

Pages Missing

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REST.

Rest is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear, without strife
Fleeting to ocean
After this life.

'Tis in loving and serving
The highest and best,
'Tis onward unswerving,
And this is true rest.

OVER LAND AND SEA.

"There has been a valuable archaeological find," writes Mr. Wallace, the American consul at Jerusalem, "at Medeba, a town an hour beyond Meunt Nebo. The find is an old map, laid in beautiful mosaic—a map of Egypt and Palestine made in the fifth century. All the names of the places are given. As soon as I heard of it, and could get away, I went to Medeba, hoping to photograph the map, but the men in charge wouldn't let us do it. However, they let us look at it all we wanted. It is a great find, in my opinion, and would have been greater had the ignoramuses not allowed a lot of it to be destroyed before they thought it worth while to preserve it. Most of Palestine is intact, and it may have great effect upon the settling of some of the reputed holy places."

The authorities of the British Museum are going to publish the new text containing the recently discovered sayings of Christ, which may or may not be apocryphal, in a large, cheap edition, but meanwhile they are very chary of information. Some say there is only one leaf of the manuscript, some that there are a dozen. Our readers shall have it in full as soon as it can be secured. A further wonderful discovery of papyri is announced, ranging from the first to the sixth century, four thousand in all, which it will take years to decipher.

In Paris there are 50,000 Jews, two-thirds of the entire Jewish population of France.

A Jerusalem correspondent mentions that a steamer has at last been put upon the Jordan which makes the journey from Jericho to Tiberias, i. e., from the Dead Sea, along the Jordan, to the Sea of Galilee, in five hours. Recently four Jewish families have settled in Jericho, having rented for five years from the Sultan a large area of fruitful land for cultivation and to be irrigated from the Jordan.

The British citizens in Buenos Ayres have decided to erect, as a permanent memorial of the "Diamond Jubilee," a "Victoria Sailors' Home," which is to cost £4,000. The Argentine Republic have already given the land.

A great gathering, representative of the Established Church of Scotland, was held on Wednesday, June 9th, in the island of Iona to celebrate the thirteenth centenary

of the death of St. Columba. The first service was in Gaelic, and the officiating clergymen were Dr. Norman Macleod of Inverness, Dr. Blair of Edinburgh, Dr. Russell of Campbeltown, and Mr. Macmillan of Iona. The proceedings at the English service were begun by Dr. Story, and Dr. M'Gregor of Edinburgh, preached the sermon. The occasion was a novel and impressive one in many ways.

In consequence of the abolition of slavery in Zanzibar the Sultan has ordered that the people on his own and other Arab plantations instead of being described as Watumwa (slaves) shall in future be spoken of as Watato (children).

Rev. Laurence M. Gibson, son of Dr. Monro Gibson of London has been unanimously elected to the pastorate of St. Kildas' Church, Jarrow, vacant by the translation of Rev. John M'Crachan to Glasgow.

Official reports from India indicate that the severity of the famine has passed. The rain has been unusually favorable to the spring crops, and in Punjab over 85 per cent. of the usual wheat area is expected to furnish a good harvest. The relief numbers have fallen, and altho prices are still high, and assistance will be needed until August, the great stress has passed. In the Northwest provinces and Oudh a fair spring harvest has been obtained over two-thirds of the normal area for the crop, and prices have remained steady or have fallen. The food supply has nowhere failed, and there was for a time a considerable diminution in the number of those receiving relief, altho about the middle of May there was considerably over a million. Just how long the relief operations will be necessary in the autumn on a large scale is uncertain; but even in the most unfortunate districts it is believed that the situation is so much improved that as soon as the monsoon shall have begun the ordinary course of life will be taken up again.

To afford trained Christian help among the poor in cases of sickness where skilful nursing is needed, the order of Christian Helpers was started last year at 52 Madison street, Brooklyn. The Christian Helpers are thoroughly trained nurses. After a year's study, attendance at lectures and practical nursing, they take an examination, which, if they pass, entitles them to credentials. When admitted to practice all the nurses are required to attend lectures when other duties do not prevent. Every year, therefore, the nurse's efficiency increases, and she is able to keep up with new scientific discoveries and methods of work. Where payment can be made by patients it is taken at rates not exceeding \$12 a week, and this money is put into a common fund, which partly supports the house that provides a home for the workers. The work depends, however, on voluntary benevolent aid of money, clothes, old linen, ect. The helpers are admitted to the order by a religious service. The nurses hold themselves ready to respond to any call, day or night, and the calls come fast.

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Toronto, July 22, 1897.

CHURCH ESTIMATES.

The estimates for 1897-98 (Western Section) has just been issued. In transmitting them to the Church Rev. Dr. Warden impresses on Presbyteries and congregations the desirability of giving prompt attention to the matter and of losing no time in deciding upon the total amounts to be assumed and the apportionment thereof to the various Schemes. The estimates are as follows:

Home Missions.....	\$40,000
Augmentation of Stipends.....	30,000
Foreign Missions.....	77,694
Woman's Foreign Missionary Society.....	42,831
French Evangelization (including Pointe-aux-Trembles Schools).....	40,000
Colleges, viz.: Knox.....	12,000
Queen's (including deficit of \$9,000).....	13,000
Montreal.....	5,000
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia)....	5,000
Ministers' Widows and Orphans' Fund (over and above Ministers' Rates and Interest from Investments)....	10,500
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Assembly Fund.....	6,000
	\$337,025

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund, the amounts named for the other schemes are for the Western Section alone.

Dr. Warden points out that an average contribution over the whole Church of \$2.00 per member would provide the total amount required for the schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

On more than one occasion the Assembly has recommended that Missionary Associations should be organized in every congregation. Where these do not exist the Assembly has appointed collections to be taken up during the current year as follows:—French Evangelization, Fourth Sabbath of July; Home Missions, Fourth Sabbath

of August; Colleges, Fourth Sabbath of September; Ministers' Widows and Orphans' Fund, Third Sabbath of October; Assembly Fund, Third Sabbath of November; Manitoba College, Third Sabbath of December; Augmentation Fund, Third Sabbath of January, 1898; Aged and Infirm Ministers' Fund, Third Sabbath of February, 1898; Foreign Missions, Third Sabbath of March, 1898.

Heretofore about two-thirds of the entire contributions for the Schemes of the Church have been received during the last three months of the ecclesiastical year. This renders necessary the borrowing of large sums of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, the General Assembly recommends all congregations to forward their contributions quarterly. The books of the Church close promptly on the 31st March, 1898. Heretofore the financial year ended on the 30th April. By order of the General Assembly this has been changed to 31st March. In our next issue we shall enter into some details with respect to these schemes, the statement having reached us too late for comment or remark this week.

EPWORTH LEAGUE CONVENTION.

The great gathering of the last week was an object lesson to the country. It was an unanswerable argument against the view that religious activities are waning—overborne by worldliness. While more than thirty thousand pilgrims from every State in the Union and from every province in the Dominion journey to a meeting place, to confer and to strengthen each other by mutual intercourse and encouragement, it may be taken for granted that the claims of the Master are not unheeded on this continent. While the young people—the bright, the intelligent and the active—openly profess their faith in Jesus as at this convention, the most timid may well take courage, for a testimony has been raised to the world, that Scripture precept and Christian example are still the most potent influences man can feel. And this truth is the more evident when the Christian Endeavor Convention at San Francisco is taken in conjunction with that at Toronto. These two meetings represent movements in our day of the very highest moment and no lover of mankind can help watching with keen interest the progress made by them.

Differences are to be noted. Studying the Epworth Society at close range, an observer would probably be impressed with the importance given to literary culture as an aim of the League. The syllabus of study evince this; so indeed does the studied rhetoric of the prominent speakers at the meetings. There can be no doubt the leaders have of set purpose directed the work of the League to this end. Much may be said in favour of this course. Sanctified culture is a high standard of life; to be sought and striven after, and doubtless the League keeps in view not merely a wide course of accurate reading, but reading that shall stimulate the spiritual side of man. The colleges may be depended upon for a smattering of science and languages; the church, through the Epworth League, will find her true function in creating an appetite for religious food and in supplying trustworthy means to satisfy soul hunger.

That this is kept in view is to be gathered from Rev. Mr. Crewe's report, where it is stated that prejudices are being overcome and that the testimony of pastors is that "those who have joined the reading circles are among the most consecrated and useful members." A double purpose is served: consecration is encouraged, and the great publishing interests of the Methodist church advanced.

Turning to the San Francisco Convention we find a similar note struck by the president Rev. Dr. Clark:

"The movement as a world-wide movement," said the president, "must be true to its fundamental idea which in the case of the Christian Endeavor Society is to raise the standard among young people of outspoken devotion and consecrated service. This idea embodied in the covenant pledge, makes that covenant imperative in an Endeavor society. The movement is not a conglomeration of every kind of young people's societies, but a movement for the spread of definite ideas which God has owned and blessed."

Again he dwelt upon the fundamental thought that Christian Endeavor can only prosper as Christ is in its members and its members are in Christ. In this closer walk he urged more attention to family religion, family Christian Endeavor worship, in which each member has a personal part. "So also with the morning watch; the time set apart each morning for communion with God. These carried out make the fourfold Christian Endeavor cord: 'The world for Christ,' 'The Nation for Christ,' 'The Family for Christ,' 'Myself for Christ'; and this record cannot be broken. As the world does not know what God can do through a fully consecrated man, so it does not know what God can do through a fully consecrated organization which has omnipotence to draw upon."

The annual report showed the phenomenal growth of the Christian Endeavour Society last year: Five thousand new societies have been added, making 50,747 local societies, or a total of 50,780, with a membership of fully 3,000,000. Among the States Pennsylvania still leads with 3,443; next comes New York, with 3,049; Ohio, 2,383; Illinois, 2,013; while Ontario, India, Iowa and Michigan have over 1,000; this apart from the Junior societies, the Intermediate societies, the Senior and Mothers' societies. Canada reports 3,390 England has 3,925 societies; Australia, 2,124; Scotland, 433; Wales, 311; India, 250; Ireland, 169; Madagascar, 93; France, 68; Mexico, 100; Japan, 66; West Indies, 63; Turkey, 41; China, 53; Africa, 52; Germany, 32, and so on until the total of 7,919 is reached.

CONFERENCE OF RABBIS.

