Foreign Mission Committee, then addressed the missionary at length, dwelling upon the dangers and difficulties of foreign mission work and the duties of the missionary to the Church and to himself. Rev. A. F. Tulley, of Mitchell, then addressed the congregation impressing upon them the fact that Mr. Grant was their representative missionary and the necessity of supporting him not only with their sympathies and prayers but also with their means. After the singing of Hymn 262 and the pronouncing of the benediction in Mr. Grant and Mr. Gauld (missionary-elect to Formosa) took their station at the door of the church and met the congregation as they retired. The Presbytery and the friends from a distance then proceeded to the basement, where they again partook of the abundant hospitality of the ladies of the congregation. After motions of congratulation from the Presbytery to the congregation of Knox Church on the happy possession of the handsome building which now replaced that which was burnt and votes of thanks to the ladies for their hospitality had been moved and carried, the meeting full of sad and joyful solemnities came to a close.

ST. ANDREWS Church, Westminster, was on the evening of the 21st ult. the scene of a very interesting event, when the Presbytery of London met at 6.30 to ordain Mr. William Gauld, B.A., a recent graduate of Knox College, and to designate him as a foreign missionary of the Presbyterian Church of Canada to Formosa. When eight o'clock, the hour for the public meeting, had arrived, the church, a handsome brick structure with a seating capacity of 300, was crowded to suffocation. The pastor, Rev. E. H. Somers, presided. The devotional exercises were conducted by Rev. George Sutherland, of Fingal, the Moderator of the Presbytery, who after the singing of Psalms cii. 16, read Matt. vi. and lead in prayer. Psalm lxxviii. 18 was then sung and Mr. Sutherland preached a sermon on the text Matt. vi. 33. After prayer and the singing of Psalm 121 Rev. Mr. Somers declared the various steps which had been taken preparatory to Mr. Gauld's ordination. Mr. Gauld was then asked to come to the platform, where, after the usual questions for ordination had been asked of him and satisfactorily answered, he was duly ordained and designated to Formosa with prayer and the right hand of fellowship of the members of Presbytery. The Rev. John Currie, of Kintyre, then addressed words of counsel to the missionary-elect, directing his attention to the call and character of Paul and Barnabas, the first foreign missionaries; dwelling upon the necessity of an educated ministry, especially in foreign lands, and pointing the missionary-elect to Christ as the One who is all-sufficient. After the hymn "Jesus is coming again" had been tastefully sung by the choir the Rev. J. A. Macdonald, of Knox Church, St. Thomas, in words of fervid enthusiasm and eloquence addressed the congregation. Taking Acts iii. 11 as the basis of his remarks, he portrayed in forcible and vivid language the lame men lying at the doors of the Christian Church and the Church's duty towards them. The choir then sang "Redeeming Love," after which Rev. W. Currie, of Glenoe, as representative of the Foreign Mission Committee, in a few words conveyed the greetings of the Committee to the congregation of Westminster and Mr. Gauld, and in the same of the Committee presented Mr. Gauld with a Bible to be his sword, his counsellor, his source of comfort. Two of the young ladies of Westminster congregation—Misses Nettie McInnes and Nellie McLaughlan—then stepped forward and in the name of the ladies of the congregation, presented Mr. Gauld with an affectionate address and a well-filled purse, to which Mr. Gauld, in touching words, briefly replied. After the familiar hymn "God be with you till we meet again" had been sung by the congregation the benediction was pronounced by Rev. Robert McIntyre and a meeting never to be forgotten by those who were privileged to be present was brought to a close.

THE Foreign Mission Committee met in Knox College on Tuesday and Wednesday, the 19th and 20th July. Dr. Caven presented a very full and interesting statement regarding mission work in Palestine. The Turkish Government does not take a census, so that it is difficult to get accurate statistics, but from what seems to be the most reliable sources, the total number of Jews in Palestine is not less than 50,000, possibly 100,000. In Jerusa-

