

Pages Missing

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From Day to Day.

God has assigned to every man
Some part in the eternal plan—
Some part, that all his powers of will
Working in faith, by faith fulfill.
To every man a door is shown
Whose key is his, and his alone,
Though ruin to our ignorant eyes
Have fall'n upon his paradise.
Step after step unfolds the way
To those who search, believe, obey;
Day after day its lesson brings
Of earthly joined to heavenly things;
By countless cares, unpraised, unknown,
They make their far ideals their own,
And still in the world's mirrors trace
Reflections of the Father's face.
With God there is no great nor small
Save as we yield Him part or all.
All that we are His claim demands—
Spirit and brain and heart and hands;
Then be our lot however poor,
Each dawn is as a welcome door,
Each humblest act the wondrous key
Of infinite opportunity.

The Lord of love with love requite,
Honor His service with delight,
His is the power—be His the praise
Of peaceful nights and virtuous days.
Let not thy noon of labor borrow
Dark portents from a threatening morrow;
Thus though a thousand ills befall,
Strength shall be given to conquer all.

DORA READ GOODALE.

NOTES ON BIBLE STUDY.

For the Review.

(Conclusion.)

(a) It is to be studied as one great whole. It is to be studied from the first verse in Genesis to the last in Revelation. Our knowledge of other books is intelligent only as we study the entire work. So our knowledge of Scripture will be as intelligent as it might be only when we study the book from beginning to end. Some say let us study the New Testament to the exclusion of the Old, others say let us study the four gospels to the exclusion of the epistles. The intelligent Bible student says let us study the whole book. The Bible is one book. Though made up of sixty-six books it is yet one book. This fact itself makes the study of the whole necessary. Then too, one part of the Bible depends upon other parts, one book takes for granted what is taught in other books. The Epistle to the Hebrews takes for granted in the reader a knowledge of the ceremonial law. The prophets continually look back upon the history of Israel. The epistles of the New Testament take for granted the great facts of our Lord's life narrated in the gospels. To understand therefore the Epistle to the Hebrews one must know something about the ceremonial law. To understand the prophets one must know something of the historical books of the Old Testament. To understand the epistles one must have studied the gospels. In short the books of Scripture are so interwoven that only as the whole is studied can the parts be understood. Moreover, it

is to be remembered that no one part of Scripture contains all of revealed truth. Perhaps every book of Scripture presents some aspect of truth not met with in other books. Certainly this is true of some of its books. It therefore follows that only as the whole is studied will one be in possession of the complete system of revealed truth. One passage may contain enough truth to save. All of Scripture is required to secure the highest possible knowledge and development of character.

(b) Since the Bible contains so many different books written by thirty or forty authors another principle that may be well applied is to study it by books and authors. For instance, to make a study of all Paul's epistles as distinguished from other portions of Scripture. The same in regard to the works of Peter and John and all the other sacred writers. This is the method adopted in the department of study called Biblical Theology. It has many advantages. It secures the study of Scripture in its historic setting. It brings to light all the different phases of Scripture truth. It lays the foundation of what theologians call Systematic Theology, not in disconnected texts but in the underlying thoughts of all the Scripture writers. So many, indeed, are the advantages of this method that it is recommending itself to an increasing extent to the intelligence of the Church.

(c) From the number of other principles that might be mentioned let this last be mentioned; that since the truth of Scripture is like other truth embodied in language, it is necessary to observe the laws that govern language as much in the study of Scripture as in the study of any other literature. The faithful Bible student will make use of his grammar and lexicon and every other help that will enable him to get at the mind of the spirit embodied in the words and sentences before him. Some have such a reverence for Scripture that they may regard it as profane to approach its study with such secular instruments as lexicons, grammars, books on etymology, on syntax, on prosody. Experience and reason testify, however, that this after all is the most reverential as it is the most effective method of Scripture study.

When no eye sees you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be like Jesus Christ. Remember His ardent piety. His secret devotion—how, after laboriously preaching the whole day, He stole away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life; let it be such that you will not be ashamed to read at the last great day.—Spurgeon.

The Presbyterian Review.

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Toronto, July 29, 1894.

Y. M. C. A. Jubilee.

ONE of the most striking and beneficent forms of Christian effort, during the latter half of the present century has been the organized work of devoted Christian young men for young men. It was born of a felt need, that young men required far more oversight and help, in the critical period of their lives, than was actually given them by the Church, or perhaps could be given them, and that young men were the very best instrumentality for reaching young men. Begun in dependence God, and at His call, aiming at the conversion of young men first of all, and then their preparation for Christian service, the work has extended and expanded until to-day it is the wonder and admiration of the Christian world. Its idea being to supplement the Church in one direction, it has ever looked upon itself as the Church's handmaid in Christian service, and has always sustained the most cordial relations to its spiritual mother.

The manner in which this movement was begun sets its seal upon the power of individual effort for Christ, and forms the greatest possible encouragement to our Christian young men to work for their fellows. The year 1844 found a young man in London, one of eighty clerks, in a large dry goods house, very few of whom were Christians, and many of them profligates. Fresh from a Christian home, being himself but recently converted, at the age of 16, George Williams felt anxious for the conversion of his fellow-clerks, and, with this end in view, he gathered a small band of the Christian young men into his bedroom, at the close of the day's work, for prayer and the study of God's Word. They invited their careless associates to the meetings, many of whom became converted. Soon the room was too small. And so on June 6th, 1844, a meeting was called of all the Christian young men of the establishment, to extend the work. At this meeting it was decided to organize the Young Men's Christian Association, with a view "to improve the spiritual condition of young men engaged in the drapery and other trades." To this twelve young men put their names, and there were 160 at the end of the first year. Then a secretary was engaged, and the work spread to other cities, enlisting the sympathy and co-operation of men who afterwards became eminent in the Christian ministry, and in Christian work, among whom may be mentioned, Principal Candlish, Bishop Kyle, Newman Hall, Wm. Arthur, Alexander Puff, Dean Alford, George Hitchcock and Lord Shaftesbury.

The pioneer Association in America was formed in St. Helen Street Baptist Church, Montreal, in 1851, the Rev. F. W. Marling being the chairman of the first

meeting, and the first secretary. It spread rapidly, and the first International Convention was held at Buffalo in 1854. The results have been marvellous. In 1866, it cost \$1,000 to superintend the work; in 1893, \$89,000. From one secretary there have become twenty-five, whose whole time is occupied in looking after Association work. That one Association of 1851 has multiplied to 1,438, owning property worth \$14,779,676, and embracing a membership of 263,616 young men.

There are now over 5,000 Associations throughout the world, with nearly half a million of members. Truly the little one hath become a thousand, and the small one a strong nation. It was surely fitting that this great and good work should celebrate its Jubilee, which it did a few weeks since at London, England, when representatives from many parts of the world were gathered together, speaking many tongues, but all acknowledging loyalty to the one and only Head of the Church. It was also a graceful act on the part of our Queen, to acknowledge the founder of Young Men's Christian Associations, by conferring on him the honor of knighthood. The obscure clerk of 1844, only one of eighty, has now become the honored head of that establishment, and the name of Sir George Williams will be long held up as a worthy and distinguished example of what a Christian young man can do for his Master, and for his fellow young men. May thousands of the young men of our churches be inspired by his devotion and success, to do all they can to save the vast numbers of young men who are living without God and without hope in the world.

Statistical Vagaries.

Some one at the meeting of the General Assembly said there were three kinds of lies, white lies, black lies and statistics. He must have been reading the tables published by the sanction of our General Assembly. Let any one compare the column e.g. in the Sabbath School report with that in the statistical report, showing the attendance in Sabbath schools and Bible classes in Presbyteries, and he will find that they fail to agree at every point. Sometimes Mr. Fotheringham's report gives the larger attendance and sometimes Dr. Lorraine's report; but these reports do not agree in the case of a single Presbytery. The difference in the totals for the Presbytery of St. John is 4,374. Toronto 1,286, Brandon 700. Which of these reports are we to believe, can we believe either? Should not all reports of this kind pass through one channel, and then if they do lie they can do so consistently, decently and in order. Others than clerics or Sabbath school teachers read the reports and compare them; and these divergent tables, we fear, are not conducive to the proper observance of the third commandment. Outsiders too, read our reports, and will not be apt to think highly of our methods of doing business if they exercise their critical faculties.

Education in Scotland.