It should excite no surprise that thoughtful people in all the churches are evincing great interest in the movements and problems affecting the Jews—the Chosen People. Whether the question be repatriation, persecution in Russia or Turkey, missionary efforts, colonization, etc, the same enlightened interest is manifested. Of late a quickening has been felt within the Jewish fold. Jewish converts are unusually active, a desire for reform in the old methods and customs is expressed and greater liberality of thought is being cultivated. In all these phases, the public show considerable concern, and the importance of the Jewish race to the world is insisted upon by an influential section of the press.

There convened in Montreal quite recently a general conference of American Rabbis, when matters of practical importance to the Jewish faith were candidly discussed by the leaders of the Church. The conference has been described as representing a movement of the deepest interest to all students of religious developments. "In theological position and forms of worship" a departure has been made from the orthodox church. Rabbis were present from widely distant places in the United States, representing the growing changes of modern times. Among the more interesting and

significant papers read were one on "The origin and aim of Reform Judaism;" and one on the "Messianic Idea in Judaism."

There are in United States: Jewish Orthodox congregations 316, and Jewish Reform congregations 217; of the former there are 122 edifices, seating 46,737, and worth \$2,802,050, and of the latter there are 179 edifices, seating 92,397, and of the value of \$6,952,225. But while the synagogues of the former seat 46,737, the members of the congregation number 57,597, and while the temples of the latter seat 92,397, the members thereof are 73,899.

The Jews in the United States built their first synagogue in New York in 1650, and another in Newport, R.I., in 1658. According to the Rev. James H. Ross, there are about 1,000,000 Jews in that country now, 75,000 of whom are in New England. The last census shows that there are 57,000 Orthodox and 72,000 Reformed members of the Jewish faith in the United States, the heads of families only being counted. The total congregations number 533, the members 129,000; the value of synagogue property, 9,754,000. Counting five members in each family, this would give a total Jewish population in the United States 645,000. Dr. Robert Baird, in 1848, estimated that there were about 50,000 Jews in America. In the Dominion of Canada we have from 20 to 25 thousand Jews, 9,000 of whom live in Montreal and comprising 8 congregation. In Toronto are 2 synagogues; Victoria, B. C., Vancouver, B. C., Winnipeg, Man., Halifax and Ottawa also have congregations. There are various societies which meet for divine service in halls suitably fitted up.

Communication with the Unseen. There is constant communication between heaven and earth. We communicate with God in prayer; He with us in answering prayer. The holy angles, too, are a valuable and interesting medium of communication between earth and heaven. Our friends, who die and pass to the abode of the redeemed and glorified, may convey much information concerning us to the dear ones who have gone before. But it will only be a little while until we shall all stand before God. "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as also I am known." "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Ex.

Abolishing Slavery. One of the points made by the American press in connection with the Jubilee celebration was that British sway over heathen lands meant the extension of human customs and enlightened laws. An example is furnished by the recent proclamation which frees twelve million of people in Africa from the shackles of a most cruel slavery. The tribes affected are considered to be among the best of all the African aborigines. Hitherto they have been under Moslim rule and slavery flourished in all its hideous barbarity. Kano, the capital of the affected region was the busiest slave market on the continent, and an area of nearly one half of Africa contributed to its traffic in slaves. Not long ago Britain obtained supremacy over the territory and as soon as its authority was established a proclamation was issued by Sir George Goldie the Administrator declaring Nigeria (the new territory) to be free. The fact is worthy of being heralded through the land, for behind Britain's laws is the British conscience, which yields to a righteous public opinion probably more readily than that of any of the great nations.

A GLIMPSE OF ICELAND.

BY MISS M. J. ADAMS.

Iceland is not a very attractive name to those who love a warmer clime and has doubtless been thought of by many merely as a land of snow and ice. Yet there are few by-ways of travel which offer more novel attractions than this northern isle. The country is unique and picturesque, the atmosphere is wondrously clear, the inhabitants are hospitable and interesting, and are said to have a higher average culture than any other European nation. Beside this there is always a certain charm about places removed from the beaten track of travel and which thus have escaped contamination from the hosts of tourists which infest most of European summer resorts.

Iceland has an area of some 40,000 square miles, about four-fifths the size of the State of New York, or one-half that of Great Britain. Not much more than two-fifths of the island is really habitable, for "the interior is mainly a barren plateau, studded with ice-clad mountains and volcanoes." Much of the surface is covered with masses of twisted lava, one lava bed being over 1,000 square miles in extent. Iceland has no roads to speak of, and boasts of but two bridges, traveling is, therefore, in many places very difficult, the grandeur of the scenery, however, well repays a traveller for the country offers a more varied landscape than any other of its size. The geysers, snow-capped volcanoes, waterfalls and fjords, for which the country is noted, offer especial attractions at certain seasons of the year.

The population numbers some 70,000 people, for the most part the descendants of Norse colonists in 874. Ingolf, "the father of the Icelandic community," first landed on the island at the part which now bears his name, Ingolfsholdi. Sixty years later 50,000 Norsemen made their home in Iceland. The first Althing or Parliament met at Thingvellir, in 928, where it continued to meet in the open air for over 900 years. Here new laws were proclaimed and here paganism was given up for Christianity in the year 1000. Here in 1874, at the millennial celebration of the first settlement, Christian IV, the present king of Denmark, and the people proclaimed the charter by which they are now governed.

The Icelanders mainly inhabit the coastlands, and gain their living by breeding sheep and ponies, and by fishing. Their ponies are invaluable for travelling, and one soon learns to trust these faithful little beasts implicitly, whether riding over mountains or hillocks, through bogs or through rivers, on lava beds or across a desert. They never lose their footing and seem never to become fatigued. Wool and eiderdown, feathers, ponies, sheep, fish and oil are exported to some extent.

The summer months are, of course, the busy season. Then there are brilliant nights of sunshine, the sunsets only disappearing as the morning glow announces another day. Then work is performed early and late, milking the cows and mangling clothes at midnight is no unusual thing. If the hay crop is scanty, and more grass is needed for winter use, men, women and children go with their ponies many miles to the bogs, where the coarse grass is cut and carried home. This

kind of haying necessitates standing in spongy ground or water nearly knee-deep day after day. Even the fishermen go up in the country to hire out for the harvesting, and are paid by the week with butter, skins, wool etc.

The dwellings, except those in the towns, are made of lava and turf. The long passage from which the rooms are entered, is generally dark and dismal. The family, as a rule, sleep in a loft, around the sides of which the beds are placed. The kitchens are only lighted by a small door, a hole in the centre of the turf roof letting out the peat-smoke. Stones built in a square in the centre of the earthen floor form the fireplace, where the simple cooking is done. One guest room, usually built of wood brought from foreign shores, light and cheerful, is a modern adjunct to many farms and, for a small compensation, travellers are welcome to use this for eating and sleeping. The honest, virtuous, and hospitable people will do all in their power to make travellers comfortable. In almost every farmhouse some books are found, sometimes in several languages.

The first Bible was printed in Iceland in 1584, and quaint old illustrated books of Psalms or the Testaments are often discovered in unexpected places. One

may come across Ben Hur, in English, with perhaps fifteen or twenty other books in Danish, French, and Icelandic, in a little out-of-the-way farmhouse.

The people have always maintained a high standard of education, and during the seventeenth century many Icelanders went to the universities of Europe to study. On their return they established schools, which were well attended and to-day, Reykjavik, the capital, boasts of a fine library of 30,000 volumes, and has a noted Latin School for boys, which has



REYKJAVIK, THE CAPITAL OF ICELAND.

For which see are indebted to the Missionary Review of the World.

another library of about 7,000 volumes. Sanskrit, Hebrew, and Greek are also taught there, as well as modern languages. There is a theological and a medical school, but law students still have to go to Copenhagen to study. The women do not fare as well, and Iceland's greatest need is a good high-school for its women. Efforts are being made to raise money to establish a girls school at Reykjavik, where tuition will be free. Very few beside the daughters of officials, who can afford to go to Copenhagen, study anything more than the simplest elementary branches, and yet it would be difficult to find a country where the people are more eager to learn, or where education is more highly esteemed. The women are industrious and intelligent, but rather stolid-looking. Many of the young girls have beautiful complexions and bright faces, and it is asserted that such a thing as immorality is unknown among them. The Icelanders can teach us all lessons in contentment and love of home.

The people are religious and by their manner of living and their Christian love for their neighbors, they show the sincerity of their religious faith. Owing to the difficulty in attending the churches a greater part of the year, the congregations are often small. Every member of a congregation has to come for miles on horseback through a country without roads, sometimes being obliged to return home because unable to ford swollen rivers. Only those who have been in Iceland can understand what such a ride to church means; and only the sturdy Icelandic ponies and the hardy people could make it possible. Another cause for the small congregations is, that part of the summer

everything is sacrificed to the short hay and harvesting season. If seven persons assemble together, divine service is held. Owing to the distances travelled early service is unknown, the usual hour being twelve o'clock. After service the clergyman furnishes refreshments for all of his congregation, the expense coming entirely from his own private purse. As their salary is very meager, a man feeling rich on two hundred dollars a year, this expenditure means true self-sacrifice, even when a pastor is called upon only to feed a few of his congregation each week. Besides his salary, the pastor has a farm and a certain amount of stock given him, whereby he can contribute to his own support. There is one Bishop on the island, and between one and two hundred priests. The Roman Catholic religion was entirely abolished at the time of the Reformation, but the means of communication with other Protestant countries being difficult, changes were made very slowly, so that even now, though all belong to the Lutheran Church, Roman Catholic vestments are still used as in the days of papal power. The sacrament is administered but twice a year, in spring and autumn. It is a very solemn service, for which much preparation is made. Children are always confirmed on Whit-Sunday or Trinity, and on the following Sunday communion is observed. The children are usually confirmed between the ages of fourteen and sixteen, after having been examined by their pastors in the autumn, when all the children of the parish are visited yearly. The law forbids the confirmation of children until they can read the church service and the authorized books of sermons. These sermons are always read at home at twelve o'clock on any Sunday when the family can not attend church. Candidates for confirmation must also memorize the catechism and the contents of a small book called "The Essence of the Bible." During Lent children go once a week to the clergyman to prepare for confirmation, and on the day on which the sacrament is administered the girls wear, for the first time, the full Icelandic costume. On Communion Sunday all the women appear in this old costume of the days of the Vikings.