lem there are 40,000, in Safed 20,000, in Tiberias 5,000, in Jaffa 2,500, in Hebron 500 to 1,000, in Haifa 500 to 1,000, besides a number of small colonies. Very much more attention has been given to Jerusalem and the south of Palestine by Missionary Associations, therefore Dr. Cowan recommended that our Church should begin in the north, say in Safed, which is about eighteen miles from Tiberias, where the Free Church of Scotland has established a mission. The Committee after hearing Dr. Caven's statement decided to ask Dr. Webster to start for Palestine at as early a date as possible, and after viewing the field for himself to report his impression as to the most desirable point at which to begin. A deputation from St. John's Church, Toronto, waited upon the Committee to protest against the proposed appointment of their pastor, J. McP. Scott, as Dr. Webster's associate. The Committee decided that Mr. Scott should not be at present appointed, but that Dr. Webster should go alone, and that the Convener enter into correspondence with Dr. Wells the Convener of the Free Church, in order to secure their sympathy and co-operation. An extract minute from the Presbytery of Montreal was read anent Mr. Newmark, a converted Jew, who is carrying on an important work amongst his countrymen in that city. According to the instructions of the General Assembly Mr. Newmark is taken under the charge of the Presbytery, certified to the Senate of Montreal College as a student, and recommended to the Foreign Mission Committee for such assistance as may be needful to enable him to carry on his studies and work. The recommendation was adopted. In answer to enquiries made by some friends of missions as to how much is needed to support native preachers and helpers, it was stated that native preachers in Formosa receive about \$20 per month, and other helpers about \$100 per year. Mr. McDougal, who is back from Honan, on account of the illness of his wife, reported that Mrs. McDougal is better, and asked that arrangements be made, such as will enable him to employ his time visiting and addressing congregations, especially such congregations as may not have seen many of our returned missionaries. The secretary was instructed to co-operate with Mr. McDougal in making such arrangements. Upon representations made by some of our medical missionaries, and on account of the number who have had to return on account of failing health, the Committee decided that in the future our missionaries be allowed to return at the end of six years, instead of seven as in the past. A letter from Mr. A. B. Winchester was read, relating to the difficulties and discouragements of his work amongst the Chinese in British Columbia. Upon his recommendation, Mr. Coleman has been appointed as his assistant, at a salary of \$60 per month. Mr. Coleman spent ten years in China, and can speak fluently the Cantonese, which is the dialect spoken by nearly all Chinese in this Dominion. A letter was read from Rev. Mr. Ross of Perth, bearing high testimony to the character of Miss Lister, and recommending that she be appointed matron of the Industrial School at Alberni, B.C. The matter was referred to the Executive Committee. Miss Jessie Duncan appeared before the Committee and made a satisfactory statement as to her work in the training school and Bible institute in Chicago. Her designation to India will take place in Stratford, in the near future. Miss Calder, Dr. Turnbull and Miss Graham, will also be designated within a few weeks. Mr. Gauld was ordained at Westminster, on Tuesday, 21st ult. Mr. Grant was in Stratford on Tuesday, 26th ult., and Dr. Webster in Hamilton, on Thursday, 25th ult. Dr. Reid gave a financial statement, in which it appears that there is very little in the treasury, although on account of legacies received the situation is not worse than usual at this season of the year. Dr. Reid requested that a small Finance Committee be appointed with whom he might confer as occasion arose. A Committee was appointed according to request. The following resolution was adopted with regard to the late Thomas Lowry. The Committee, in view of the

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fact that Mr. Thomas Lowry, for many years their respected secretary, has departed this life, desires to place on record their high estimate of his character and work.

PRESBYTERY OF KINGSTON.—This Presbytery met in John Street Church, Belleville, on July 9. The opening exercises were conducted by Rev. Professor Williamson, of Queen's University.

SECRETARY FOR FOREIGN MISSION WORK.

The committee to classify the returns from Presbyteries to the Assembly's Remit in the appointment of a Secretary for Foreign Mission work reported as follows.

"German Syrup"

We have selected two or three lines from letters freshly received from parents who have given German Syrup to their children in the emergencies of Croup.

Fully one-half of our customers are mothers who use Boschee's German Syrup among their children. A medicine to be successful with the little folks must be a treatment for the sudden and terrible foes of childhood.

connection with "some other office"; one recommends the appointment of a secretary for office work alone.

THE ALLIANCE OF THE REFORMED CHURCHES.

The different committees having on hand the arrangements for the Alliance of the Reformed Churches, which will meet in this city in September, are as follows:

Executive Committee. Mr. Wm. Mortimer Clark, convener, 36 Toronto Street; Rev. Wm. Burns, secretary, 170 Yonge Street; Rev. Dr. Caven, Rev. D. J. Macdonnell, Messrs. Hamilton Cassels, Alex. Nairn, John A. Paterson, Arch. MacMurchy.

Committee on Finance.—Messrs. William Mortimer Clark, convener, 36 Toronto Street; George T. Ferguson, treasurer, 19 King Street West; Donald Mackay, Alex. Nairn, Joseph Gibson, Richard Donald, sr., James Brown, J. Y. Reid, Jas. Scott, J. L. Blaikie, John I. Davidson, Robert Kilgour, James Alison, A. M. Smith, Wm. Blackley, Wm. Davidson, J. D. Oliver, A. F. Webster, John Gowans, S. F. Macdonnell, Don. Gunn, D. R. Christie, J. L. Brodie, J. K. Macdonald, A. R. Creelman, R. W. Spence, Major A. M. Cosby, J. W. Langmuir, Hamilton Cassels.

Committee on Entertainment.—Messrs. John A. Paterson, convener, 16 Toronto Street, S. C. Duncan Clark, Wm. Wilson, R. S. Gourlay, Hamilton Cassels, C. R. Peterkin, John Harvie, James Brown, S. Wallace, W. W. Crichton, A. Hendry, D. D. Christie, J. McNab, H. W. Darling, Rev. Wm. Burns and all the city pastors.

Printing Committee.—Messrs. Hamilton Cassels, convener, B.N.A. Chamber, corner Yonge and Wellington Streets; Thos. Yellowlees, J. McNab, John Young, Robt. Kilgour, Alexander Fraser and Rev. W. Burns.