The question of religious instruction in schools has raised its head once again in Scotland. It was brought before the General Assembly of the Free Church, and in the discussion facts were furnished which attracted wide-spread interest. Mr. Paterson, secretary of the Scottish Reformation Society made a remarkable statement. He said that when the Education Act passed in 1872 the Church of Scotland had 1,311 schools,

while she had now 51; the Free Church had 527, while she had now 18. In that connection it was interesting to notice the position of other churches. The Episcopal Church of Scotland had increased the number of schools from 46 to 74; and the Roman Catholic Church had increased their schools from 22 to 176. The Scottish Episcopal Church of Scotland had received £4,440 from the government grants; last year she received £19,112, an increase of £3,000 over the preceding year. The Roman Catholics had received £4,431, whereas they last year received £57,944, an increase of £5,400 over the preceding year. The Roman Catholics, very astute, went to the government and said it was a matter of conscience—they would not separate their religious education from their secular education—and claimed the right to teach religion if they liked, directly or indirectly, from nine in the morning till four in the afternoon. £57,000 of Scottish money given to that one denomination for teaching its dogma! These schools, he contended, were not needed. If Roman Catholics paid the rates, as they claimed, let them put their children in the vacant spaces in the public schools; or, if they were not satisfied, let them build schools of their own, but not at the nation's cost. Dr. Rainy supported the view thus taken, and held that steps should be taken to see that denominational schools were established to meet the real needs of the denomination, and not for mission purposes.

Mission Jubilee.

The year of Jubilee was a year of gladness, of restoration and restitution. Looking at a history of missionary effort fifty years long the Church in the Maritime Provinces has reason to rejoice and to celebrate as she has been doing, a term so fruitful of good and of blessing as this Jubilee year marks. It is a payment of the obligations we owe the east whence spread abroad the glad tidings of salvation. It is a return for the Gospel light enjoyed by the western peoples. In no way can we prove our Christian title better than by telling others less favored of the riches of mercy in Christ Jesus. The missionary is engaged in a work of restoration and restitution, restoring God's image to lost man, and enduring the burden and heat of the day and the chastening rod on account of the short-comings of the Church in the discharge of her duty and in her spiritual life.

The Church throughout the Dominion rejoices with the eastern section and has followed with keen interest the reports of the meetings held and the able addresses delivered. The Moderator's appeals were characteristically impressive, and he was ably supported by Rev. Fraser Campbell, Rev. A. Gandier and others. The review of fifty years they were able to give was truly inspiring. There is after all little labor in vain in the wide mission field. Since Dr. Geddie began operations abroad until now, how many souls have been redeemed by the instrumentality of our missionaries? A sentence from an address by Rev. Dr. MacKay, delivered the other day, bears testimony to what has been accomplished in one corner of the wide field. He said: "Four hundred people in Formosa have breathed their last trusting in God. Have you here in Canada any evidence that your mothers, your fathers, or your friends, have gone to heaven through faith in their Saviour? Where are your dead fathers and mothers, brothers and sisters, or children? We have exactly the same evidence that

those four hundred dead Formosa Christians are now in Paradise, singing the praises of God, that you have that your own dead are in Heaven, trusting in the Lord Jesus."

To Dr. Geddie belongs much of the honor of persuading the Synod of Nova Scotia in 1844 to undertake a mission to the heathen. Its origin is thus briefly described:—In 1844 the Synod of the Presbyterian Church of Nova Scotia appointed a Board of Foreign Missions, and the work was inaugurated which now embraces within its scope our missionary operations in the New Hebrides, in the West Indies, in China and in India, as well as within the bounds of our own Dominion. It was at Pictou on the 11th July that the decisive step was taken. For some years Rev. John Geddie had been earnestly doing the work of a pastor in a wide field in P. E. Island, and at the same time pleading the cause of the heathen who had not heard of Christ. Year by year the cause he had at heart advanced until at length the Synod was expressly committed to the enterprise. This was the first instance of a Presbyterian Church, or any church, in a British colony embarking in separate missions to the heathen. In 1845, Mr. Geddie was appointed to the work so dear to his heart. In 1846 he and Mrs. Geddie started on their long voyage round Cape Horn. They had struggled amid many difficulties and perils to reach their field of work. They reached it, and then came the long, lonely, intense conflict with heathenism, in which Dr. Geddie was gloriously victorious.

The celebration consisted in special sermons on the 8th and 15th inst., in the pulpits of almost all the churches in the eastern section, and of missionary meetings held in Halifax, Windsor, Truro, Pictou, Charlottetown, New Glasgow and other places.

Probationers in Scotland. The Free Church of Scotland is moving in the direction of requiring probationers to spend at least a year in home mission work before being allowed to accept a call. In the majority of cases the people adopt this good rule without an Assembly enactment. Professor Dodds, or some equally eminent divine it was, who was kept thus in seven years long probation, and he turned out eminently successful.

Missionary Wanted for Alherna. A student, missionary or catechist is wanted immediately for Alherna, B.C., to conduct mission work among the English-speaking population there. Owing to distance and expense of travelling no one can be appointed for less than twelve or fifteen months. There are reported to be thirty families, thirty single persons not connected with these families and thirty-five communicants connected with the mission. Applications should be sent to Rev. Dr. Robertson, Winnipeg.

Nominating the Professor. The Presbyteries in the Maritime Provinces seem to be unanimous on the appointment of a Professor of Systematic Theology and Apologetics for the college at Halifax, and Rev. D. M. Gordon seems to be the choice. The nominations are being sent to the College Board who will submit from them a name to the Synod with whom the Assembly left the appointment. It is pointed out by the Halifax *Witness* that Mr. Gordon has lectured on Apologetics in Manitoba College with much acceptance, that he was invited two years ago to occupy a chair in the Presbyterian College, Montreal, and that another institution of learning has its "eye" upon him. Mr. Gordon is regarded as a sound and well-read theologian.

CHURCH AND MANSE BUILDING FUND.

REV. J. ROBERTSON, D.D.

THE ACTION OF THE ASSEMBLY.

The General Assembly unanimously and cordially adopted the annual report of the Church and Manse Building Fund for Manitoba and the North West; recorded its satisfaction with the work done during the past year; thanked all who contributed their means for this branch of Home Missions; and commended the fund anew to the generosity of members and adherents of the Church.

THE RECORD FOR TWELVE YEARS.

The report shows that last year the Board helped to erect thirteen new manses and twenty-six churches, worth over \$57,000, and that during the twelve years of its existence it helped to erect 271 buildings worth over \$400,000. It is estimated that the rent saved by the building of the manses would pay interest at 9% on all the capital ever possessed by the Board; and yet only about one-fifth of the help given during these twelve years was to build manses.

CONTRIBUTIONS.

The contributions to the Fund ranged between \$1 and \$5,000, the latter figure being the largest single contribution ever received by the Board. But for the princely generosity of Mr. J. T. Morton of London, England, in loaning the Board \$12,000 without interest, its operations would have been much curtailed. One fifth of this loan has to be repaid each year till the money is returned.

GETS NO COLLECTIONS.

It is to be borne in mind that this Fund receives no place among the schemes of the Church, and is dependent solely upon special contributions. The work has commended itself to the judgment of the wealthier members of the church, and by them, chiefly, it has been created and maintained. To them the Board must still appeal, for the capital at present possessed by the Board is inadequate for the prosecution of the work.

CAPITAL.

The Assembly fixed the capital for Manitoba and the North-West alone at \$100,000, the Board has less than \$70,00 for all the country between Lake Superior and the Pacific.

THE FUND DESERVES SUPPORT

Valid reasons can be shown why the Fund should be liberally supported. (1) The people of the West are without much means; and beginning life in a new country, where at first, it will be all outgo and no income; building material is expensive, and hence without help they cannot build churches or manses.

(2) A church is as necessary for a missionary as a store for a merchant or a shop for a mechanic; it adds 25 per cent. at least, to his efficiency. The gratifying growth in the Church in the West is in no small measure due to this Fund.

(3) Missionaries with families must be provided with shelter where the winter is long and the cold sometimes intense. If shrewd business men save money by building warm stables for their horses, the Church will gain in the health and efficiency of her missionaries by providing them with adequate shelter.

(4) Promising settlements of foreigners are appealing to the Church for ordinances. If we assist them when strangers and without means, we shall secure their adhesion and help in after years for all our work. Are not such included in Christ's "Strangers" and for helping them may we not expect his blessing?