In this country there is no immorality, little intemperance, no unbelief, no slums, no criminals, no beggars, no alms houses, and no suffering, starving poor. While none are rich, few are so poor as not to be glad to help a needy neighbour. There is a poor-tax, which is used to support, orphans or old people who have been left without means of support, and who are boarded out on some farm. There is now an exception to this thrifty state of affairs. The earthquakes have recently devastated many homes, ruined many farms, and the homeless, suffering people need more help than the Icelanders are able to give them. The appeals in the public press have met with no practical results, neither food clothing, or money having been donated.

THE COMFORT OF GOD'S PARDON.

BY GEORGE MATHESON, M.A., D.D.

"Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isaiah xl. 2).

What a strange ground of comfort! Is there not something grotesque about it? To be told that I am pardoned is doubtless consolatory; but to be told that I am pardoned because I have got double punishment is surely fitted to irritate rather than to please. Nay, but it is not the punishment God speaks of; it is the reparation. Is there any pure soul that would like to be pardoned without atonement—without paying back even more than he took away? If I have done my brother a wrong, and there come to me a voice through the silent air, "Be of good cheer, it will be all forgiven," would that really give me cheer? Not if mine were a pure soul. I would ask something more than my pardon—the reparation of my wrong. I would ask to pay up—to pay more. I would ask, not only to be allowed to restore, but to be allowed to enrich; not simply to fill the coffers I have emptied, but to place a larger treasure in their room. There is no sweetness in my pardon until I am told that my deed has been washed away.

From Thy hands alone, O Lord, can I receive a pardon that shall comfort, because from Thy hands

alone can they whom I have injured be recompensed. Men speak of Thy forgiving love in redeeming from the fires of hell; but there is no fire so hot to me as the remorse for yesterday. I have injured my brothers a hundred times. Some of them are beyond the reach of my remedy. Who shall make it up to them when they have passed out of my hands? If it cannot be made up to them, it will not be made up to me. Pity will not do it; mercy will not do it; pardon will not do it; love will not do it; heaven itself will not do it. If I have caused eternal pain, I think I would rather have pain than joy. How could I sit beside Lazarus if I knew that I had helped Dives to his seat below? Thou alone canst satisfy me, O Lord. Only from Thy hands can I receive the reparation of my sin. Many of my victims have passed beyond me; but they have not passed beyond Thee. Thou holdest all things in the hollow of Thy hand. Make it up to them, my God. Pay them what I owe. Recompense their loss. Compensate their tears. Mitigate the pain which I have wrought them. Nay, better, turn the pain into a glory. If I have sent Jacob to be on a pillow of stone, make it to him a place for angels. If I have driven Joseph into a dungeon, lead him through it to a throne. If I have cast Moses on the rude waters, bear him on their boom to a happy shore. If I have helped to wound the Son of man, make His cross the world's crown. My pardon shall be perfect comfort when Thou hast redeemed my sin.

"THY WILL BE DONE."

"Thy will be done" is often thought of as a petition hard to utter. With it is coupled the thought that it implies a difficult and painful surrender of our own will. We think of Christ in the garden of Gethsemane as with "strong crying and tears" he deprecates the dreadful cup, saying, in deepest agony, but with beautiful self-surrender and submission to the Father, "Nevertheless, not my will, but thine, be done."

It is true, indeed, that oftentimes sincerely and submissively to say "Thy will be done" requires of us a great mental struggle, because it may mean the surrender of some object as dear as life itself, or the acceptance of some appointed trial or affliction that taxes our fortitude to the utmost. But instructed by the Lord's prayer to offer this petition and aided and encouraged by his example in the garden we are helped to go forth bearing our cross after Him. We feel that since He has taught us the duty and set us the example, the way is made easier and plainer for us. We also know he will not leave us comfortless, nor suffer us to be tempted above that we are able, but with the temptation will make a way of escape, that we may be able to bear it. Nor are we now alone, as He seems to have been in the garden and on the cross. He is with us always, is touched with the feeling of our infirmities. He knows how to deliver us in the time of trouble, or so to sustain us and sanctify it to us that it shall work for us a far more exceeding and eternal weight of glory.

"He knows what sore temptations mean.
For he hath felt the same."

If ever we are tempted to debate whether it is better to have our own way or to surrender and let God's will be done, the thought that ought at once to decide our minds and comfort our hearts is, that His will is always wisest and safest for us. How sad and perplexed we well might be if God should give us up to have our own way and follow our own counsels! Who that knows of the mysteries and uncertainties of the future, the swift and powerful forces by which he is surrounded, would dare to discard and decline the divine watch and care, and choose the path for his own feet? The greatest security and mercy of our life is that, for the mere asking, we may have the loving, constant, and infallible guidance of our heavenly Father. And especially ought such a privilege to seem dear to us when the way is dark and the clouds run low.

It does not follow that an answer to this prayer will always lead us through some garden of tears, but more often by some other way through a garden of delights. God's will for us is always the best, and it may be also the sweetest and brightest. He does not afflict the children of men willingly, and, when at all, it is for their good. He always does the best for us that infinite love can do, and what better than that can we want? Knowing this, it ought not to be hard for us to say, "Thy will be done."

The doing of His will may not mean any passive endurance, but rather an active service. He has told us how He would have His will done,—“even as it is done in heaven,” and in heaven his servants are not called upon to suffer, but to perform His will. The holy angels and the spirits of the just made perfect “rest not day nor night,” but they do God’s will in sweet ministries and holy obedience. We may not know much of the employments of the celestial hosts, but we are sure that they do God’s will, “hearkening to the voice of his word.” Whatever their service, we know that they perform it cheerfully, faithfully, and constantly. Then in our prayer that His will may thus be done by us, do we ask for anything less than that we may be exalted to a fellowship of service with them, and share with them its honors, joys, and rewards?

This, indeed, ought not to be a hard petition to utter. Thus praying, we really ask that heaven be brought down to earth, for if God’s will be done here as there, then heaven is begun below.

Only let sin and death, the last enemy, be destroyed, and universal love and concord reign supreme, then shall have come to pass the time prophesied and long prayer for, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign in peace and righteousness forever. No highest heaven can yield a joy so sweet as the spectacle of a fallen and ruined world redeemed and brought back in love and loyalty to serve and honor its Lord. Only let God’s will be perfectly, perpetually, joyfully, and cheerfully done on earth as it is done in heaven, and we shall have the new heavens and the new earth, in which dwells righteousness, where we need want no brighter and no happier abode. “Even so, Lord, thy will be done.”—*S.S. Times.*

PRESBYTERIANISM IN ENGLAND IN 1837.

DR. S. W. CARRUTHERS.

All our minds in this year of rejoicing are turning to the time, sixty years ago, when Victoria the Good mounted the throne, and all our hearts are praising the King of kings for the benefits He has bestowed upon us during her long reign. It may profit English Presbyterians to look back to sixty years ago, and to think of the day when Presbyterianism in England had just begun to revive, after almost a century of decadence. A beginning had been made a year before by the constitution of a Synod in Manchester out of the two Presbyteries of Lancashire and the North-West of England. The two Presbyteries had twelve congregations: twelve ministers (not a vacancy!), but only two elders, one of whom—Robert Barbour—is still justly held in grateful remembrance. Only two university degrees adorned the list of ministers—the LL.D. of the Rev. Hugh Ralph (Oldam Street, Liverpool), and the A.M. of the Rev. Andrew Maclean (of Ramsbottom). Now we have 18 D.D.’s and 95 M.A.’s, to say nothing of about almost three score other graduates, in the ministry.

Five unattached Presbyteries existed, with a total of 50 congregations (London, Berwick, Newcastle, Northumberland, and the North-West of Northumberland,) which joined the Synod within the next four years, thus largely increasing its visibility. Most of them were old, one at least (Northumberland) tracing its descent from the Classis of the Commonwealth time; but the Berwick Presbytery was formed in the year of the Queen’s accession, in order that its congregations might duly take their place in the new Synod.

Two other Presbyterian bodies existed in England in those days, the Secession Church, with 43 congregations in six Presbyteries (of which three had their seat in Scotland), and the Relief Church, with seven congregations in one Presbytery. In their ranks were some men of note, such as Dr. Balmer, of Berwick; Dr. Crichton, of Liverpool; Dr. Archer, of London; Dr. McKerrow, of Manchester. One is still with us, the Rev. James Logan Muirhead, who at the Queen’s accession had already been four years minister of Wooler.

Such are the figures; but how great the changes in the condition of the Church! Then it was not merely obscure, but so misunderstood that folks were careful to say they went to the “Scotch Church,” lest they should be taken for Unitarians. Now, not only has it a Lykes, a Gibson, a Watson, and many another bright star, but its name is a guarantee of evangelical preaching, as against sacerdotalism on one hand and latitudinarianism on the other.

Then it was divided—107 congregations under 14 different Presbyteries now, with almost three times the number of congregations, 13 Presbyteries suffice. The change in the “centre of gravity” of the Church is notable. In 1837 there was a single congregation (Woolwich) south of the Thames; now there are 49. In

the metropolis there were 11 congregations; now there are 62. The Queen had reigned almost four years before the Synod first met in London, and twelve before it returned there the second time; now London thinks itself illused if two successive Synods meet away from her.

Then no foreign mission of our own; now 5,000 converts. Then no college, but dependence on Scotland for the supply of pastors—and few men of mark could be induced to come south of the Tweed, still less to stay there. And what of stipends—would that we had accurate statistics!—in those days, before the Sustentation Fund, when a large proportion of the ministers were not far in advance of Goldsmith’s parson—“passing rich on forty pounds a year.”

All praise to God, and all honor to those devoted men who, under Him, have brought about this change—men who from the first, in the days of small things, determined to “go in and possess the land” for Christ the Redeemer. We have men of the same high aim and of the same laborious determination to-day; they are the honored fathers of our Church. May the younger men among us take our places in the procession, that the chroniclers of 1937 may record at least the same rate of growth. So will they have to tell of a strong, gospel-preaching Church with some 850 congregations known in all the towns of the land, and honored by God to have become the mother of a native Chinese Church, which then shall be nearly as large as we ourselves are now.

LOOKS INTO BOOKS.