Committee on Socialities.—Messrs. Alex. Nairn, convener, 415 Jarvis Street; William Mortimer Clark, Don. Mackay, Major A. M. Cosby, H. W. Darling, Wm. Kerr, John Harvie, J. K. Macdonald, A. M. Smith, J. L. Blaikie, S. C. Duncan Clark, Alexander Fraser, M.A.

Committee on Places of Meeting.—Rev. Principal Caven, D.D., convener, Spadina Road; Rev. Dr. Reid, Rev. Dr. Parsons, Rev. Dr. MacLaren, Rev. D. J. Macdonnell, Messrs. W. M. Clark, Thos. Kirkland, John Harvie, Hon. G. W. Ross, Wm. Carlyle.

Committee on Praise, Sessions, etc.—Rev. D. J. Macdonnell, convener, manse, Simcoe Street; Mr. W. B. McMurrich, Rev. Dr. McTavish, Rev. Dr. Reid, Messrs. D. T. McAlin, John Douglas, Thomas Caswell, J. G. Anderson, J. McNab.

Free Church of Scotland.—Rev. Dr. Black and Rev. Dr. Oliver, Glasgow; Rev. Dr. Hutton and Rev. A. Henderson, LL.D., Paisley; Rev. Dr. Drummond, Glasgow; Rev. Professor Orr, D.D., Edinburgh; P. Esselmont, M.P., Aberdeen; Jonathan Thomson, Glasgow; William Morrison, Inverness; George Smith, Stirling; James Waldie, Edinburgh; I. Thomson Patton, Stirling, and Miss Adams, Zenana Society.

Free Church of Scotland.—Rev. Dr. Blaikie, Rev. Professor Thomas Smith, Edinburgh; Rev. Dr. Walter Ross Taylor, Rev. Professor Lindsay, Glasgow; Rev. Dr. Arch. Henderson, Cress; Rev. Dr. D. McKeehan, Bombay; Rev. Professor Iverach, Aberdeen; Rev. Dr. K. S. Macdonald, Calcutta; Rev. Dr. Stewart Lovedale, Alitca; Rev. Professor Robertson, Aberdeen; Rev. Alex. Lee, Nairn; Rev. John McEwan, Edinburgh; Rev. Murdoch Mackenzie, Inverness; Rev. Alex. Alexander, Dundee; Rev. William Ross, Cowcaddens; Dr. George Smith, C. I. E., Edinburgh.

Presbyterian Church in Canada.—Rev. Principal Caven, D.D., Rev. William Reid, D.D., Rev. D. J. Macdonnell, B. D., Toronto; Rev. Principal Macvicar, D.D., Montreal; Rev. Thomas Wardrop, D.D., Guelph; Rev. Principal Grant, D.D., Kingston; Rev. Principal King, D.D., Winnipeg; Rev. D. M. Gordon, B.D., Halifax; Rev. Thomas Sedgwick, Tatamagouche; Rev. Dr. Robertson, Hon. Chief Justice Taylor, Winnipeg; Hon. G. W. Ross, M.P., Hon. Justice McLennan, W. Mortimer Clark, Hamilton Cassels, J. K. Macdonald; W. B. McMurrich, Toronto; John Charlton, M.P., Lynedoch; Hon. David Laird, Prince Edward Island; David Morrison, Montreal.

Reformed Church in America.—Revs. T. W. Chambers, D. D., New York; D. D. Waters, D. D., Newark, N. J.; John B. Drury, D.D., New Brunswick, N. J.; Theodore W. Welles, Paterson, N. J.; Peter Moerdyke, D. D., Chicago, Ill.; Evert van Syke, D.D., Catskill, N. Y.; J. A. DeBaum, D.D., Fond, N. Y. Elders.—William H. Clark,

A. T. VanVranken, John Marsellus, Henry W. Bookstaver, N. S. King. United Presbyterian Church of North America.—Revs. W. S. Owens, D. D., Indiana, Pa.; R. I. Miller, D.D., Pittsburgh, Pa.; W. D. Collins, D. D., Philadelphia, Pa.; W. T. Campbell, D.D., Monmouth, Ill.; R. G. Ferguson, D.D., New Wilmington, Pa.; J. A. Grier, D.D., Mercer, Pa.; W. G. Moorehead, D. D., Xenia, O.; F. M. Spencer, D.D., Stirling, Kan.; J. C. Taggart, E. Liverpool, O.; A. J. Young, McKeesport, Pa.; I. W. Long, Fredricksburgh, O.; H. J. Murdoch, J. B. Irwin, M.D., John Lynch, James McChandle, J. I. Porter, Professor J. H. Wilson.