(5) As patriots we are interested in building up the cause of God in our own land. We shall be united and prosperous as a people, in proportion as we fear God and keep His commandments. This Fund helps us as a church to take possession of the West for God.

(6) The people the Fund is designed to help are deserving. Notwithstanding the partial failure of crops last year, they gave for all church work \$15.82 per communicant, or nearly 37 per cent. more than the average for the whole church. These people are intelligent, self-reliant, liberal and progressive, and deserve help and encouragement.

(7) In 1881 the Church held service at 116 points and had only 3 manses and 18 churches in the West. There are now 163 manses and 28 augmented congregations, with 693 stations. This means that at well nigh 500 stations there is no church.

(8) Where churches have been built, the progress of the mission towards self-support has been much more rapid. In 1882 we had only two self-sustaining congregations in the West and now over 30.

HOW THE FUND CAN BE HELPED.

The Fund can be aided by congregational contributions, by contributions by Christian Endeavor Societies, or individual donations. Where \$500 or more is given it can be kept separate and secure the erection of a new church at least every five years. Were a wealthy congregation to give \$2,500 they would have the satisfaction of knowing that they had secured the erection of a new church every year for all time to come. And could a little of the money left from time to time by will be given to a better cause than this? The Board is thankful for assistance in the past and confidently expects the aid of God's people and of all who wish Christianity to dominate the thought and guide the life of the new West. Contributions can be sent to the Rev. P. M. Morrison, Halifax; Rev. Dr. Warden, Montreal; Rev. Dr. Reid, Toronto; Chief Justice Taylor, Winnipeg; Colin H. Campbell, Q.C., Winnipeg, or Rev. Dr. Robertson, Winnipeg.

Home Missions Encouraging.

A tone of hopefulness pervades the Home Mission work in the West. There are drawbacks and disappointments but they are more than counter-balanced by spiritual and material progress. The work is widening. Settlements hitherto neglected like that on Lees Creek, Beaver Lake, Kettle River and Cariboo are being looked after. The foreigners who are settling in the West are beginning to be cared for, six missionaries being engaged among them this summer. The communion rolls are growing steadily not as fast as could be wished, yet so as to cheer God's people, 853 having been added during the year. The people are self-reliant, contribute as liberally as possible for church erection and ministerial support. The average rate of giving is high. The church has a number of faithful missionaries in the field who do their best to serve her well. It is evident, however, that the Canadian Presbyterian is not so wedded to the Church of his fathers as the Scottish Presbyterian or his Irish brother, and that hence neglect will cause larger losses now than in the olden time. Well equipped missionaries are also a necessary condition of success. A graduate failed utterly at a new point, another gathered a congregation that had to be divided in two years. One man left a field as hopeless, another collected a self-sustaining congregation in a year. The attendance on the summer session is increasing, which means more ample supply in winter. Already the summer season men have reduced the number of unsupplied missions during winter from 33 to 21 per cent. Six students came over from Scotland for next winter's work, and from the favorable impression made on them so far, it is likely that they will advise many more to follow. The letters to Scottish papers this year will help to keep up interest in the work in Scotland.

Notes From the Mission Field.

The Church at Orkney in the Yorkton Mission was opened on the second Sabbath of June, and that at Wallace in the same mission will be opened on the fourth Sabbath of July. The church in the Raven Lake Settlement will be opened on the first Sabbath of August. There is a church being built at Galena, forty-five miles south of Ealden, B.C., and steps are taken to build at St. Steele and Windermere, further up the Columbia Valley. The church at Revelstoke is nearing completion. A severe storm passed through the Kettle River Valley doing much damage, levelling houses, uprooting trees and carrying away bridges. It passed on either side of the Presbyterian Church and Manse, but did no harm. The damage done by the flood in the Fraser Valley is large, but the people think they can earn enough, restoring the C.P.R. road-bed and bridges; the public highways of the province, with their bridges, and the dykes carried away, that they shall not need any outside help. Heavy demands may, however, be made on mission treasures to tide over the missionaries. The Rev. G. A. Wilson has got away favorably on his tour of inspection and exploration north of the Thompson River. The four new Presbyteries constituted by the General Assembly meet on the 7th of August for the transaction of business. The Rev. P. Wright, B.D., is appointed Moderator of the Presbytery of Portage la Prairie; the Rev. A. McD. Haig, B.A. of that of Glenboro; the Rev. Joseph White, B.A., of the Presbytery of Melita, and the Rev. R. Nairn, B.A., of Rat Portage, of that of Superior. There are now west of Lake Superior two Synods and thirteen Presbyteries where there was only one Presbytery in 1884. Within the next two years there may be a Presbytery of Edmonton, a Presbytery of Prince Albert and a Presbytery of Moomin.

Canadian Pulpit.

No. 42.

Professors of Religion and the Sabbath.

BY REV. DR. MACLEOD, THORBURN, N.S.

Our Lord declared the doom of such as hear the Word but refuse to obey it, in the following solemn passage, "Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. vii: 22-23.

By attempting to serve God and mammon, by hearing the Word and doing it not thousands perish annually. In the midst of Gospel ordinances, in the full blaze of Gospel light, they sink into darkness. How? What led to their ruin? One sin fostered destroys the soul; theirs in many many instances began in profaning God's holy day.

1. *By giving place to secular thought.* During six days secular work and thought occupy the mind, but on the Sabbath only thoughts of God and His works of grace should be fostered. It is God's day to hear man, receive his worship and bless him in every way; it is man's day to adore his Redeemer and enjoy communion with Him. One worldly thought encouraged, even in the most solemn moments of God's day, will open the door to a legion. As one traitor opens the fort to the enemy, so one cherished evil opens the heart to Satan. The world coming like a flood possesses the heart and thus all worship is destroyed, God's message is unheard and His Holy Spirit is grieved. Secular meditation prevents worship, wears the soul and enthrones Satan in the heart on God's holy day.

2. *By secular reading.* How great is the temptation to pass the day thus! Sensational books, papers and magazines claim attention. There is no time during the week. Then the Sunday newspaper comes into the house freighted with items of interest. Do Christians who profess to follow Christ read secular books, sensational books, do they purchase newspapers on God's day, papers charged with the world-pleasures, lusts, crimes and temptations, do they read these in their homes before their children? Yes. Do they receive benefit in God's house after filling their minds with a worldly paper? No; in many instances they do not go to church but remain home for secular reading, making God's day like the other six, filling it with worldly care and pleasure, spiritual books, religious papers, and above all God's book are unread. Yet these claim to be followers of Christ and doers of His Word!

3. *By secular conversation.* Worldly thinking and reading ripen in conversation of a worldly character. At the door of God's house, on the street, in the home, at table how common is secular talk! How uncommon is heavenly conversation! One word opens the door for a thousand, sets in motion a train of worldly thoughts, bars out spiritual things, hinders the worshipper, secularizes the heart and mind and degrades God's holy day. Idle words are doubly sinful; small-talk, scandal, gossip and foolish jesting are unworthy of those who name the name of Christ. Yet this very sin is colossal in its proportions destroying tens of thousands in the church.

4. *By secular work.* "My father worketh hitherto and I work;" seven out of forty-three recorded miracles of Christ were wrought on the Sabbath. All holy duties, such as visiting the sick, relieving the poor and distressed, helping the needy, should be performed on the Sabbath. Teaching, preaching and all works of mercy and love are pleasing to Christ on that day. But all work for gain, pleasure or secular purpose is wrong. Writing letters to friends; travelling to one's place of business to save time on Monday; working for gain in connection with railway trains, street cars, steamships, or public works of any kind is sinful. Christians who thus break the Sabbath grieve God's blessed Spirit, and bring a curse upon themselves. Luther truly said, "There is perhaps no surer sign of a living Christian than a growing neglect of Sabbath day ordinances, and an indolent and profane abuse of its sacred and priceless hours." How many thousands are working for gain every Lord's day, in many cases, where there is no need, but purely for gain!

5. *By secular travel.* What a commotion disturbs the quiet of God's day in many localities! Livery stables open, their teams running to and fro; street cars thundering along, rail-cars rushing into quiet towns disturbing worshippers, excursion parties by rail and steam going out of town for pleasure; friends going to visit friends; the holy day is converted into a holiday. All such is absolutely wrong. It is much more heinous in God's sight when the travellers are His own professed children. They do show contempt for their Redeemer and His ordinances of grace, and bring upon themselves the awful sentence, "Depart from me, ye that work iniquity."