The *Presbyterian and Reformed Review* for July opens with an appreciative article on “Ritschl” by Prof. Frank H. Foster based upon the recently published life of the great theologian. This is followed by articles on “Princeton College Administrations in the Eighteenth Century,” by Dr. DeWitt; on the “Liturgical Position of the Presbyterian Church in the United States,” by Dr. Benson; on “Some Doctrinal Features of the Earlier Prophecies of Isaiah,” by Dr. Vos; on “Apostolic and Modern Missions,” by Prof. Martin; on the “Imprecatory Psalms,” by Dr. Beardale; on the “Harmony of Galatians and Acts,” by Dr. Jacobus. Among the more important books reviewed are Harris’ “Moral Evolution,” Wilpert’s “Studies in the Catacombs,” and Dr. Beet’s “Theology.” Philadelphia, MacCalla and Company. \$3 a year.

HISTORY’S TESTIMONY TO CHRIST.—A Fourth edition of Rev. Dr. Sexton’s discourse on “History’s Testimony to Christ” has been issued by W. Briggs, Toronto. The veteran writer discourses eloquently and convincingly on his topic and as usual gives no quarter to the enemy.

Appended to the Fourth Annual Report of The Open Air Workers Association is a brief manual for beginners in open air mission work which may prove helpful, based as it is upon the experience of tried workers. Readers of THE PRESBYTERIAN REVIEW will be supplied with copies free on application (with postage) to Miss E. V. Prentice, 123 Amity street, Brooklyn, N.Y.

PEERLESS SONG FOLIO; Whaley, Royce & Co., 158 Yonge St. Toronto.

It is noticeable that the new Music Folios are made up, and rightly so, of more modern or better class of music. The prettily bound and popular collection, called the Peerless Song Folio, printed by Messrs. Whaley Royce & Co., is now being welcomed into the homes of Canada.

The *Illustrative Art*. The well known and enterprising firm of George Newnes Limited, London, Eng., have just commenced the publication of two new series of illustrated books in parts. The first is specially adapted for the young and will be published fortnightly at 6d per part or 15c. The size of the page is 9½ by 13 inches and bears the title of “All about animals.” This interesting work will contain twenty full page illustrations together with descriptive matter in each number and be complete in twelve parts. The second should meet with ready sale not only in Britain but the colonies as it bears the attractive title of “The Thames Illustrated, a picturesque journeying from Richmond to Oxford.” This will be sold at 7d or 20c per part and be complete also in twelve numbers. Each part contains twenty-four pages composed of interesting reading matter, numerous small, and six or eight full page illustrations of the more interesting points enroute.

The *Strand Musical Magazine* for July is of more than usual interest, the following being among the many interesting features of an attractive table of contents:—A concert at the Tuileries (story); Kathleen, Sweet Kathleen (song); Entr’ acte (Organ solo).

THE HOME CIRCLE.

WINGS OF A DOVE.

At sunset, when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.
Pilgrim of air, I cried, could I but borrow
Thy wandering wings, thy freedom bleat,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest,
Deep in the forest where her mate was grieving—
There was true rest.
Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest,
There are no happy islands over yonder;
Come home and rest.

HENRY VAN DYKE, D.D.

"THE CHRISTIAN AND HIS CROSS."

"His cross"—his own, not chosen by himself, but the cross God has selected specially for him, the cross which alone suits his character. Perhaps you think your brother's cross would suit you better. But you err. The cross you require is your own. Were it lighter it would not be sufficient for thee, were it heavier it would weigh thee down. This truth is clearly brought out in Chamisso's beautiful little poem.

"I sighed," it says, "beneath the cross that God had given me to carry, and while murmuring fell into a deep sleep. Suddenly it became bright around me, and I saw the Lord Jesus standing at my side. He said, 'Thou art discontented with the cross that I have chosen for thee. Wouldst thou like to choose another?' Delighted and astonished, I said 'Yes.' I eagerly followed him, and I soon found myself in the middle of a quantity of crosses of various sizes and beauty. 'Choose,' said my Heavenly Guide, who had so shortly before freed me from my cross. 'You can take which you will.' The choice was not difficult to make. From the first I had been attracted by a golden cross, which sparkled beyond all the others. 'This,' I thought to myself, 'is much more beautiful than mine,' and I hastened to seize it, but, to my amazement, I found it so heavy that I could not move it. 'Now, this will be lighter,' I cried, and I seized another cross, which I could easily lift. It looked lovely, and seemed composed of twisted branches, with exquisite flowers twined among them; but it had scarcely touched my shoulder when I screamed and let it fall. The flowers concealed prickly thorns, which penetrated my flesh. I turned to the Lord and asked if it were necessary that I should choose a cross? He answered softly, 'No cross, no crown.' So I again began to seek. I took up a cross which at first seemed very pleasant, but soon I reeled under the burden, which became heavier every moment. I tried another, but it also I had to throw away. At length I saw another that seemed of moderate weight. There was nothing conspicuous about it, but the longer I carried it the better it suited my strength and my shoulders, so I begged the Lord that I might keep it. He allowed me, and we went on our way.

"I laughed beneath my burden, quite happy that I had the privilege of choosing. When nearing my house my Guide stood still, and, pointing to the cross, said—'Examine it narrowly; do you not know it?' I looked at it a moment; it was my old cross!"

Beloved reader, this dream concerns all of us. The cross that God has chosen for us is the very one that we would have chosen had we known ourselves as God knew us, and loved ourselves as God loved us. The burden which He lays upon us will not retard our progress; on the contrary, it will further it. "Via crucis—via lucis," says an old church father, and not only the Holy Scriptures, but experience testifies to the truth of these words. "The path of the Cross is the way to light"—but on one condition, viz., that in carrying our cross we follow Jesus, for the light comes from Him, not from the cross.

REST IN LIFE.

Rest is a soft-sounding, beautiful word that comes from the heart as the breath of peace and sweet contentment. But few words have more meanings, or, rather, more applications. The laborer, wearied with the toil and heat of the day, goes home at night, task done, wage earned, to wife and little ones, to put his strained muscles at ease.

He finds rest in cessation from toil. One who has given the day to ease and pleasure finds a great need of change and gets rest in sleep. Hunger and thirst afflict the traveller in the wilderness, and there is no rest for him until he gets food and drink. In the hospital lies a patient whose bones have ached, whose pulse has raced and whose flesh has burned with fever day and night. He finds rest in the slight of the malady. The man of business has had great financial burdens which he could not lay aside; they have tormented his waking and broken his sleeping hours. Rest comes when he has passed the crisis and met the obligations. The guilt of a crime lies heavy upon this man's conscience; he is troubled because he cannot escape it. Life becomes a horror to him. At last he confesses, surrenders himself and, having made restitution so far as he can, he has rest. The poor suicide thinks there is rest only in ceasing to be. Greece has been at war. She staked her very existence on her defiance of Turkey. All her resources were strained to meet the enemy which was far too powerful for her. Her rest comes with peace.

What, then, is rest? Is it cessation from toil, or satisfaction of hunger, or the coming of sleep, or the return of health, or the laying down of business burdens, or confession of crime, or declaration of peace, or death?

There is a rest the desire for which has a deeper hold on the nature of man than any of these. We are made with higher longings than the horse or the sheep, which, having food and drink and companionship of their own kind, are satisfied. Rest from toil and all the burdens and ills of life, and even from life itself, does not fill up the measure of our hopes and aspirations. We believe in a life continuous. At death we do but cross a stream to live forever on the other side. God sends our spirits and takes them again. We are anxious, we must be anxious, to understand his purposes and to fulfil the destiny he created us for. When we are made to see how far we have gone astray and to what adverse fate we are tending, there is and can be no rest for us until we have found our way back again. The desire for this rest in God is likened in the Bible to hunger and thirst, to longing for sleep, for health, for cessation of war, for life. It is not of supreme importance that the brief days we spend here should be free from trouble, toil, illness, hunger and thirst; or that they should be lengthened out; but it is the one great object to learn God's will and conform our lives to it. Not to know that will means a blind conflict with the Almighty; to know it and to defy it means the most unequal, hopeless, terrible battle ever waged. How can there be rest when there is "a certain fearful expectation of judgment"?

Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled soul when it ceases its silly war against God and knows that all its future battles will be fought with Him against the common enemy! This is a rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it the present is without meaning, and the future utterly without assurance.—*Independent.*

A PRETTY CUSTOM.

There is a pretty custom in the imperial family of Germany which dates from time immemorial. On the birthday of each of the royal children the Empress goes through the stock of toys which has been accumulating since the child's last birthday, and sends all, except a few special favorites, to the sick children in the hospitals.

The present Kaiserin, who is the most motherly of women, has paid special attention to this custom, and on the occasion of little Princess Victoria Louise's last birthday, her Majesty packed with her own hands a large case of dollies, picture books, and little dishes—all in a state of fair preservation, and had them sent off to the little sufferers.

The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers which amused the childhood of old Kaiser William have been saved from the wreck of time.

THE BIBLE CLASS.

PAUL'S DOCTRINE OF GRACE.

(For Aug. 1st—Rom. i. 16, 17. iii. 21-26, v. 1-5.)

BY EDITH A. NORDELL, D.D.

The doctrinal portion of the Epistle to the Romans is contained in the first eleven chapters. This is further divided into Paul's discussion of the doctrine of grace, or "my gospel," as he calls it, comprising the first eight chapters, and his discussion of the problem of the rejection of Israel, contained in the next three. The statement of the doctrine of grace is found in a comparatively brief passage, iii. 21-31, to which the preceding section i. 16—iii. 20 is a logical introduction, and the remainder, chapters iv-viii, a conclusion embracing an historical confirmation of the doctrine of salvation by faith drawn from the experience of Abraham, ch. iv, and a statement of the results of the doctrine in the lives of believers, chs. v-viii.

THE GOSPEL THE POWER OF GOD.

The theme of the Epistle is found in i. 16, 17. Here Paul defines the nature of the Gospel, which he had tested in his own experience, and in which he felt the utmost confidence as a means whereby a lost world might be restored to holiness and to God. To the world this Gospel might seem a weak and foolish device, yet Paul was not ashamed of it, since it embodied the highest manifestation of divine power. Unlike the power of the warrior in which men glory as the most dazzling and coveted title of fame, but which is only a power of destruction, the Gospel is the power of God for salvation. This salvation embraces not only a future deliverance from the condemnation which results from sin, but also a present escape from its power in our hearts and lives. That which no man can accomplish for himself the Gospel, as a revelation of the power and love and wisdom of God proposes to do for him, and for the whole human race. Herein lies the proof of its divine origin. For the Gospel is not merely a system of religious truths. It is an energy that has changed the face of the world, that has put an end to practices that seemed inextricably intertwined with the existence of society, and that has wrought moral revolution that seemed impossible. The Gospel does this because it reveals a new way of attaining righteousness, namely, through faith. The righteousness so obtained is of God. This is the great theme with which the Epistle mainly concerns itself.