Presbyterian Church, United States. New York. Rev. H. M. Baird, D.D., Rev. J. A. Hodge, D.D., Rev. George Alexander, D.D., Rev. S. S. Mitchell, D.D., Rev. Robert L. Bachman, D.D. Elders.—Louis Chapin, Horace B. Sullivan, William Wade, William A. Brodie, John Sloan New Jersey.—Rev. John Dixon, D.D., Rev. Albert Erdman, D.D. Elders.—J. H. Halsey, Jeremiah Baker Pennsylvania.—Revs. George T. Purvis, D.D., J. I. Brownson, D.D., George D. Baker, D.D., F. B. Hodge, D.D., Henry E. Niles, D.D. Elders.—George S. Graham, F. K. Hipple, G. M. McCauley, Dr. Robertson and Henry Small Ohio.—Revs. W. E. Moore, D.D., O. A. Hills, D.D., W. McKibben, D. D. Elders.—W. H. Nell and E. R. Perkins. Indiana.—Rev. I. P. Tuttle, D.D. Elder.—W. S. Hubbard. Kentucky and Tennessee.—Rev. E. W. C. Humphrey, Illinois.—Revs. J. L. Withrow, D. D., and John W. Dinsmore, D.D. Elders.—George F. Bissell, and D. F. Knowlton. Michigan.—Elder S. M. McCuicheon. Minnesota and Wisconsin.—Rev. Robert Chustie, D.D. Elder.—W. I. McLaren Pacific.—Elder Alexander Montgomery. Nebraska.—Elder P. L. Perine. Missouri. Elder J. F. Baird. Kansas.—Rev. William N. Page, D. D. Colorado. Rev. John N. Freeman, D.D. Atlantic and Catawaba.—Rev. D. J. Sanders, D.D. Baltimore. Rev. Thos. Fullerton, D.D. Iowa.—Rev. H. D. Jenkins, D. D. At large.—Revs. James McCosh, D.D., and W. H. Roberts, D.D., Secretary Western Section Alliance.

General Synod Reformed (German Church) in the United States.—Revs. T. G. Apple, D.D., Benjamin Bausmann, D.D., Clement Z. Weiser, D.D., Edmund R. E. Jbach, D.D., H. J. Kuetsnik, D.D., James I. Good, D.D., Dewalt S. Fouse, D.D., John C. Bowman, D.D., G. W. Willard, D.D., Charles G. Fisher, D.D., John H. Prugh, John H. Schler, H. M. Kieffer, D.D., David Van Horne, D.D., S. G. Wagner, D.D., John H. A. Bomberger, D.D., Colvin S. Gerhardt, Jacob O. Miller, D.D., David E. Klopp, D.D. Elders.—John W. Beckell, Chris. M. Boush, Charles Santer, Benjamin Kuhns, Daniel S. Keller, Daniel Miller.

Cumberland Presbyterian Church.—Rev. C. H. bell, D.D., St. Louis, Mo.; R. W. Binkley, Nashville, Tenn.; W. H. Black, D.D., A. J. McGlumphy, D.D., Marshall, Mo.; J. B. Mitchell, D.D., Kirksville, Mo.; E. D. Pearson, D.D., Louisiana, Mo.; T. C. Blake, D.D., Nashville, Tenn.; S. G. Burney, D.D., Lebanon, Tenn.; E. D. Bushnell, D.D., Chattanooga, Tenn.; G. T. Stainback, D.D., McMinnville, Tenn.; W. J. Darby, D.D., Evansville, Ind.; F. R. Earle, D.D., Boonshoro, Ark.; W. B. Farr, D.D., Marshall, Texas; R. M. Tinnon, Fort Worth, Texas; J. B. Green, D.D., Nebraska City, Neb.; E. G. McLean, D.D., Walla Walla, Wash.; B. G. Mitchell, Ph.D., Oxford, Miss.; S. L. Russell, D.D., Gaylesville, Ala.; J. P. Sprowles, D.D., Salem, Ill.; A. W. White, Waynesburg, Pa.; Elders.—John Black, Bentonville, Ark.; F. M. Cockrill, Wartensburg, Mo.; C. B. Holland, Springfield, Mo.; W. E. Dunaway, Jackson, Tenn.; John Fuzzell, J. M. Gaut, Nashville, Tenn.; G. R. Hill, Oxford, Miss.; F. F. Howell, Rome, Ga.; W. G. Kalston, Evansville, Ind.; J. R. Rush, Pittsburg, Pa.; W. E. Settle, Bowling Green, Ky.; A. E. Turner, Lincoln, Ill.; W. H. Ward, Fort Worth, Texas.

Church of Scotland.—Revs. Dr. McMurtrie, Edinburgh; John Campbelle, Edinburgh; James McClymont, Aberdeen; C. M. Grant, Dundee; Gavin Lang, Inverness; P. McAdam Muir, Edinburgh; William Shodgrass, D.D., Canobie. Elders.—Wellesey C. Bailey, John Campbell, S. S. C., Edinburgh.

Reformed Presbyterian.—Rev. James Kerr, D.D., Glasgow.

Original Secession.—Rev. W. B. Gardiner, Glasgow.

Welsh Calvinistic Methodist.—Rev. T. J. Wheldon, Bangor; J. P. Daviss, Gwynfa, Chester; G. Ellis, Elders.—Robert Rowland, Pwllheli; J. R. Davies, M.P., Bangor; R. Lewis Liliu, Khyll.