6. *By amusements.* All games, entertainments for pleasure, social visiting and excursions violate God's day. They divert the mind, occupy the time and unfit the mind for communion with God. There are those, says Hugh Miller "Who would fain send out our working people to the country on Sabbaths, to become happy and innocent in smelling primroses, and stringing daisies on grass stalks. An excellent scheme theirs, if they but knew it, for sinking a people into ignorance and brutality." "But sure I am, a crowded vehicle, whether by land or water, or a public inn, or a crowded garden, or a bustling highway, or a park parade, are not the places most fitting for repose and retirement; and they

who so spend the Sabbath, and call it keeping the commandment, do but lie unto the Lord and their own soul." (Edward Irving.)

7. *By their example they lead others to sin.* If the mother indulges in gossip and scandal on the Sabbath; if the father calls in a news-boy and reads the Sunday papers all the morning; what can be expected of their children. When the preacher and church officers travel on Sabbath, their people will do the same. Not only so, but every church member who in any way breaks God's day encourages weaker ones and worldly men to do the same. Thus he shuts himself out of heaven and prevents others who might come in from entering. Surely such merit the righteous sentence of their judge, "depart from me ye that work iniquity."

8. *The Sabbath is a delight to all true believers.* It communicates joy as it comes. On that day God opens to His children His treasures of spiritual good. Then He imparts strength to the weak, comfort to the sorrowful, food the hungry and life eternal to repenting sinners. Then the light of His glory shines around the believer, in the face of Jesus Christ; then special time for private devotion, for family nurture in the Lord, for soul winning in Sabbath school, in church and in the community presents itself to him; then he enters his arena of soul exercise—his spiritual gymnasium—and by co-working with Christ develops new life, new happiness and new power; then new and deeper joys possess the soul. The Sabbath a weariness? No; but as the sainted Vaughan so beautifully expresses it:

Bright shadows of true rest; some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed in this;
A day to seek
Eternity in time; time's bower;
Transplanted paradise; God's walking hour;
A gleam of glory after six day's showers.

The Evil of Instability.

BY REV. D. SUTHERLAND, CHARLOTTETOWN, P. E. I.

"Unstable as water, thou shalt not excel," were the mournful words spoken by Jacob concerning his first-born son. They throw a lurid light on the character of Reuben, revealing the instability which ruined his life, and debarred him from the eminence to which his birth entitled him. The creature of impulse, he was at the mercy of the mood of the moment. More weak than wicked, he was wholly governed by feeling, and so he lacked the steadiness of principle. "Unstable as water" the simile is very suggestive. Water has no cohesive shape of its own. It takes the form of the vessel into which you pour it, and changes quickly from one form to another. That is the evil of instability; it robs a man of power to stand on his own feet, and work out his own activity in the teeth of opposing forces.

The unstable life is like a rudderless ship, drifting on the ocean at the mercy of wind and tide. Life must be linked to some great purpose to give it stability. Purposeless lives are sure to be useless lives. Ralph Waldo Emerson says somewhere that the only great soul is the surrendered soul, the soul surrendered to a high ideal, which becomes the guiding-star of all activity. Search out the successful men in literature, science, art and business, and whatever differences of character and talent you discover in them, you will find that they are one in their consecration to some purpose. Look around you for the men who have failed, and you will find in them a common instability which pulled them down into dismal depths of failure. Unstable as water, they could not excel.

The first thing a young man should do is to decide what for him should be the aim of life, for that aim must shape his toil. As water cannot rise above its level, no more can the service of a life rise above the ideal which governs it. We live what we love, as a great philosopher has been careful to point out. If you love money money is your life. If you love pleasure, pleasure is your life. If you love learning, learning is your life. If you love God with a supreme passion, then God is your life. The great question for young men who are buckling on their armor for the battle of life should be. What is my purpose? For what am I to fight? On the answer to that question will depend the greatness or littleness of your life.

The second thing a young man should do is to hook his life with the chains of duty and perseverance to the highest purpose of which he is capable. Many make good resolutions, but, alas! not so many carry them out. It is in lack of perseverance that the evil of instability reveals itself. Through heedlessness, through the joyous carelessness of youth, through aversion to serious endeavor, young men are apt to postpone effort to fulfil the dreams which come to them bathed in a light of golden glory, until they wake up some fine morning to find that the best years have been squandered away. Delay is dangerous.

Instability is the secret of much of the weakness of Christian living in our day. Many who began the race well and were making progress suddenly relax their energies and turn aside. In the matchless story of Pilgrim, John Bunyan has depicted the experience of many a soul easily impressed by the beauties of the Christian life and the joys of heaven, and as easily discouraged by the dangers and difficulties of the journey heavenward. Our Lord in one brief yet pregnant sentence shows us the fatal lack of such would-be Christians. They have no root in themselves.

Saintliness is not to be won sleeping. Success in the spiritual life comes along the line of concentrated energy. "This one thing I do" cried Paul, and his cry must be echoed by every soul that would see the beautiful vision and be clothed with the holiness of God.

CLEVELAND CONVENTION.

Address by Rev. Dr. Clark — Notes on the Opening.

Specially reported for the Presbyterian Review.

CLEVELAND, July 12. — Cleveland has broken the record!

When some months ago Chairman Tyler of the Committee of '91 asked Governor McKinley to give the address of welcome from Ohio, he suggested that after being given in the Sangerfest Hall holding 11,000 people, it might be repeated in the tent, holding an equal number, the Governor said, "Well, Mr. Tyler, I know something of the Sangerfest and I hardly think you will fill that." This morning, half an hour after the doors were open the big hall was crowded, and thousands were hurrying to the tent; another thirty minutes and the tent was overflowing into the Epworth Memorial Church, and a little later Woodland Presbyterian had to be thrown open for the remainder. Thus for once, if never before, Governor McKinley's judgment was at fault.

The Convention really began last night, when fifteen of Cleveland's largest churches failed to hold the thousands gathered for preparatory prayer.

This morning the meeting opened with a service of praise at 10.30, at the conclusion of which T. Willis Baer, the secretary of the United Society announced amid profound silence that Father Endeavor Clark would not be present owing to a severe attack of nervous prostration. This was a blow to the Convention for which it was not prepared, and it was with deep feeling that all united in earnest pleading led by Dr. Wayland Hoyt, for his recovery. Dr. Tyler, chairman of '91 committee, then delivered an eloquent address of welcome, followed by Governor McKinley who was greeted with a Chautauqua salute that looked like a sea of white. Owing to the absence of Dr. Dille, of San Francisco, the Rev. Wm. Patterson, to the great joy of the Canadian delegation, was chosen in his place to reply on behalf of the visitors. And well he did it. As in glowing words, pungent with humor, he declared the gratitude of the delegates, Canadians felt proud of their whole-souled Irish orator. Then came that for which all were eagerly waiting, Secretary Baer's report. We have just room for a few of the salient points. Figures speak. Listen!

Total membership 2,023,800. To this Great Britain contributes 75,000, Canada 134,589, United States, 1,500,000, while Australia, India, Japan and other lands make up the whole army. The Presbyterians in both the United States and Canada lead the van. Thus does the mighty work go on, and to God we give all the praise.

Next week we will give you a grand number with bright, brief gleanings from all the Convention speakers and meetings.

Address by Rev. Frances E. Clark, D.D.,

President of the United Society Christian Endeavor.

READ AT THE THIRTEENTH INTERNATIONAL CONVENTION, CLEVELAND, JULY 12TH, 1894.

A picturesque scene is that which the Scriptures record as occurring near the close of the life of the Prophet Elisha. The dying seer places his hands upon the hands of King Joash, which hold the royal bow and arrow, and he tells him to shoot. The king obeys, and out of the open window the arrow speeds, while the prophet cries out, "The arrow of the Lord's deliverance and the arrow of deliverance from Syria."



REV. FRANCES E. CLARK, D.D.

the name of the Lord.

"Strike again for the principles that have made you strong.

"Strike once more for converted loyalty and outspoken devotion and definite service.

"Strike again for Christian Citizenship, and for the Extension of the Kingdom in all lands, and for your World wide Fellowship.