THE UNIVERSAL FAILURE TO ATTAIN RIGHTEOUSNESS.

In opening his great argument Paul shows first of all that a saving righteousness is not attainable by human effort. The entire heathen world roared under the condemnation and "wrath" of God. In proof of its unrighteousness the Apostle sketches a picture of the moral condition of the heathen world so black that it can scarcely be contemplated, and yet it falls short of the actual reality. Nor could a plea of ignorance avail, for heathenism had suppressed the revelation of God in nature and in conscience, and had turned this truth into a lie. Hence the Gentiles who had not the law of God, were yet "without excuse," since they had persistently shut their eyes to the light they had. Nor were the Jews, who counted themselves so much better than the Gentiles, any better than they. They, as well as the adherents of certain philosophical schools among the heathen, claimed superiority to the rest of mankind by sitting in judgment upon them. This would imply, however, that those who judged others were themselves sinless. So far from this being the case, the fact was that they were guilty of the very things which they condemned. Thus the universal sinfulness of the human race is established, and, incidentally, the need of a salvation is shown which shall be effective in rescuing men from the power and guilt of sin. In this respect all men without distinction, Jew as well as Gentile, had failed.

THE RIGHTEOUSNESS OF GOD THROUGH FAITH.

The Apostle was not a preacher of despair. Against the background of universal human failure he exhibits in vivid outlines the doctrines of a new righteousness, which is from God, and which is capable of working redemption for all the race on conditions within the reach of all. It is of grace in that it is wholly unmerited. Man has no claim on God which God is bound to satisfy. Of His own free will and abounding mercy the plan for human redemption was devised and executed. It rests upon the incarnation, suffering death, resurrection and ascension of Christ. Through Him God has displayed His own righteousness, that is to say, His utter abhorrence and condemnation of sin, and at the same time His infinite compassion toward the sinner fallen and helpless under the power and guilt of sin. This guilt Christ has borne, and so borne

as to carry it away on behalf of every one who simply trusts in Him. He has broken the power of sin, and now gives to every believer strength to live a new life of holiness. Hence there is a righteousness from God revealed to every believer in which acceptance with God is freely and graciously bestowed through faith in Christ. Thus God remains "just," and at the same time "the Justifier of him which believeth in Jesus."

The results of this justification are most happy. Our relation to God, and God's relation to us are restored to their normal condition. We have peace with God. The joyful confidence of children in their intercourse with a loving father takes the place of the estrangement caused by sin. We have boldness of access into the palace of divine grace, through Jesus Christ who is the Door, and the only passport required is faith in Him. Through faith every hardship of life is turned into a discipline whereby character is purified and perfected. The contemplation of this wonderful redemption is fitted to inspire profound love to God, all the more since the ground of our salvation is not our love for Him, but His unparalleled love for us.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—PAUL'S MINISTRY AT CORINTH.—AUG. 1.

(Acts xviii. 1-11.)

GOLDEN TEXT—"Other foundation can no man lay than that is laid, which is Jesus Christ,"—I Cor. iii. 11.

TIME AND PLACE—A. D. 52; Corinth.

INTRODUCTION—It would seem that Paul left the care of those who were converted at Athens with Dionysius, when he departed for Corinth. If Paul considered it a failure to preach among the intellectual the doctrines of the Gospel, he had the opportunity of preaching to a widely different class at Corinth. Wickedness prevailed. The Jews rebelled against the truth, and he turned to the heathen Gentiles. At this place he suffered severe inward conflict, concerning his future work, and here the Lord came and comforted him.

VERSE BY VERSE 1. "After these things."—The events at Athens described in our last lesson. Paul's stay at Athens was not over a month. It was probable that a persecution was threatened against him, and that he hastily left the city, and proceeded to Corinth. Corinth was situated on the isthmus which connects the two portions of Greece. See Dictionary.

2. "Aquila . . . Priscilla."—Most devoted friends of Paul, persons of culture and piety. They are always mentioned together. From this we conclude that they furnish a happy example of harmony and sympathy in Christian life. "Claudius."—The fourth Roman Emperor. "Commanded all Jews to depart."—This took place early in A. D. 52, on account of a revolt in Judea.

3. "Wrought."—Paul labored for his own support in Ephesus and Thessalonica as well as in Corinth. "Tentmakers."—Manufacturers of tents made from hair of native goats.

4. "Reasoned . . . and persuaded."—From the Scriptures, and the personal testimony of eye-witnesses, Paul showed that Jesus was the Messiah, and the Gospel true. The gospel appeals to reason and good sense. Among his converts in Corinth was Epenetus, the first fruit of his labor in Achaia; and the father of Stephanus was next; then Crispus and Gaius.

5. Paul was at Corinth alone, and had been laboring there some two or three months, when Silas and Timothy arrived together, from Macedonia; Timothy from Thessalonica, and Silas from Berea. In view of the news they brought, Paul soon after wrote the First Epistle to the Thessalonians. When relieved from labor, by the support brought by his companions, he had opportunity to give more attention to the preaching of the gospel. He therefore unfolded the whole truth respecting the life of Jesus.

6. "They opposed themselves."—The word implies very strong opposition, as of a force drawn up in battle array. It was an organized opposition. The Jews spoke vilely and falsely of Jesus Christ and His gospel. "He shook his raiment."—Indicating by this that no further union existed between them. "Your blood be upon your own heads."—The responsibility of your spiritual destruction rests with yourselves. When argument and appeal brought no candid thought, Paul said sadly to the Jews in Corinth: "I will trouble you no more." "unto the Gentiles."—In Corinth.

7. "A certain man's house."—Used for teaching and worship. For his own lodging he still remained with Aquila and Priscilla.

8. "Crispus."—His first convert was the ruler of the synagogue he had left. His decided course made the conduct of others equally decided. "Many of the Corinthians."—The idolatrous inhabitants of Corinth.

9. It is likely that Paul was at this time much distressed, by the

*An Exposition of Lesson 31 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

violent opposition of the Jews, and probably his life was in danger, and he might have been entertaining serious thoughts of ceasing to preach, or of leaving Corinth.

10. "I am with thee."—To sustain thee in trial, to give utterance in the Spirit, to give point and edge to thy words, to protect thee from hostile enemies, and to make thee victor in every conflict. Though men oppose and leave thee, I will not. Thus the assurance came in the hour of necessity.

11. Paul's fear, or dependency, was not rebellion. To know God's will was to do it. He feared not trials so much as a failure to follow the Lord's guiding hand. A word of command, with a promise of help, retiled all doubts, and gave courage for the undertaking.

CHRISTIAN ENDEAVOR.

DAILY READINGS

First Day—Paul's Ministry at Corinth—Acts xviii. 1-11.

Second Day—Paul Visits the Churches in Asia.—Acts xviii. 12-23

Third Day—Paul to the Church at Corinth.—1 Cor. i. 1-31

Fourth Day—Nothing, save Christ Crucified. 1 Cor. ii. 1-16

Fifth Day—"Ye are Christ's, and Christ is God's."—1 Cor. iii. 1-23.

Sixth Day—"As my Beloved Sons I Warn you."—1 Cor. iv. 1-21.

PRAYER MEETING REFUGIUM, AUG. 1. "Putting religion into our daily tasks."—1 Kings vii. 13, 14, Acts xviii. 1-4, Mark vi. 1-3

CHRISTIAN ENDEAVOR CONVENTION.

Somewhere in the neighborhood of 25,000 delegates and visitors to the Christian Endeavor Convention had reached San Francisco on the evening preceding its opening, which took place July 8.

On that evening there were eleven simultaneous meetings in that city and Oakland, constituting the first series of services connected with the convention. The subject at all the meetings was "The Life Filled With the Spirit." The Rev. J. R. Johnston, B. A., of London, Ont., was one of the principal speakers.

FIRST DAY.

The scene in the great Mechanics' pavilion at 9.30 a. m., when, after morning prayers in the different churches, the Endeavorers with one accord gathered in the common centre to hold the first mass meeting, was most impressive. Long before the hour appointed for the opening of the convention every seat in the vast pavilion, which accommodated over 10,000 people, was occupied, women predominating, and from the stage the sight was one never to be forgotten. Promptly at 9.30 the great gathering was called to order by Rev. E. R. Wilkie, of San Francisco. The welcome of the committee of '97 was delivered by Rolla V. Watt, who was applauded vociferously.

Rev. John Hemphill then rose, and in a short but lively address on behalf of the Golden Gate pastors welcomed the Endeavorers.

The next incident was attended with wild demonstration of enthusiasm. It was the presentation of the badge banner to the country making the greatest proportionate gain in number in societies during the last twelve months which has been in possession of Scotland during the past year. It was won by Ireland and was presented in behalf of the United society by Rev. Charles A. Dickson, of Boston. The junior badge banner given for the greatest proportionate increase in number of societies during the last twelve months was awarded to Spain. It was presented by W. H. Vogler, of Indianapolis, in a neat address. It had been in possession of Mexico.

The crowd at Woodward's pavilion, was almost as large as that in the Mechanics' pavilion, although it is further from the centre of the city. Rev. Howard B. Grosb, of Boston, presided.

PRESIDENT CLARK'S MESSAGE.—President Rev. Francis E. Clark, D. D., delivered his annual message to the Christian Endeavorers, which we have published in full.

SECRETARY BAER'S REPORT.—The report of John Willis Baer, general secretary of the Christian Endeavor, contained the following:

In 1891 there was one society and 57 members. In 1897 there were 50,780 societies and a total membership of 3,000,000. Of the States having more than 1,000 local societies, Pennsylvania leads, 3,443; New York has 3,049; Ohio, 2,383; Illinois, 2,013; Ontario, 1,783; Indiana, 1,387; Iowa, 1,336 and Michigan, 1,071. These figures do not include the Junior, Intermediate, the Senior and Mother Societies. Pennsylvania leads the junior societies, with 1,397; New York has 1,288; Illinois, 993; Ohio, 970; California, 551; Indiana, 540; Iowa, 518; and Massachusetts, 517. The banner given to the State that has made the largest gains goes this year to Ohio. The second Junior banner goes from Mexico to Spain. There are 365 intermediate societies, California leading

with 61, Illinois having 44, Ohio 82 and Pennsylvania 27. The mothers' societies number 70, Illinois leading with 80, Pennsylvania having 20 and Kansas 11. Twenty-seven Senior societies have been organized, California, New Hampshire and Pennsylvania each having 3 and Connecticut 2.