Irish Presbyterian Church. Revs. McCheyne Edgar, Moderator; Alexander Field, D.D., William Park, Matthew Leitch, D.D., George MacFarland, Secretary of Missions, Belfast; George Magill, Cliftonville; Dr. Wylie, R. J. Lynd, D.D., Andrew Cuthbert, Belfast. Elders.—Edwin H. Kerlland, Joseph Cuthbert, J. I. Alexander McOstrich. Alternates.—Revs. Jonathan Simpson, J.P., I. D. Craig, Houston; W. J. McCaugham. Elders.—A. D. Lemon, J.P., William McCammond, J.P., Thomas H. Browne, J.P.

OBITUARY.

MR. HENRY KENT.

On July 21st, death released from severe suffering, Mr. Henry Kent, a well-known merchant of Toronto. For two years he has been the victim of great pain caused by aggravated kidney trouble. He was born in Sheffield, England, on December 14, 1825. He came to Canada when about eighteen years of age. In his native place he was a bank clerk for several years. For a short time the family, after settling in this country, was on a farm in the county of Simcoe. Henry remained on the farm about a year and a half, when he took a situation in Hamilton as book keeper with Daniel Macnab & Co., hardware men. He afterwards served in a similar capacity with the house of Murray & Dryan, in the dry goods trade. His next em-

ployment was a partnership in a country store with his father in Wellandport, and afterwards in Selkuk. When about thirty years of age he started business on his own account in Caledonia. After moving to different towns in Ontario he went to Hamilton, where he started business in the crockery trade with his brother-in-law, Mr. Gowans. In 1873 he closed the Hamilton store and came to Toronto with Mr. Gowans, and started the firm as Gowans & Kent. He was a Congregationalist in England and in Canada until 1878, when he joined Old St. Andrew's, from the conviction that Presbyterianism offered greater liberty to people and clergy than the system to which he had hitherto belonged. His intelligence and Christian character resulted in his being chosen to the eldership in Old St. Andrew's, where he served the congregation with marked fidelity until the end of his earthly career. In his youth he was a close companion of Mr. Plimsoil, famous as the friend of seamen. He was a church member when a lad. Mr. Kent was a man of no ordinary character. He possessed a keen intellect. He never reached conclusions without thoroughly sifting whatever it became his duty to investigate. In all matters his eye was on the end, and his way, nay. His judgment was characterized by rare sagacity. Simplicity and rigid system were marked features in the habits of his life. Beneath an unobtrusive and methodical demeanour there existed in him an unusual degree of fervid feelings and a rich vein of humour. His actions were not determined by whim or impulse, but by the principles of truth and righteousness. He never trifled with any gift God conferred upon him, whether of wealth or personal endowments. He exhibited as few have done what it is to be the steward of Divine bestowments. He did not mock the cause either of God or man by his gifts, as so many men of wealth do. He gave dollars by the thousand where other men of similar means are contented in the discharge of their obligations by contributing hundreds and even tens.

His career shows what superior natural gifts by the grace of God can do to elevate man and honour God. His life demonstrates that business capabilities and success are not hindered but advanced by "pure religion and undefiled." His widow and family have the sincere sympathy of all classes in the community, the priceless boon of an honoured name and irreproachable life in the head of their domestic circle, and the matchless consolation that the departed found death the entrance into "joy's unspeakable and full of glory."



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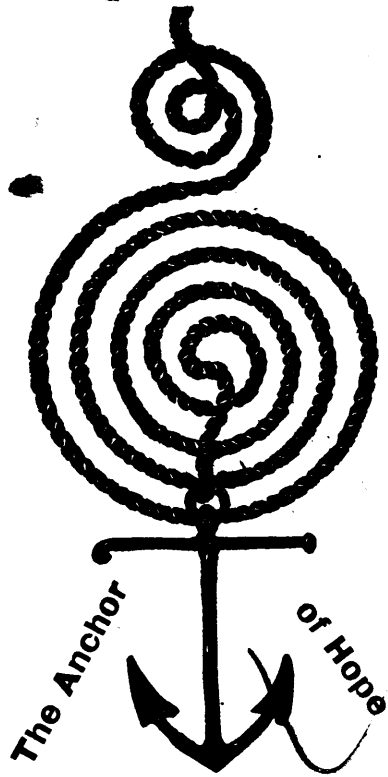
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**British and Foreign.**

DURING 1880 to 1890 the European armies have enrolled an additional six millions.

IN Frankfort a merchant has been fined \$25 for using a Bible quotation as an advertisement.

NO fewer than ten Irish Presbyterian ministers took part in the election campaign in Great Britain.

THE Rev. Mr. Duncan is to be allowed a retiring allowance of \$150 by Mid-Calder U. P. congregation.

PRINCIPAL RAINY met Mr. Gladstone at dinner at Dalmeny during the Midlothian electoral campaign.

PROFESSOR FLINT has in the press a three-volume treatise on "The History of Philosophy in Europe."

THE decision of the British East Africa Company with regard to Uganda will not be made until autumn.

PROFESSOR HUXLEY has accepted the presidency of an association for promoting a teaching university for London.

AN old lady told Rev. W. L. Watkinson that she liked the end of his sermons very much, but he took a long time getting there.