"Do not be content with one, two, or three blows for the right. Strike, and strike, and strike again until the day is won."

If I can read aright the times, this is the message for to-day.

1. Strike once more for the principles that have made Christian Endeavor strong.

As an organization becomes popular and vigorous, it sometimes forgets the principles that gave it strength and vigor.

Let that never be said of the Society of Christian Endeavor.

What are our principles? If I know anything about them, they are the ideas involved in the Pledge, the Consecration Meeting, and the Committees.

We have struck with these arrows three times, but let us not excite the just wrath of God's prophets by staying our hands. Four, five, six, perhaps sixty-six, times do we need to reiterate the truth involved in our pledge;—that it is reasonable to vow and to pay unto God our vows, that there is nothing in the Christian Endeavor pledge that the weakest and obscurest young Christian cannot fulfil; that this, more than all other things, gives lasting power to our Society, and that without it, in its substance, no Endeavor society is worthy of the name.

So for the Consecration Meeting. This is our land of Florida, where we not only seek, but find the fountain of perpetual youth. Our hour of consecration is our hour of rejuvenation. Anteus touched earth with but one foot or one finger, and was revived and quickened for a stronger fight. At the monthly roll-call meeting we touch heaven, and are revived for a further journey and conflict in the world.

So with the Committees. They are essential. They mean Christian work. They stand for individual service. All these are not mere methods or crutches or helps over hard places; they involve principles that go with the name "Christian Endeavor," and with which the name should always go. Upon the maintenance of these principles depends, I am confident, the future success of Christian Endeavor. Do not think that the time has come when we can ignore these ideas or treat them lightly.

Do not suppose that the public has so fully accepted them that they can be safely dropped out of sight.

At union meetings and conventions, in your own society and in more public gatherings, by print and by speech, let us strike not three times, but five or six times, until all the world knows for what Christian Endeavor stands.

May I suggest that more of the money raised in our State conventions might be profitably spent in circulating this fundamental literature rather than in any other way? Sow broadcast this seed. Show that Christian Endeavor has principles—definite, reasonable, workable principles, principles in which we believe; principles that we can defend; principles that constitute the strength of the movement.

II. Again, Christian Endeavorers, strike once more for good Citizenship. Right nobly have you rallied around this standard during the past year.

From East and West and North and South has come the good news,— "Christian Endeavor stands for the election of good men, for the enactment of good laws, for sturdy and steady opposition to the saloon, the gambling-hell, the lottery, the violation of the Sabbath."

It stands by such men as Charles H. Parkhurst, and every kindred spirit in every political party that seeks to purify politics and to make this Immanuel's land.

I congratulate you that none of you have been cajoled into making our organization the tail of any political kite. To be a Christian Endeavorer does not mean that one is necessarily a Republican, or a Democrat, or a Populist, or a Third Party man, a Blue or a Grit, a Tory or a Liberal.

It does mean that he is necessarily a good citizen, and that he will exert every ounce of his influence, to whichever sex he belongs (if the young men will excuse the generic pronoun), for the right.

While Tammany flourishes in New York, and open gambling in Chicago, and licensed prostitution in New Orleans, and the Louisiana lottery has moved only across the street to Honduras, the outlook is dark.

It is dark, but not hopeless.

This last year has seen Boss McKane sent to Sing Sing, and Brooklyn redeemed. It has seen Croker fly to Europe. It has heard Woolley speak in Chicago and Indianapolis, and Murphy in Boston, and has witnessed a score of other good-citizenship campaigns. It has seen thousands of Endeavorers go to the primaries who never went before. It has seen a splendid verdict pronounced against the saloon in Canada, a verdict that Endeavorers have made emphatic in a hundred towns.

Thank God for the year's work! But you have only struck once, Endeavorers. Strike again and again and again, until, if Christ should come to Chicago or New York or Toronto or San Francisco, he would find clean streets, and clean city halls, and clean men in them, with never a brothel or a dive to pollute the air that he should breathe.

III. For Missions, too, more has been done during the past year than ever before. That eloquent Roll of Honor tells us that tens of thousands of dollars have been given.

The Missionary Extension course, with that "son of thunder" at its head, has kindled a genuine missionary prairie fire wherever it has swept,—through Illinois, into Indiana and Wisconsin and Kansas, south into Tennessee, and east into New York.

But it is a kindled nation, and not merely blazing patches of missionary enthusiasm, that we desire to see, and Christian Endeavor bears the torch that can kindle this fire.

Millions should be given where now are given thousands. A very moderate calculation puts the earnings of active Christian Endeavorers at \$150,000,000 for the last twelve months. One-tenth of that, \$15,000,000, would be nearly twice as much as all the Christians of America gave to home and foreign missions within that time.

We rejoice profoundly and humbly in this year of missionary work. That splendid Roll of Honor, those banners, the diplomas, which will mean so much to those that win them, are significant chiefly because they mean the beginning of larger and better things in missionary giving and missionary enterprise.

Listen to the sound of the missionary arrows as they strike the earth. It is a faint and feeble reverberation, compared with the wail of the unsaved multitude whom we should rescue.

Strike again, Christian Endeavorers, and again and again and again, and then once more.

It is not the stern voice of a chiding prophet that speaks to you, but the conscious need of our own beloved land, English-speaking America, and the unconscious needs of hundreds of millions of the non-Christian world, that call upon you for a constantly larger effort.

A year ago at Montreal three advanced steps were proposed—Christian Citizenship, Proportionate and Systematic Giving to Missions, and the enlargement of our Christian Endeavor Fellowship.

IV. All these steps you have taken with quickened pace and flying banners. As never before has Christian Endeavor advanced in numbers and in wide-spread fellowship. In hospitable Australia, in Mother England, in progressive Japan, in conservative China, in awakening India, as well as in the great republic and the great Dominion of North America (which in Christian Endeavor always have been, and I trust always will be, one), our fellowship has grown as in no previous year.

The year has been notable beyond every other year for its wonderful interdenominational Endeavor conventions in all parts of the world.

What a royal Endeavor convention was that in London last May, when the representatives of more than seventy-five thousand brothers and sisters of Great Britain gathered their hosts in the Metropolitan Tabernacle! Our love and greetings to you, brothers and sisters of the motherland!

And what good news constantly comes from Australasia! God bless you, brothers that live under the Southern Cross, who stand with us for pledged consecration and zealous Christian Endeavor work.

India already speaks for Christian Endeavor in seven languages, the vernacular of tens of millions of her people.

China sends word of overflowing rallies and of constantly increasing enthusiasm for Christian Endeavor.

In oppressed Turkey Christian Endeavor still lives and grows; while in Japan, the advance-guard nation of the Orient, at this moment our Endeavor brothers are holding their second convention. Can you not feel the beating of their pulse to-night?

The boys and girls in the Junior societies, too, have come marching on, keeping step with their older brothers and sisters. The Mothers' societies and the Intermediate societies have been peculiar, natural, and most helpful developments of our fellowship during the past year.

Still, we need not sigh for worlds to conquer. They are all around us.

Still there is sectarian prejudice to overcome, not so much by arguments as by lives, by showing how true and loyal and faithful Christian Endeavorers always are.

Still there are slanders against Christian Endeavor, not to talk down, but to live down, for, though we may belong to the church militant, we do not belong to the church termagant.

I rejoice to say that in the northern Dominion there is scarcely a division; almost all the young people's societies are either Christian Endeavor or Epworth Leagues of Christian Endeavor.

In Australia the Methodists lead in numbers; in England, the Baptists; in the United States, the Presbyterians; but these are matters of little moment compared with the demonstrated fact that here we can all stand together. These thirteen years—particularly this past year—have proved that Baptists and Methodists and Presbyterians and Lutherans and Disciples of Christ and Friends and Congregationalists and Meravians, and every variety of these denominations, can find a common meeting-place in Christian Endeavor. No creed separates us, no form of polity disrupts us, no question of disloyalty exists to terrify us; for we have come together for service, for Endeavor.

In the late war, while the soldiers were in camp, there might be rivalry between the different regiments and corps; but when they came to march against the enemy, regimental rivalry and corps jealousies were sent to the rear in double-quick time, and touching elbows (O the thrill of that "elbow-touch" as old soldiers have described it to me!), they stood together, and marched together, and fought together, and died together.