England has 3,925 societies, Australia, 2,121; Scotland, 433; Wales, 311; India, 259; Ireland, 169; Madagascar, 93; France, 64; Mexico, 100; Japan 66; West Indies, 63; Turkey, 41; China; 33; Africa, 52; Germany, 32 in all 7,919 societies in other countries. In addition, Canada has 3,390.

The badge banner for the greatest proportionate increase in the number of societies, now held by Scotland, will go to the Endeavorers on the Emerald Isle.

In the United States the Presbyterians have 5,631 young people's and 2,931 junior societies, the Congregationalists come next, with 4,166 young people's and 1,322 junior, Baptists, 2,610 young people's and 1,089 junior; Cumberland Presbyterian, 867 young people's and 361 junior; Methodist Protestants, 971 young people's and 261 junior; Lutherans, 869 young people's and 324 junior, nearly forty denominations being represented.

A missionary roll of honor contains the names of 10,468 societies that have given nearly \$500,000 to missions.

During the last seven months 25,261 of the juniors have joined the church, and from the young people's societies 187,125; in all, 213,386.

SECOND DAY.

At the First United Presbyterian church, the first daily "chalk talk," on the subject of "Truth at a glance," was conducted by Rev. Robert T. Pierce, of Philadelphia.

The regular session of the Convention was resumed simultaneously at the big pavilions at 9.30 o'clock. At Woodward's pavilion President Clark presided, and R. Powell Evans, of San Francisco, was musical director. After singing and devotional exercises, conducted by Rev. James MacLean, of Great Village, Nova Scotia, an address on the senior society of Christian Endeavor was delivered by Barton W. Perry, of San Leandro, Cal.

At the Mechanics Pavilion Convention Rev. C. W. Colman delivered an address on the intermediate society of Christian Endeavor. Rev. E. L. Powell, of Louisville, Ky., spoke on the "Christian Endeavor Pledge," calling it "a model of wise and effective expression."

MISSSES AND MOTHERS. At the meeting of Christian Endeavor mothers, the report of the Junior Society of Christian Endeavorers was read by Miss Myrtle Simpson of San Francisco. The report of the Intermediate Society of Christian Endeavor was read by Mrs. James L. Hill, of Salem, Mass. There are now 361 of the societies of "middle aged boys," and California leads all the States with 51 societies.

The report of the mothers' society, read by Miss Frances L. E. Baron, of Chicago, showed it to be in a most flourishing condition. It seeks to control and guide the young members of the family.

The next subject was "The Relation of the Mothers' Endeavor Society to Junior and Intermediate Societies of Christian Endeavor," Mrs. A. M. Lathrop, of Boston, spoke on this subject.

An interesting feature of the meeting was then introduced by the presentation to the audience of six little Chinese children from the Occidental home in Chinatown.

THIRD DAY.

The programme was Early prayer-meetings, in various churches.

Mechanics' Pavilion 9.30 a.m., praise service; devotional exercises, addresses symposium by State secretaries, practical suggestions from the trustees of the United Society of Christian Endeavor, and President Clark's address.

Woodward's Pavilion 9.30 a.m., praise service, devotional exercises, address, symposium by State Presidents, practical suggestions from the trustees of the United Society of Christian Endeavor and General Secretary Baer.

Open-air meetings in Van Ness avenue at noon. Four speakers' platforms.

Recreation and sightseeing during the afternoon. Complimentary band concert at music stand in Golden Gate Park at 2 o'clock.

State receptions and rallies in the evening at all the State headquarters.

State Convention of the California Society of Christian Endeavor at Mechanics' Pavilion at 7.30 p.m.

FOURTH DAY (SABBATH.)

This was a busy day for the members of the organization. The topic for the early morning prayer-meeting was prayer for church services and pastors. Nearly every church found it necessary to close the door before the beginning of the services, so great was the throng of earnest worshippers.

The great gathering of the day was the afternoon meeting in Mechanics' Pavilion presided over by President Clark.

"In the interest of the Lord's Day," was the general theme of addresses. Thousands who sought to gain admittance to the auditorium lingered regretfully in the streets long after the "no more room" sign was hung outside.

The first speaker, Miss Matilda Kay, of New York City, had as her subject, "Woman's Part." She spoke particularly of the Woman's National Sabbath Alliance, which had its birth in New York City two years ago.

The Rev. Robert Johnson, of London, Ont., spoke with intense enthusiasm of "The Claims of God—keep it holy." He urged the audience not to applaud him as he came from a country where it was not customary on the Sabbath. The speaker declared that the Church and not the State must save the desecrated seventh day.

Nashville, Tenn., has been chosen as the place for meeting next year.

THE LITTLE FOLK.

HOW NIGGER JACK DIED FOR ME.

THE STORY OF A SLAVE'S DEVOTION.

BY MRS. E. RAYMOND PITMAN.

I was a lieutenant in the Federal army during the American Civil War. When I tell you this, you will quite imagine that my lot was no bed of roses, and you are right. My life, during the three years I served in that part of the army led by General Grant, was made up of hair-breadth escapes, dangerous missions, hard fighting, and scant resting. Indeed, it is quite likely that I should not have been here now, but for the devotion of a poor old nigger, whom we picked up in one of our foraging expeditions, and who literally lost his life to save mine. I never think of him but I feel a choking in my throat; so you'll excuse me if I appear unmanly. But I think I'd be a deal more so if I forgot to render homage to the one who saved my life. Nobody who wasn't hardened and ungrateful could forget old Nigger Jack.

One day, we were marching through a piece of swampy forest land near to a deserted plantation in South Carolina, and, as our company halted for the night, I thought I saw something moving among the bushes at a little distance off. Thinking it might be a spy, I despatched a man to reconnoitre. He soon returned, and saluting, said:

"I have been over yonder, and I've found it's no spy in hiding, but a poor lame old nigger. He can't travel, only crawl, for the fellow to whom he belonged gave him such a kicking before he left the plantation, that to my thinking he's lamed for life. It would be quite a mercy if he died where he is."

"I'll go over and see him," I said, "while you get me some supper."

Leaving my man to look after the rations, I strode over to the thicket. I had a little difficulty in finding out the poor wretch; when I did see him I started at what seemed to be a bundle of blood-stained rags.

"Hullo!" I said. "Where are you? Speak up!"

"I'se here, massa! Nigger Jack I'se called." A quavering, trembling sort of voice came from the depths of the bushes, and a pair of eyes peered up at me. By degrees, too, I was able to see a woolly head and a pair of battered cheeks, as the old fellow slowly rolled round and tried to rise. I had to get nearer, however, and to help him up.

"What's the matter that you can't stand?" I asked, as he failed to get a good footing, even with my assistance.

"Oh, massa! my ole massa was so wicked to me that he kicked me dresful before he went away because I asked him for a bite o' something to eat. And I'se kind of starvin' now; I hain't had nothing but berries and sich-like for more than a week."

This explained his gaunt appearance and the blood which stained his clothing. He had been kicked into helplessness, and nearly starved ever since in the thicket.

"Let me see your legs. Did the old brute kick you there—and there?"

"Yes, massa."

"And didn't you kick him back again?"

"No massa; ob course he owned me, and he could hab killed me if I had kicked him again. You forgit, massa."

Yes, I did forget that Carolina law gave a master the right to kill a slave who turned upon him, even if in self-defence. But as I looked at the poor legs and feet—one mass of bruises—and the venerable white, woolly head clotted with blood, I felt that, had I been behind the scoundrel who once owned this bit of human flesh, and, on that account possessed the legal right to maltreat it I would not have stopped short at rendering kick for kick. And I'm of opinion that a little punishment would have done the planter good.

"But why did the fellow kick you?" I queried.

"Ole massa heard that Massa Lincoln's soldiers

were coming round into dese parts, so he concluded he couldn't keep me after dat."

"And very right too," I said. "Do you know that you are now free?"

"Bress de Lord, I knows, it and I'se been singing de Doxology here in dis swamp quietly to myself ebber so many times because ob it."

"Yes, I should think you are glad to be rid of the service of such a scoundrel of a master as you appear to have had. I suppose you must be set on your feet again, and then look out for those belonging to you; that is, if you've anybody left." I added the last clause because I noticed that a look of sadness crept over his face as I spoke of searching for his scattered family. But I knew that most negroes of his age had wives and children.

"Ah! massa," he said, if freedom had come twenty years ago I should hab been better off, because all my children would hab been around me. If it had come ten years ago I should hab had my wife left. But she was a wonderful cook, and ole massa sold her off into Maryland. I hab seen my children flogged so dresful dat dey has almost been killed. I hab seen my girls sold to be wuss than slaves—down funder south—and I should ha' broke my heart if I hedn't believed in a God."

Yes, that was just it. To the negro in that cruel "house of bondage," God was a sure refuge in all times of trouble. He went on:

"Wedder I shall ebber see any ob 'em again de bressed Lord alone knows. I hope I shall, seein' as I'se no friend on earth. But anyhow I can trust Him, because He has heard our prayers, and come in bloodshed and war to proclaim liberty to de captives. Bress de Lord, too, for Massa Lincoln, and if you are his soldier, bress de Lord for you too, for fighting for him."

"I hope you will find your wife and children," I said; "but in the meantime I must take charge of you. You mustn't stay here and starve, so see if you can't l an on my arm and hobble to my tent."

"Bress you, massa, for dat ar; it is like God's servant to be helping a poor worn out nigger as I am. You got de right spirit in you."

I, Lieutenant Armstrong, of the Seventh Massachusetts Corps, was accustomed to pride myself upon my clean and smart appearance, but by the time I had helped to pull—lift—drag—this poor, dirty wounded, gaunt specimen of nigger humanity back into camp I didn't feel very heroic nor very clean; but I knew that, after all, I had been helping one "for whom Christ died," and that comforted me. Somchow one doesn't always feel grandest over one's best deeds. At least, such is my experience.