ON the invitation of the fishermen at Naples the Archbishop blessed the sea lately in presence of a great concourse of people.

THE French Government is asking the British Government to stop the invasion of Algeria by British Protestant missionaries.

THE Rev. Dr. Talmage was announced to preach in the Grand Hall, Glasgow, on July 31, under the auspices of Rev. John Robertson.

THE London School Board suggests that school sun-moons should be heard in vestry halls, public halls, and not in criminal courts.

IN the last fifty years the debt of France has multiplied twice; Austria, eight times; of Spain, eleven times; of Russia, sixteen times.

THE Revs. W. W. Shaw and James Salters, of the Irish Presbyterian Church, have resigned mission work in India by medical advice.

THE Irish Assembly's Moderator, Rev. R. McCheyne Edgar, M.A., has a new work in the press entitled "The Gospel of a Risen Saviour."

A CROWDED united meeting has been held in First Drumbrannagher Presbyterian church to commemorate the great revival movements of 1859.

THERE are 14,011 benefices in the Established Church of England, of which 5,797 are valued at over \$1,500, and 659 at under \$500 per annum.

PROTESTS against the Declaratory Act have been lodged with Inverness Presbytery by Rev. Messrs. Mackay, of Dores, and Mackenzie, of Inverness.

DR. GAVIN RUSSELL, medical missionary, late of Hamilton, died at Kagi, Formosa, China, on July 3, in his twenty-sixth year, of typhoid fever.

MONSIGNOR GODDARD, who has been in charge of the Chislehurst mission for twenty-two years, has resigned. He was tutor of the Prince Imperial.

GENERAL BOOTH, who had a cordial reception on the Continent, especially in Denmark and Sweden, is likely to visit the United States and Canada in autumn.

WALLACETOWN Church, Dundee, has been renovated at a cost of \$10,270, after meeting which there is a surplus of \$1,000, which is to found the nucleus of a manse fund.

MR. M'LAGAN, Liberal candidate for Linlithgow, alleges that during an electioneering sermon on Sabbath by the minister of Bo'ness, some of his congregation hissed him.

MR. DUNCAN M'LAREN says missions in Manchuria are having a wonderful success, the people there being more willing than the other Chinese to listen to Christian doctrine.

THE Rev. Robert Barclay, M.A., son of Rev. John Barclay, Greenock, and Rev. A. D. T. Hu chison, B.D., Edinburgh, have been appointed assistants in Barony Parish, Glasgow.

MOFFAT new Free church was opened lately by Dr. Alexander Whyte. It occupies a fine site in Academy Road, the gift of Miss Montgomerie, of Woodside, and has cost \$25,000, accommodation being provided for 700.

THE late Mr. Douglas Henty, brewer, Westgate, Chichester, has left benefactions, amounting in all to \$250,000, to the British and Foreign Bible Society, the Church Missionary Society, the London City Missions, the Irish Church Missions, and the Moravian Missions.

THE death has taken place at Quarantine station, Port Adelaide, of Rev. Alexander Still, M.A., assistant chaplain, Allahabad. He was once assistant in West Coates Church, Edinburgh. His health having given way in India, he was on a trip to Wellington, New Zealand.

THE editor of the *Queen*, published in London, is of opinion that at least 150,000 persons are connected, as writers, directly or indirectly, with journals and journalism in Great Britain. Ten or fifteen years ago there were 14,000 regular journalists in London. Now there are supposed to be more than double that number.

BEWARE OF GREEN FRUIT.—Now that the heated term is approaching, people should pay particular attention to their diet, above all things avoiding unripe fruit and stale vegetables, which invariably bring on Cramps, Cholera Morbus or Diarrhoea. Children are particularly subject to complaints of this kind, and no mother can feel safe without having a bottle of PERRY DAVIS' PAIN KILLER within easy reach. It is a safe, sure and speedy cure for the disorders named, and no family medicine chest is complete without it. Ask for the Big 25c. bottle.

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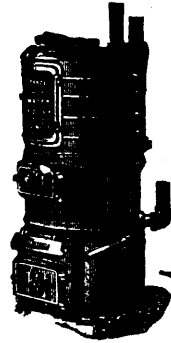
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Household Hints.

COOL DESSERTS FOR HOT DAYS.

Raspberry Float.—Mash a pint of raspberries, add two-thirds cupful of white sugar, beat whites of four eggs, so you can turn the dish upside down, add one-third of a cupful of fine sugar, squeeze the raspberries through a strainer, add the juice, one spoonful at a time, to the eggs, beating, so to mix it well until it is stiff and will stand firm. Remove to a fancy dish for the table.

Snow Flakes.—Grate a large coconut, being careful not to get any of the brown in to discolour it; heap in a glass dish. Whip one pint of cream, sweeten with fine sugar and mix, pour into another dish; have both brought to the table; when ready to serve, dish out the coconut, and over each dish, dip two spoonfuls of whipped cream; serve with cake.