There is no North or South in Christian Endeavor. Thank God that, however our fathers have been divided, the hearts of a multitude of young Christians on both sides of Mason and Dixon's line are joined in Christian Endeavor. Of what incalculable benefit may such conventions as this prove in promoting true patriotism and national unity! Ours is no fratricidal contest. Our enemy is the enemy of all righteousness. O why should all young people not be united against him?

Has not the time come for a still longer stride?

The suggestion has come from Australia, and has been seconded by England and China and India and Japan, of a World's Christian Endeavor Union, made up of individuals of all lands that believe in the Endeavor idea, and will stand with us on the broad platform of Endeavor principles,—a platform of thorough loyalty to our own churches and of hearty co-operation one with another.

In my opinion the time has come for such an alliance, which will link many Christians of many nations together in ties of fellowship that they have never before known.

O brothers, let us cultivate every bond of fellowship. Let us

strengthen every tie that binds our hearts in Christian love. Enough causes, at the best distract and weaken and divide Christian forces. If Christian Endeavor, while maintaining and guaranteeing the loyalty of every one of us to the truth as God gives us to see the truth, should be the blessed instrument in the hands of Providence for bringing earnest Christians nearer together, the world around, our cup of happiness would be full.

And there are signs of it!

Already we may claim a Christian Endeavor spiritual federation of two millions of English-speaking Christians. In London, last Whitsuntide, they had the same kind of a convention that we are holding here in Cleveland. In Melbourne and Sydney, in Manchester and Liverpool, in their local unions they discuss the same topics, and employ the very same methods, and draw inspiration from the same sources that we do in New York and Boston and San Francisco and Toronto.

A union of English-speaking Christians is good to contemplate; but we will not stop with those that speak our mother tongue, for in Shanghai and Tokyo, in Bombay and in Calcutta, in San Sebastian and in Paris, are earnest souls not a few, who spiritually link hands with us in an ever-growing circle that begins to belt the globe.

In substance and essence we have a world's union now; its more formal establishment would but make plain that to oppose the common enemy, to work for our common Lord, we stand together in Christian Endeavor.

Weak bands of our fellow-Christians would be strengthened; isolated companies of young believers would gain courage to persevere; and the world would understand that, so far as Endeavorers are concerned, it is not an empty boast, and not merely a pleasant song,—

"We are not divided,
All one body we."

In this world's union we may better answer our Lord's prayer. In this world-wide fellowship we may, I believe, better obey the prophet's injunction to strike not thrice, but five or six times, until the Syrians of selfishness and prejudice and unbrotherliness shall have been slain by the nineteenth-century knight errant that stands for fellowship as well as for fidelity, for brotherhood as well as for loyalty.

Then in this world's Endeavor union will our yearly motto, which we cannot yet exchange for another, mean more than ever before, as we remember that in America and England, in Australia and India, in China and Japan, in France and Spain, in Mexico and South America, in Africa and Madagascar, and the islands of the sea, "One is your Master, even Christ; and all ye are brethren."

Convention Notes.

Canada's Delegation, 550.

England took the banner for largest actual increase.

New York won the Chinese Umbrella of State for largest number of 2c. a week contributors to missions.

Out of twenty-five Good-Citizenship diplomas Canada took five, Nova Scotia two, Montreal two, Cooke's church, Toronto, one. Out of the same number of Good Literature diplomas Canada took four, Montreal, Kingston, St. James' square, Toronto, and London. Ballarat Australia, and a Methodist Church in Ireland also took one each.

C. E. Topic.

CHRIST'S LOWLINESS OUR EXAMPLE, Isa. liii: 1-12.—The spirit of true lowliness was one of the leading characteristics of Christ's life on earth. From the time of his humble birth in a manger to his ignominious death between two malefactors on the cross, humility, both in his social position and in his relations and dealings with his fellow men, was a very prominent feature. Not only was this so in his life, but also in his teachings. He was the first and the only great teacher in the world's history who upheld the dignity of service, teaching the real object of life is not self-service but self-sacrifice for others. This is the meaning of Christ's saying, which he repeats several times in his recorded words as if for emphasis, saying "Whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it." One never really begins to live until his selfish personality is lost in a life of service for others. The Gospel law reads, "in honor preferring one another." The lesson which the Master so constantly taught his disciples was this necessity for lowliness of heart and of mind. True lowliness is indeed true greatness. When the disciples wished to know who should be the greatest, they were answered by having a little child set in their midst and were told that whosoever should humble himself as a little child should be the greatest in the kingdom of Heaven; and, not only so, but that their becoming humble as little children was essential to entering the kingdom of Heaven.

"O, why should the spirit of mortal be proud?" All of man's boasted achievements and inventions are but discoveries of God's laws and methods. What he has accomplished is as nothing compared with what remains to be conquered. Without God's care and overruling providence he could not even breathe for an instant. The whole life of a man is but a breath between two eternities.

The practical application of this topic is, let us follow the example of Christ in our everyday lives. "Let this mind be in you which was in Christ Jesus." "If any one have not the spirit of Christ he is none of his." A meek, lowly, unassuming spirit is of incalculable value to the possessor, both in the sight of God and man.

For the Sabbath School.

International S. S. Lesson.

LESSON V.—JULY 29.—LUKE II., 40-52.

(The Youth of Jesus.)

GOLDEN TEXT.—"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke ii: 52.

EXPLANATORY.—PHYSICAL DEVELOPMENT.—V. 40. And the child grew. Jesus, the divine child, was completely human, as he was completely divine; he grew in knowledge and wisdom as he grew in stature and strength, went, in short, through all the natural gradations of childish and youthful development.

The complete humanity of Christ brings the comfort, strength, and inspiration of a similarity of experience with our own, of a holy life amid the same difficulties and trials, the same temptations and battles, the same hindrances and perplexities. He passed through not only the experiences of manhood, but of childhood. Hence he is the children's Saviour and Help.

Strength and Activity. And waxed (grew) strong in spirit. The words *in spirit* are omitted in the Revised Version, according to the best authorities, but the meaning is much the same. The "waxed strong" refers to his whole nature,—both to the physical growth mentioned before and to the wisdom that follows. Jesus was a strong, active, sturdy boy. He was a success as a boy. He needed this perfect body, in order that he might endure the severe strain and burden of his public ministry. Every boy that cares for true success in life should take care of his body, the instrument of his soul.

Spiritual Development. Filled with wisdom. He grew strong by being filled (more literally, "becoming filled" or "filling himself") with wisdom. This refers to "his spiritual, intellectual, and religious development." Jesus was wise in every direction—in his common sense as applied to daily life, in mental studies and opinions, and in his moral decisions. And this wisdom was one great source of his strength. The bad habits which weaken boys—the idleness, gluttony, waste of nerve power in smoking, drinking, and other bad habits—are all the fruit of folly.

God's favor. And the grace (favor) of God was upon him. In Jesus we have the normal growth of man from a physical and moral point of view. It was accomplished for the first time on our earth. God therefore regarded this child with perfect satisfaction, because his creative idea was realized in him.

HIS SCHOOLS AND SCHOOLMASTERS.—We can understand the childhood and youth of Jesus better when we remember the surrounding influences amid which he grew. The natural scenery was rugged and mountainous, but full of beauty. He breathed the pure air. He lived in a village not in a city. He learned to work as well as play. The Roman dominion was irksome and galling. The people of God were subject to a foreign yoke. The taxes were heavy. When Jesus was ten years old there was a great insurrection (Acts v: 37) in Galilee. He who was to be King of the Jews heard

and felt all this, and was filled with patriotic impulses. The Jewish hopes of a Redeemer, of throwing off their bondage, of becoming the glorious nation promised in the prophets, were in the very air he breathed. The conversation at home and in the streets was full of them. His School Training. In the village schools Jesus learned to read and write, and to memorize, not only Scripture "but the countless precepts of the rabbis." It was school and Sunday school in one. His language was Aramaic, but he probably also understood Greek and the Bible Hebrew. His Home Training. From the first days of his existence a religious atmosphere surrounded the child of Jewish parents. And this atmosphere is the most important element in the training of a child. Taught of God. "Certainly for the best which Jesus sought and found in Scripture he required no human teacher." He was filled with the Spirit, and in his youthful meditations he was continually taught by God.

HIS FIRST VISIT TO A GREAT CITY.—Vs. 41-45. This incident is a solitary floweret out of the wonderful enclosed garden of thirty years.