When we arrived at my tent the fellows crowded round to have a look at Nigger Jack. The name and the appearance of its owner suited each other well. But our hearts were warmed in the cause of freedom, and we cleansed, succoured, and dressed old Jack with a hearty goodwill. I gave him a suit of old regimentals, which had once belonged to a fellow-soldier who was now lying under the greensward, and finally administered some liquid nourishment with my handa. Then I pointed out to him a rough shake-down in the corner of my tent, where he might sleep that night, and, with murmurs of thanksgiving to God, and gratitude to myself, the poor old fellow crept to slumber.

Next morning we were on the march again, but Nigger Jack contrived, I know not how, to follow my company pretty well. When we halted, he soon made his appearance, and like a friendless waif, clung to me. There was in his eyes something of a lost, hunted look, which witnessed more eloquently than words to the fact of his desertion, cruel treatment, and enslaved condition. Though he was free, he could scarcely realize it. I have seen just such a hunted, appealing loof in the eyes of ill-treated animals before now.

But I think I shall never forget his gratitude when I accidentally discovered for him his long-lost wife. It was in this way we found her.

(To be continued.)

Church News

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

MONTREAL NOTES.

The religious interest of this city during the week has largely centred in the conference of the Reformed Jews which has been in session in the Temple Emanuel. The Reformed Jews are not numerous in Canada, the great majority belonging to the conservative or orthodox order who are somewhat disposed to regard their more liberal brethren as renegades. But they control about one hundred and forty congregations in the United States, and some of these congregations are both large and wealthy. They have discarded the ritual and many of the peculiar customs as well as the doctrines and ideals of the older Judaism. They have no desire for restoration to their ancestral home in Palestine, have no expectation of a personal Messiah, and endeavor to identify themselves as much as possible with the Christian populations around them. They are perfectly familiar with the New Testament, and heartily accept its ethical teaching. They have in fact adopted Christianity without Christ. Their attitude is a good deal like that of many Unitarians, but with this important difference that they are moving forward towards the Christian standpoint, while the Unitarians have moved backward from it. Their position is therefore by far the more hopeful one of the two. Their polemic is not with Christianity, but with the old fashioned Judaism, from which alone they seek for fresh adherents. They are anxious especially to be on good terms with Protestant Christianity, and fraternize freely with Christian churches of the more liberal school. As an intellectual movement in Judaism, it is certain to grow, but as a spiritual force it has no hope any more than Unitarianism have by the acceptance of Jesus Christ as a divine redeemer. When by experience they find this out, there will be opened up an inviting field for Christian evangelism. The success of the conference was somewhat interfered with by the severity of the heated term, but the leaders kept it well to its work and a rather ambitious programme of papers was gone through with commendable vigor. The conference has no legislative authority, each synagogue being apparently independent in the management of its own affairs, and no provision is made for concerted propaganda either at home or abroad.

Recent letters from Dr. Chiniquy indicate that he is now on his way home after an absence of about ten months in Europe. During that period he has addressed over a hundred meetings, some of them of immense size in Britain, France, Holland and Germany. For about four months he was laid aside by a severe cold so as to be scarcely able to speak, but during the greater portion of the time he spoke at least once a day. For a man eighty-eight years of age, such a feat is little short of miraculous and has rarely been equalled in history. Though his death under various horrible circumstances has so frequently been announced by those who wished him dead, he has lived to see most of his detractors in their graves and bids fair to round out the century. If one is sometimes tempted to wish that he had been wiser and more statesmanlike in his methods of attack on Rome, we cannot but be grateful that he has been spared to do so much and see such large results from the movement in which he has had so great a place.

The change which has come about among the French Canadians within recent years is shown by a report received a few days ago from Mr. E. Curdy, a French student missionary at Ste. Sophie, in Megantic County. The congregations of Kionard's Mills and Leeds, of which the Rev. J. M. Whitelaw is pastor, celebrated the Queen's Jubilee with a grand picnic, to which Mr. Curdy was invited, and they took advantage of his presence to arrange for a French evangelistic meeting at Robertson Station in the open air. Considerable interest was awakened, and there were rumors that the priests would procure a disturbance at the meeting. But if any

such intention was cherished it was not carried out, and probably would not have succeeded had it been attempted. There was a large assembly that listened with the utmost respect to Mr. Curdy's address as he unfolded the Gospel for upwards of an hour. It was in all probability the first Protestant sermon that most of them had heard, but it is not likely to be the last if one may judge from the appreciation with which it was received. Ten years ago he would undoubtedly have been stoned out of the place.

GENERAL.

The ladies' of Colquhoun congregation gave a very successful lawn social on Wednesday evening, July 7th, at the residence of Mr. Thomas Black. Music for the evening was supplied by the Chesterville Silver Band and by the local talent. The whole affair was very successful, and the ladies are worthy of great praise for the deep interest manifested by them in endeavoring to place the finances of the congregation on a firmer basis.

The Rev. W. A. Wyllie, of Waubesahe, has received an unanimous call from the Presbyterians of Hyde Park, and notified Barrie Presbytery that he would probably accept it.

The Presbyterian Church at Centre Bruce was reopened on July 11th, after having been thoroughly renovated. Appropriate services were conducted by Rev. A. H. Drumm, Port Elgin. Mr. Drumm also gave a lecture Monday evening.

The annual meeting of the First Presbyterian Church, Eramosa; was held on Dominion Day, in Capt. Johnson's grove. There was a large crowd. The day was fine and everything went off very pleasantly.

At a meeting of the Presbytery of Chatham, July 13th, leave was granted the congregations of Dawn Centre and North Dawn to extend a call to a minister. These congregations intend giving a call to Rev. Mr. Cowan, who is at present laboring on the field. The call will be presented at an adjourned meeting of Presbytery, to be held at First Presbyterian Church, Chatham, Tuesday, August 3rd.

Rev. Thomas Wilson concluded his first year's pastorate at the King Street Presbyterian Church, London, on July 11th. The year has been a very successful one. No fewer than 112 souls have been added to the church membership, and the Sunday school has fully doubled. At the time of Mr. Wilson's induction there was a floating debt of \$600, which has nearly been wiped out. Since then the church has also cut loose from the augmentation fund, and is now wholly self-sustaining. The pastor's salary has been increased by \$200.

Rev. Dr. Milligan of Old St. Andrew's Presbyterian Church, Toronto, left last week for the old country on a two month's visit. He will sail by the steamship Scotsman, of the Dominion Line, from Montreal. Dr. Milligan will spend his time while away principally in England and Scotland, but will probably also visit Belgium. While in London he will on Sundays occupy the pulpit of Marlborough Place Presbyterian Church, of which Rev. Dr. Monro Gibson is the minister. He will be back to assist, on September 19th, in opening the handsome new Presbyterian church in Woodstock, of which Rev. Dr. McMullen is the pastor.

The St. John Presbyterial of the W.F. M.B. met in annual Session on July 7th in St. Paul's Church Fredericton N.B. The President, Mrs. Robinson of Moncton, occupied the chair. There was a good number of delegates from the different auxiliaries present. Mrs. George McFarlane President of St. Paul's Auxiliary gave the address of welcome which was replied to by Mrs. E. A. Smith of St. John. Mrs. Melrose of St. John read a good paper on Corea which called forth some discussion and practical suggestions. After the delegates had registered their names the Executive Committee met to appoint a nominating committee. The afternoon Session was occupied by the Secretary and Treasurer's report, and papers by Mrs. Main of St. Stephen and Mrs. Younger of Moncton. A public meeting addressed by

Rev. Mr. Morton, son of the missionary in Trinidad, was held in the evening in the new church.

PETERBORO PRESBYTERY.

This Presbytery met in Peterboro on the 6th July. There were thirteen ministers and six elders present. Sympathy was expressed with Hastings in the loss of the Church by five on the previous evening and help was promised to the people of Apsley in the erection of a new Church. Arrangements were made for the induction of Mr. J. W. McIntosh a licentiate of Queen's College into the congregation of Centreville at an adjourned meeting on the 26th August at 2.30 o'clock.

The Rev. J. R. Gilchrist tendered the resignation of the pastoral charge and a committee was appointed to visit the congregation. The resignation will be disposed of at Centreville on the 26th Aug.

Mr. Thomson was appointed Moderator of Campbellford Session until Mr. Laird's return.

Delegates were appointed to visit his several mission fields and Augmented congregations before next meeting which is to be held on the 3rd Tuesday of Sept. at 2 o'clock in the Mill St. Church Port Hope. Wm. Bennett, Pres. Clerk.

BRANDON PRESBYTERY.

This Presbytery met in Brandon on Tuesday July 13th at 10 a.m. the Moderator Mr. Allan Moore presiding. A call from Douglas congregation to Rev. E. Mason was laid on the table by Mr. D. Carawell. Commissioners from the congregation testified to the cordiality and unanimity of the Douglas congregation in calling. The call was sustained and accepted by Mr. Mason. Arrangements were made for the ordination and induction of Mr. Mason on Tuesday 27th inst., at 2 p.m. Mr. J. Carawell to preside Mr. J. Ferry to preach, Mr. Carawell to address the minister and Mr. W. A. McLean the people.

Standing Committees were selected with Conveners as follows:—Home Mission and Augmentation Committee, Mr. E. A. Henry; Sabbath school Committee, E. Mason; Finance and Statistics, F. R. Shearer; Foreign Missions, W. A. McLean; Maintenance of Theological Department of Manitoba College, T. C. Court; Church Law and Property, J. Elder; Allocations for Church Schemes, J. Ferry; Young People's Societies, J. Hood; Church Life and Work, D. Carawell.

Resolutions of condolence were passed with regard to the death of Rev. W. K. McCulloch and the bereavement of Rev. D. Carawell in the death of an infant child. F. R. Shearer, Clerk.

QUEBEC PRESBYTERY.