Cocoanut Sherbet.—Two good-sized coconuts cracked; save the milk that is in them, break in pieces and grate all the white into a deep dish, pour over it two quarts of water and let it stand two hours, squeeze through a linen jelly bag; to this liquid add the cocoanut milk and three-fourths of a pound of sugar; mix well. If not sweet enough add more sugar, pour in the freezer and freeze.

Whipped Cream.—Allow one quart of thick sweet cream for one dozen persons, set in a pan of cracked ice until very cold, then with an egg-beater beat, take off the top in a separate dish and beat again, taking it off as fast as it gets stiff; when all is whipped sweeten with fine sugar, and flavour it with vanilla; serve in sherbet glasses.

Caramel Custard.—Put one cupful of sugar in a saucepan over the fire, stirring all the time until it is melted and brown, set it back on the stove and pour over it half a coffee-cupful of boiling water; this will make the sugar crisp, but let it simmer, and it will soon melt; beat four eggs, add a pinch of salt, pour over them a quart of new milk; when the caramel is melted, add it to the milk and stir well; pour into custard cups, fill a dripping pan half full of hot water, set the cups in the pan and bake half an hour or until done. Serve cold.

Tapioca Cream.—Soak over night two tablespoonfuls of tapioca, in three-fourths of a cupful of milk. Put one quart of milk in a double kettle over the fire until scalding hot, beat the yolks of three eggs with half a cupful of white sugar, add the tapioca, flavour with a teaspoonful of vanilla; when the milk is hot stir in the eggs and tapioca, let it cook two or three minutes, then pour out in a serving dish; beat the whites of the eggs to a froth and add two spoonfuls of fine sugar, pour over the top and set away in the ice box; serve cold.

Lemon Snow.—Take one-fourth of a box of gelatine and cover with cold water; after soaking half an hour, set it over a teakettle of hot water, pour over it half a pint of boiling water; when dissolved add half a pound of sugar and the juice of two lemons, stir well together and strain. Set away until it begins to thicken, then add the whites of two eggs, set the dish in a pan of cracked ice; with an egg beat the whole fifteen minutes or until white as snow, turn into a mould and set in the ice box until ready to serve.

Coffee Cream.—An inexpensive dessert is made from this rule: Soak half a box of gelatine for two hours in a cupful of cold water. Put half a cupful of ground Java coffee in a pint of boiling milk and let it stand ten minutes, strain through a cloth over one cupful of white sugar, add the yolks of four eggs well beaten, set over the fire and stir until it begins to be creamy, take from the fire and add the gelatine, stir well and strain through a tin strainer, set in a cool place, and when it begins to get stiff, stir into it a pint of whipped cream; pour all into a mould, which has been wet in cold water. A teaspoonful of cream before it is whipped is sufficient. Serve cold.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

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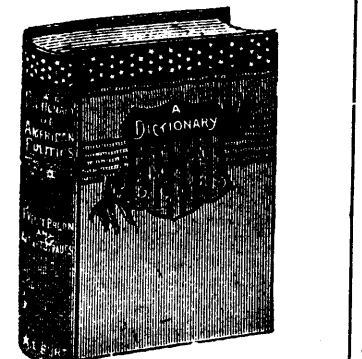
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Household Hints.

PEACH ICE.—Choose freestones, peel one dozen ripe ones, cut in two, take out the pits and mash them, add one pound of coffee sugar and one quart of cold water, stir until the sugar is dissolved, then pour into the freezer and pack with cracked ice and coarse salt; turn all the time until frozen, then serve.

CREAM WALNUTS.—Two cupfuls of sugar, one cupful of lard or butter, one cupful of sour cream, or milk if cream is not to be obtained. The yolks of two eggs, one spoonful of vanilla flavouring, and one spoonful soda. Flour to roll. After placing in the pans, stick half an English walnut meat in the centre of each. Bake with care.

ALMOND COOKIES.—Pour boiling water over one half pound of shelled almonds, and rub off the skins. Pound the meats to a smooth paste. Add one cupful of sugar, one cupful butter, one cupful thin, sweet cream, one spoonful baking powder, and flour to roll out one-half inch thick. Cut into small, round cakes, and when baked ice the top, and place an almond meat in the centre of each.

STEWED CHICKEN.—It seems to be a belief among some cooks that it is impossible to fricassee less than a whole chicken. A half or a quarter of a fowl can, however, be prepared in this manner and the invalid be spared the monotony of a series of meals at which the meat dish is the same until the overgenerous supply is exhausted. Lay the pieces to be stewed in a saucepan; pour in just enough cold water to cover them; put on a closely fitting top and cook slowly until tender; add four table-spoonfuls of milk, one beaten egg, and a teaspoonful of butter; boil up once and serve.

TRY this for dessert during this "heated term": Dissolve half a box of gelatine in a half pint of cold water, the juice and rind of two lemons, and two or three sticks of cinnamon, and let it stand for one hour; then add a pint and a-half of boiling water, a little sugar and one wine-glass of wine and a little brandy. Strain through a flannel until perfectly clear. Pour a little of it into a mould, and when the jelly is sufficiently stiff place on top of it about two dozen large strawberries and the same number of raspberries or red cherries, from which you have removed the stones, and about two ounces of pineapple and the same of currants when in season. Pour the rest of your jelly into the mould and put all on the ice until sufficiently stiff to turn out. This not only looks good, but it is as good as it looks.