Now his parents went (were accustomed to go) to Jerusalem every year. The law of Moses required that the adult males of the Jewish nation should appear before the Lord at the place of his altar, three times every year, at the great festivals (Passover, Pentecost, and Tabernacles). But devout women often went when family duties permitted, especially to the Passover. At the feast of the Passover. This festival commemorated the preservation of the Hebrews in Egypt from the destroying angel, when the Egyptian first-born were slain. It was so called because he *passed over* the houses. After three days they found him. Reckoned from the departure of the caravan from Jerusalem; one for the journey out, one for the return, and one for the search in the city. They found him in the temple. Not in the temple proper, but in one of the porches or chambers of the temple-area, and belonging to the temple. Sitting in the midst of the doctors. A chamber of the temple was set apart as a kind of open free school.

THE FIRST RECORDED WORDS OF JESUS. AN UTTERANCE CONCERNING HIS RELATION TO GOD.—49. And he said unto them, How is it that ye sought me? Why did you go about the city searching for me? Why did you not come directly here? Where else could I be than in this holy, blessed spot? Wist ye not. Knew ye not. That I must be about my Father's business? Where my Father's affairs are carried on, there you are sure to find me.

IN HIS HOME AT NAZARETH.—Vs. 51, 52. Eighteen years; till he was thirty years old. First. Obedience to his parents. Second. Common, every-day duties. "Whatever father or mother wanted done in the house, whatever he was bidden that he did like any other child. Third He learned a trade and became a carpenter. Fourth. Progress. 52. Increased. Rather *advanced*. Fifth. And in favor with God. He grew more and more to be such a young man as was pleasing to God, for he had more and more capacity to use God's grace and make it effective in his life.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894.		THIRD QUARTER.		1894		
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROV.	GOLDEN TEXT.	CATECHISM.	
Jan 1	The Birth of Jesus.....	Luke 2: 1-6	Jesus is the Promised Messiah.....	Acts 17: 3	Luke 2: 21	Question.
" 8	Presentation in the Temple.	Luke 2: 25-38	God answers Prayer.....	Matt. 21: 22	Luke 2: 32	83
" 15	Visit of the Wise Men	Matt. 2: 1-12	We should offer our best to God.....	2 Sam. 24: 24	Matt. 2: 11	84
" 22	Flight into Egypt	Matt. 2: 13-23	God watches over His people.....	Ps. 121: 3	Ps. 121: 8	85
" 29	The Youth of Jesus	Luke 4: 40-54	Children should obey their parents	Eph. 6: 1	Luke 2: 52	86
Apr 5	The Baptism of Jesus.....	Mark 1: 9-11	We should confess our sins to God.....	1 John 1: 9	Mark 1: 11	87
" 12	Temptation of Jesus	Matt. 4: 1-11	We should search the Scriptures.....	John 5: 39	Heb. 4: 12	88
" 19	First Disciples of Jesus.....	John 1: 35-40	We should tell others about Jesus.....	Mark 5: 19	John 1: 41	89
" 26	First Miracle of Jesus	John 4: 1-11	Jesus is all powerful.....	Matt. 28: 18	John 2: 11	90
Sept. 2	Jesus Cleansing the Temple	John 8: 12-19	Christ rose from the dead.....	Mark 16: 6	John 2: 16	91
" 9	Jesus and Nicodemus	John 3: 1-16	We need new hearts.....	Ps. 51: 10	John 3: 18	92-93
" 16	Jesus at Jacob's Well	John 4: 1-26	Jesus knows all things.....	John 2: 24	John 4: 14	94
" 23	Daniel's Abstinence	Dan. 1: 8-16	Intemperance excludes from heaven.....	1 Cor. 6: 10	Dan. 1: 8	95
" 30	REVIEW		Christ's kingdom is everlasting.	Ps. 145: 13	Mark 1: 15	REVIEW.

Mission Field.

Mission at Mhow.

REPORT OF REV. N. H. RUSSELL.

THIS has been a year of many vicissitudes with our work in Mhow. In the early part of the year, the Roman Catholics, jealous probably of our schemes for advancement, approached and bought over two of the weaker among our native Christians to work in the same lines as they had been working, only in opposition to us.

The Roman Catholics are now a large corporation in Mhow with five priests and fourteen nuns, supporting a large girls' school, boys' school and female dispensary. We find their loose teaching, their low standard of baptism and their often public denunciations of us, together with the miserable lives of some of their followers, anything but helpful to our work.

Early in the rains your Missionary fell ill, and was laid aside from work for four months. During this time the work was superintended by the other missionaries, assisted by Mr. Drew, an earnest Christian gentleman of Mhow, who has since been retained in the services of the Mission, and under whose supervision the work was not allowed in any way to lapse.

The advent of my brother Rev. F. H. Russell was a very happy event in this year's history, and it has relieved me of the burden of the Chaplaincy, enabling me to throw my whole strength into the Native work.

THE CONGREGATION.—The little congregation at Mhow has had a very happy year in spite of a few reverses, such as the aforementioned defection to Roman Catholicism and the necessity to suspend three members for misbehaviour. It has seen us enter our beautiful new building which has added much to the comfort of our services. The church itself has been adorned with a beautiful pulpit desk and chair, the gift of a lady in Winnipeg. Several additions have been made to our number, eighteen by certificate and seven by baptism, out of heathendom. Of these latter four were the husband, son, son's wife and grandchild of one of our present number, another a relative of the man baptized in Barwai last year, and another a servant on my compound. The congregation was very much strengthened by the holding of a Mela or Christian convention here during the Christmas week, when Christians from all parts of our field gathered to study the Word and the Work. It was at this time also we marked a new era in our history by being organized into a regular congregation by the Presbytery. Socially the congregation meets once a month over a cup of tea; at Christmas Mrs. Russell gave all the children presents, and on New Year's day they had a dinner party to themselves. The attendance at our Sabbath services and weekly prayer meetings has been good, the services have been greatly helped this year by the organ presided over by Miss Calder or Mr. Frank Russell. The instrument belongs to a temperance lodge which meets in our rooms.

EVANGELISTIC WORK.—Preaching in the bazaars and Mohallas has been carried on as usual in Mhow together with a regular prayer meeting in one of the more populous districts, once a week. The work in the villages has extended over a larger area than last year, reaching south to the Nerbudda to Sanawad, and as far west as Dhar and Mandu. I have made an extensive tour in person of the whole district, besides making regular visits and lengthened halts at the two out-stations.

We have held over 1,300 meetings and preached to about 50,000 souls. We still find that the poor hear the Gospel gladly, the wealthy classes are more indifferent. I have been very much cheered in the work by the loyalty and earnestness of the men. Whether I was present or absent they laboured diligently in the Word. Great use has been made this year also of the magic lantern, hundreds will flock to see it. I am very anxious for some new slides as the old ones have now been seen by all: Bible scenes, especially the parables, would be best.

OUT-STATIONS.—The work has been carried on in the out-stations continuously throughout the year, and we now feel that they have

become regular centres for mission work. I am more than ever impressed with the advisability of strengthening and developing this work in the out-stations. The continual presence and teaching of our men has broken down much prejudice and made the people feel that Christianity has come here to stay. Miss Dr. Fraser has opened a dispensary in Barwai, which though but lately started, has already proved a great adjunct to our work there. I was very much impressed during our late meetings in Manpur with the change in feeling toward us wrought by the residence of our Christian teachers.

Arrangements were almost completed for opening work in Maheshwar, but this has been still further delayed, chiefly through the lack of helpers. I have, however, felt so much confidence in the present stations that I have asked the Council's permission to procure ground and erect small country buildings for the workers.

SABBATH SCHOOLS.—This work has been pressed as vigorously as ever. We have held nine Sabbath Schools with an average attendance of 642. We have been hindered in developing the number of schools by want of workers. The large school held in the Native Church has grown considerably, the attendance being as high as 418 in one Sabbath. This is largely attended by boys and girls from our day schools.

BOOKS AND TRACTS.—Of these very many have been sold and distributed. Many English and vernacular Scriptures also have been sold and given as rewards.

WORKERS' CLASSES.—During the month of May all the workers were gathered into Mhow to attend Bible classes. We studied Romans and the Gospels, besides a few works on doctrine and controversial subjects. The men study the Bible and books set for examination when by themselves and once a month I gather them for two days of review and examination. In these two days also I hear a sermon from each man and together we go over the reports of their work and discuss plans and difficulties.