This Presbytery met in Sherbrooke on the 6th July, Rev. D. Pugh, Moderator. Elder's Commissions in favor of Messrs. A. McLean, Jas. Dunbar, J. Macdonald and J. O. Thompson were submitted and accepted. Rev. Jno. McClung was appointed Moderator for the ensuing twelve months. The committee appointed to confer with Melbourne as to the supply of that field reported through Rev. A. Stevenson that Melbourne was receiving supply from Richmond according to arrangements entered into by the two congregations. The Presbytery approved the arrangements made. Standing Committees were appointed of which the following are the conveners, viz., Augmentation, Dr. Kellock; Church Life and Work, Rev. J. M. Whitelaw; Statistics, Rev. J. R. McLeod; Young People's Societies, Rev. W. Shearer; Sabbath Schools, Rev. A. Stevenson; Home Mission, Rev. A. T. Love; French Missions, Rev. D. Tait; Church Property, Rev. N. Mackay. Home and French Mission Reports were given by Revs. A. T. Love and D. Tait respectively. Rev. N. Mackay was instructed to administer the ordinance of the Lord's Supper at Lake Megantic, and Rev. W. Shearer at Massawippi. The Clerk and the Moderator were appointed a committee to consider the mode of securing a portion of the guarantee fund for the Presbyterian Ladies' College, Ottawa. The Presbytery having been formally notified of Dr. Lamont's death appointed a commit-

tee to frame a suitable resolution anent his demise. Rev. A. Stevenson gave notice that at the next meeting he will move that the present mode of appointing Commissioners to the General Assembly be reconsidered. The Session of Lingwick was granted leave to close their present Record although not completed, and to secure and use a new book. Rev. W. Shearer gave notice that he will at the next meeting move that the Presbytery be divided. The following arrangements were made for the visitation of augmented congregations, viz., Lewis, Messrs. Lovo and Tait; Three Rivers, Dr. Kellock, St. Sylvester and Leeds Village, Rev. J. M. Whitelaw; Winslow and Hampden, Dr. Kellock, Danville and Windsor Mills, Rev. W. Shearer. Messrs. MacLeod, Whitelaw, MacClung, Shearer and MacLennan were put in charge of holding missionary meetings.

N.B.—The next meeting was appointed to be held in Richmond, on the 11th Sept. next, at 5 p.m.—J. R. MacLennan, Clerk.

STRATFORD PRESBYTERY.

This Presbytery met in Knox church 10.30 Tuesday morning, July 13th.

After the usual routine business Mr. Cooper was appointed Moderator for the ensuing term.

Mr. Minson called attention to the method of notifying representative elders regarding meetings of Presbytery and suggested that representative elders be notified of every special or pro re nata meeting of Presbytery. A motion was passed to this effect.

The commissioners to the General Assembly held at Winnipeg in June last reported. Revs. P. Scott, W. W. Crow, T. A. Cosgrove, J. H. Graham, J. W. Cameron, Messrs. A. Grant, Mundell and Taylor made brief remarks regarding the way in which they had been impressed with the Assembly.

Rev. J. H. Graham made reference to a number of points as being of special importance, first, with regard to the distribution of representation. The Synod of the Maritime Provinces was represented by a very small number of ministers and few elders. The Synods of Ontario and the North-West were in the great majority in the Assembly. Again the matter of the deficit in the funds of the Sabbath school committee to the amount of \$5,000 had appeared to him to be of grave importance.

Mr. Cooper reported his attendance on the Presbytery of Lindsay at Cannington to prosecute the call at Atwood and Monkton to Rev. P. D. McLeod.

An extract minute of Lindsay Presbytery was read intimating the action of the Presbytery agreeing to the translation of Mr. McLeod to Atwood and Monkton, and that he be placed under the care of this Presbytery from July 13th forward.

The Presbytery decided to appoint the induction of Mr. McLeod for Aug. 19th, at 2 p.m., Mr. Smith to preach, Mr. Scott to address the minister, and Mr. Graham the people.

Attention was called to the practice of Presbyteries sending notices regarding applications for the reception of ministers at a time too late for any practical benefit.

The report of the committee anent the request of Tavistock congregation for a separate organization was next submitted by Rev. R. W. Pantou. The report on being heard was duly received.

The following appeared as commissioners from the parts of the charge interested, viz.: St. Andrew's—Messrs. Joseph McMillan, Wm. Lang and Donald Robertson; Shakespeare—Messrs. James Riddell and Armstrong; Tavistock—Dr. Steele, Messrs. Jas. Field, Robt. Murray, D. W. McKay, A. T. Bell.

The commissioners were then heard, taking those from Tavistock first.

Dr. Steele first addressed the court claiming the absolute unanimity of the people of Tavistock congregation in making this request for separate organization. He said the committee from Tavistock were authorized to offer \$550 per annum for the minister's salary. At one o'clock the court adjourned for lunch.

The Presbytery met at 2.15 and resumed business in connection with the matter of Tavistock's request for independence. Mr. Field, Mr. R. Murray and Mr. A. T. Bell were heard in further support of Tavistock congregation.

The representatives of St. Andrew's were then heard, first Mr. Joseph McMillan, followed by Mr. William Lang and Mr. Donald Robertson. All expressed a wish to remain as they are and manifested satisfaction with all as they now exist.

Mr. Riddell for Shakespeare stated that they wished to remain as at present.

At length it was moved by Rev. Dr. Hamilton and seconded by Rev. E. W. Pantou that, "Having heard the representatives from these congregations, the Presbytery is persuaded that the request made by Tavistock is very reasonable and likely to result in the greater prosperity of that congregation, but we feel that these congregations are not in a condition now for separation and we do not think it expedient to grant the request of Tavistock at present. We, therefore, ask the commissioners here from St. Andrew's and Shakespeare to visit their congregations and to have them canvassed with a view to their raising a sufficient amount to sustain a minister for themselves and report at the next meeting of Presbytery. To introduce the matter to the congregations Rev. Mr. Pantou is desired to exchange pulpits with Rev. Mr. Pike and after the sermon to acquaint the people with the Presbytery's wish in the premises."

A special meeting was arranged to be held at Atwood on Aug. 19th at 2 o'clock p.m., for the induction of Rev. Mr. McLeod.

The Presbytery then adjourned to meet again on Tuesday Sept. 14th, at 10.30 o'clock at Knox church, Stratford.—Wm. McKilbin, Clerk.

PRESBYTERY OF PARIS.

The ordinary meeting of this Presbytery was held in St. Paul's, Ingersoll, July 13th. The Rev. W. R. Shearer was appointed Moderator for the ensuing twelve months.

The deputation to E. Oxford and Blenheim gave a satisfactory report, were thanked for their diligence and continued.

Commissioners to Assembly reported, giving in response to numerous questions much interesting information, regarding supplementary defective reports in the press.

The Standing Committee of last year were re-appointed with these alterations—Mr. Cockburn Convener, and Mr. Millar on Augmentation—Mr. Currie Convener and Messrs. McGregor and Hardie on Young Peoples' Societies,—Foreign Missions Messrs. Patterson and Hutt, Aged and Infirm Ministers' Fund Mr. Leslie and his Elder.

A proposal for a Presbytery fund to pay expenses of commissioners to the General Assembly was remitted to sessions and Boards of Trustees for consideration to be reported on at next meeting. The Rev. P. A. Tankham was by permission of the General Assembly received as a minister of this church.

Continuation of grant of \$200. for Windham and Delhi and \$100. for Mt. Pleasant and Burford was agreed on to be asked from Augmentation Fund.

Charge of Waterford was committed to Mr. Currie and his Session.

Next meeting is to be held in New Knox Church, Woodstock Sept. 21st 11 a.m.—W. T. McMillan, Clerk.

PRESBYTERY OF BARRIE.

This Presbytery met at Barrie the 6th day of July, at 10.30 a.m., Rev. W. R. McIntosh, Moderator.

The Rev. Messrs. A. W. Craw and N. Morrison being present were invited to sit with the court.

Intimation was received that Rev. John Burton, pastor of Gravenhurst, had been ill for some weeks, and that his recovery was doubtful. Arrangements were at once made for supply of the pulpit at Gravenhurst for the next two months. Very shortly after these arrangements were made telegrams were received from Dr. Clark and Miss Burton informing Presbytery that Mr. Burton died in the morning, and the funeral would be tomorrow at 11 a.m. It was then agreed that the Presbytery meet next morning within the church at Gravenhurst at 9.30 to make arrangements for conducting the funeral services.

The term of the Moderatorship having expired, Rev. Thomas Macadam was elected Moderator for the next six months.

There was read a letter of date June 28th from Rev. S. H. Eastman, of Oshawa,

intimating the death of Mr. W. K. McCulloch, late minister at Elmvale on the 13th June, and desiring the assistance of this Presbytery in securing aid from the Widows' and Orphans' Fund for Mr. McCulloch's widow and family of seven children, all under the age of eighteen. There was read also a letter from Dr. Warden, showing that Mr. McCulloch paid \$38 to the fund in the years 1890 and 1891, also \$8.00 in April last. The letters were received and on motion of Mr. McLeod, seconded by Mr. James, it was agreed that the mover, together with the Moderator and the Clerk be a Committee to make application to the Committee on the Widows' and Orphans' Fund on behalf of the family of the late Mr. McCulloch; and that Mr. Eastman be informed of this movement on their behalf.

There was read an extract minute of a Congregational meeting held at Huntville on June 29th applying for the sanction of Presbytery to mortgage the church property to obtain funds for building a new church and appointing Mr. McVicar their pastor, to support the application. Mr. McVicar was heard, the application was granted.

The report on life and work, left over from last meeting was taken up and read by Dr. Grant. On motion of Mr. McLeod the report was received and considered. The recommendations of the report were adopted namely, "That at least one sermon a year be preached in all pulpits within our bounds on Parental duty and responsibility and one on the Sabbath."

It was further agreed on motion of Mr. McLeod, that it be remitted to a Committee to prepare a pastoral letter on the topics discussed.

The Committee appointed on 25th May to visit Windermere reported that they had carried out their instructions, and a full enquiry agreed to instruct the congregation to remove as soon as possible the Dea Bank church to the new site in Windermere offered by Mr. Paton. The report was received.

The Committee appointed to visit Hawkestone, with regard to the petition for services to be held there, reported that the following had been adopted. That until the next meeting of Presbytery, the fortnightly services be continued, and be conducted by Messrs. Webster and Campbell as they may arrange between themselves.

It was moved by Mr. McLeod, seconded and agreed, that the supply of the station be left in the hands of the existing Committee in association with Messrs. Webster and Campbell till next meeting of Presbytery.

The Clerk intimated that he received from the Treasurer of the West Church, \$17.50 arrears to be transmitted to Mr. McDonald the former minister.

The Convener of the Augmentation Committee was instructed to arrange for visiting congregations receiving aid from the fund.

Mr. Wyllie tendered his resignation of the charge as ordained missionary of Waubesaene, Fosserton and Coldwater, the resignation to take effect on August 1st next. The Presbytery agreed to accept the

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