SALAD DRESSING.—Almost every one likes a lettuce salad, and more would if it were properly dressed. A lettuce salad made as follows is almost sure to tempt the most fastidious palate: Select a good solid "head," let it be ice cold, pick off and throw away the coarse outside leaves, break off the other leaves from the stalk, wash them thoroughly and drain them for five minutes in a wire basket (a croquette basket will do). When drained tear the leaves one by one into small pieces. This is rather a tedious operation, but you are amply repaid, as the lettuce is much nicer this way than when cut up. The dressing is the most important part of a salad and should be attended to with care, as too much or too little of any of the ingredients will spoil it. The rule given is a tried one: Three tablespoonfuls of oil, one saltspoonful of salt and one-half saltspoonful of pepper should be mixed thoroughly in a saucer and a tablespoonful of wine vinegar added. Pour the mixture over the lettuce and toss it thoroughly with the hands. Serve at once.

SALT.—Salt will serve as an excellent tooth powder to keep the gums hard and rosy. Very salty water held in the mouth after a tooth has been extracted will often stop the bleeding. Two tablespoonfuls of salt added to a large glass of water make a good gargle for mild sore throat. A good tonic for the hair is of salt water, a teaspoonful of salt to a half-pint of water, applied to the hair two or three times a week. The effect at the end of a month will be surprising. MINARD'S Liniment cures Dandruff.



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MEETINGS OF PRESBYTERY.

**GUELPH.**—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m.  
**HURON.**—In Brucefield, on the 13th September, at 10.30 a.m.  
**LINDSAY.**—At Sunderland, Tuesday, August 30, at 11 a.m.  
**LONDON.**—The Presbytery of London will meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for Conference, and on Tuesday morning, 13th September, for business. Elders' Commissions and Session Records examined.  
**MAITLAND.**—At Wingham, on Tuesday, September 13th, at 11.15 a.m.  
**MONTREAL.**—In Presbyterian College, Montreal, Tuesday, September 6, at 10 a.m.  
**OWEN SOUND.**—In Division St. Hall, Owen Sound, Tuesday, September 27, at 10 a.m.  
**QUEBEC.**—In Chalmers Church, Richmond, August 30, at 4 p.m.  
**TORONTO.**—In St. Andrews Church West, on Tuesday August 2, at 10 a.m.

BIRTHS, MARRIAGES & DEATHS

**MARRIED.**  
 At the Presbyterian Church, Tilsonburg, on Thursday, July 21, by the Rev. Malcolm McGregor, M.A., Arthur Burton Haycock, of Montreal, to Edith Isabel, eldest daughter of the late John M. Ault, M.D.  
**DIED.**  
 On Tuesday, the 26th July, at his residence, 453 Euclid avenue, Toronto, Rev. Alexander Bell, formerly of St. Andrews, Peterboro'.

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NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz. in Biggar, Byrd, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northern portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomosing Lake, in the Algoma District; Berths One and Seven, Thunder Bay District; and Eleven, Twenty-seven, Thirty-six, Thirty-seven, Sixty-four, Sixty-five, Sixty-six, Sixty-seven, Sixty-eight and Sixty-nine, Rainy River District. Will be sold at Public Auction on

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

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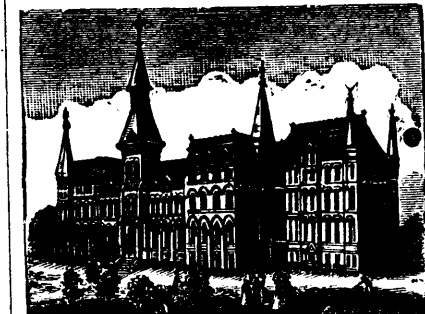
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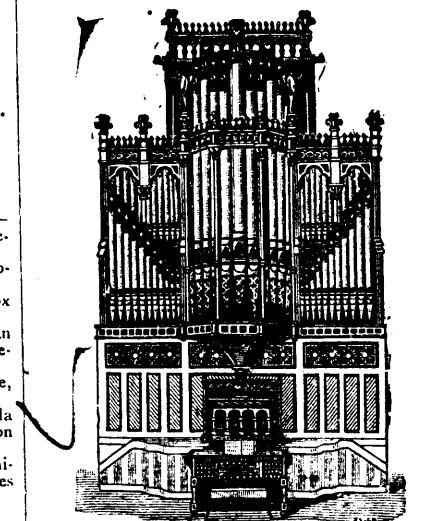
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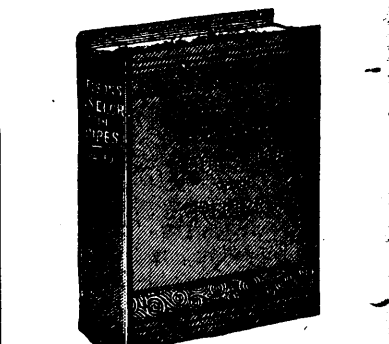


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