DISTRICT WORK.—We spent a month in the district and took a tour through the whole of the Mhow field as far west as Dhar. It is enormous, full of large villages and towns of five and ten thousand. All these we hope to reach as more help comes, which we feel sure the Lord of the harvest will send us. Wherever we went we found crowds ready to listen and not often did we meet with bitter opposition. In one place a native gentleman offered me a house and Rs. 10 per month if we would send in workers.

EDUCATIONAL.—Special efforts have been made this year to increase the efficiency of our school work and much praise is due to Mr. Drew and Mr. Anketell, the head master, and, indeed, to all the teachers for the energy they have displayed. We have, I believe, a good school, well taught and bound to prosper and grow. The roll numbers 172 and the attendance 139. We were constrained to open a branch of the big school some months ago for the smaller children and make it free, which has proved to be a wise move. We felt that now our school has grown to such proportions and is of such importance to the Cantonment that we were justified in asking its assistance. We, therefore, petitioned for a grant-in-aid and the Committee is awaiting the Inspector's report before deciding their answer. I am in hopes, therefore, that a part of the burden of the school may soon be lifted off the Mission. We have procured charge of the school held among the servants of the soldiers, which brings with it a grant of almost sufficient to pay its expenses. The attendance numbers from thirty to forty. The Bible is carefully taught in all our schools as may be seen from the results of the Murray Prize Examination. In the Middle Department Mhow took 1st prize, Ujjain 2nd, Noemuch 3rd, and in the Lower Vernacular Department Mhow took 1st, 2nd, 3rd, 4th and 5th prizes, sharing the 4th prize with Ujjain. Mrs. Russell has taken over the English Bible Class. Our annual prize distribution was presided over by Major-General Anderson, and attended by several of the military officers and their wives. The growing proportions of our school have seriously inconvenienced us for space. Instead of building a new boys' school, however, the Council has decided to hand over the present building for a boys' school and erect a new girls' school,

which is now being done, and we hope by the end of the year to have each school in its own building.

THE CHAPLAINCY.—Much good work has been done this year among the English soldiers. The Sabbath services are well attended. The Sabbath school, though small, as is to be expected in a military station, is very interesting. Besides the Wednesday evening prayer meeting we have started a Y. P. S. O. E., which has been instrumental in bringing several men to a knowledge of the Truth. My brother, Rev. F. H. Russell, has taken full charge of this work while he carries on his pursuit of the language. It is a great pleasure to him to find a work in which he can take immediate share before he has overcome the language.

In conclusion, permit me to say that the prospects never were better. The enormity of the work seems to grow, however. I am very much impressed with the immediate necessity of taking up Dhar, but for this we must have a new man. It won't be an expensive station, but it will need a whole man. May this report find its way to the heart of some volunteer.

French Evangelization.

THE annual collection will be made on July 22nd, in connection with which this circular has been issued:

The object of the Board of French Evangelization of the Presbyterian Church is to give the Word of God to the Roman Catholic Canadians of French origin.

The thousands who have come by this means to know the truth are a token of God's favour and blessing. Notwithstanding opposition and difficulties peculiar to the work, its outlook and opportunity are most favourable. Bible truth is the best antidote against false notions of liberty and unchristian ideas to which minds, sickened and disappointed with Romish dogma and absolutism, are so liable to turn. "Ye do err," says Jesus, "not knowing the Scriptures." "Preach the Gospel to every creature." The agencies employed are:—

1. **COLPORTEURS.**—The colporteur is a pioneer, an itinerant missionary in a given district. He seeks not only to sell the Book, but to read it for and with the people, and to interest and instruct them in it. His work is hard, and often thankless, requiring much common sense and consecration, but it has been fruitful. The beginning of almost every mission station and conversion from Romanism may be traced to the reading and study of a copy of the Scriptures placed by a colporteur. All the workers are to some extent colporteurs, for they distribute the Scriptures as they have opportunity, thus recognizing their supreme place in the work. An extract or two from reports will give an idea of their experiences:—"At T—I met some sceptics and bigots who tried to lay a trap for me. After working nearly all day without success, I met four men who after insulting me gave me four or five kicks and blows. This rough experience completely discouraged me. But after a few minutes I felt strengthened by the Holy Spirit and entered a house and took out my Bible. The father of the family took it and read here and there some verses, and then said: 'Sir, I have been wanting just such a book for a long time, my father used to have one, and I used often to read it and found it good.' At St. E—I sold a New Testament to a lady, who said: 'Oh! how I used to like the New Testament and spend whole nights reading it. You see I am living among Roman Catholics; if they knew that I approved of your religion, which I find very good, it would be all up with me—they would buy nothing at my store. My neighbours think you cause the men to beat their wives, to swear, drink, curse and deny the existence of God.' Several of these neighbours came to our little service, and went away saying they would not believe the priest literally."

Last year eleven colporteurs were employed, and seventeen hundred and ten copies and portions of the Scriptures and twenty-three thousand five hundred religious tracts and papers were distributed.

The average salary of a colporteur is thirty-five dollars per month. To any Sabbath-school, or C. E. Society, or in-

dividual contributing this amount for six months or a year, copies of one of the colporteurs' reports will be regularly sent, if so desired.

2. **TEACHERS.**—When a number of families in any parish have accepted the truth a Mission School becomes a necessity for the instruction of their children in the ordinary subjects of an elementary education as well as in Bible truth. These schools are established also for both English and French Protestant families in districts too poor to employ a teacher or without the requisite number of children to have a school according to law. Many schools thus begun are now self supporting. Most of the teachers are young ladies who have been trained in the Central Mission Schools at Pointe-aux-Trembles. With few exceptions, kitchens, barns, sheds and stores serve as school rooms, the Board having no money for buildings. Their chief attraction to Roman Catholics must be the quality of education, for in almost every school they are the majority.

Last year eight hundred and thirty pupils, of whom four hundred and nineteen came from R. C. homes attended the twenty-four mission day schools and four night schools, the average attendance being five hundred and fifteen.

The average cost of a school is sixteen dollars per month. To any person, or society, or Sabbath school contributing this amount per month, reports of a school will be sent, if desired.

3. **MISSIONARIES.**—The establishment of mission fields and congregations follows the work of the teacher and colporteur, over which are placed the regular missionaries and pastors. Last year twenty-five pastors, ordained missionaries, and twelve student missionaries supplied thirty-six mission fields, five of which are both English and French, with ninety preaching stations. Connected with these are seven hundred and five Protestant families. One hundred and sixty members were added to the church, making a total membership of nine hundred and fifty-eight. Three new fields were opened. Eight hundred and eighty-four scholars attended the Sabbath schools.

4. **POINTS AT TREMBLES SCHOOLS.**—The central mission schools at Pointe-aux-Trembles, nine miles east of Montreal, on the north shore of the St. Lawrence, are well known. They were founded in 1845 by the French-Canadian Missionary Society and transferred to the Presbyterian Church in 1880.

The boys' building, enlarged in 1888, accommodates one hundred and twenty pupils, and the girls' building, enlarged in 1890, between eighty and ninety. Over three thousand five hundred French Canadians have been educated here. Pupils are admitted between the ages of thirteen and and twenty-five. They all reside, as well as the teachers, of whom there are seven, in the buildings. The Principal, Rev. Jules Hergoin, has been connected with the schools for twenty-six years, and the Directress of the girls' school, Miss Vessot, for six years. There were over three hundred applications for admission last session. The actual attendance was one hundred and eighty-four, of whom one hundred and four were from Roman Catholic homes. Sixty at present are given to religious instruction. It is safe to say that few English-speaking young men and women of any institutions are better acquainted than those of Pointe-aux-Trembles with the doctrines of the Bible. Sixty-five of the pupils of last session are members of the church, fourteen former pupils are at present students in the Presbyterian College, Montreal.

No pupils are received gratuitously, except Roman Catholics whose parents are not able or willing to pay. All others pay according to their ability towards board and tuition. Last year they paid in this way one thousand and a half dollars. Most of this was the earnings of the pupils during the summer. It is proof of an increasing appreciation of a good education. After deducting these fees, the average cost of one pupil is fifty dollars per session. The Board is anxious that the schools should be supported by means of scholarships of fifty dollars each, guaranteed

by Sabbath schools, C. E. Societies and private individuals. A particular pupil is assigned to the donor of a scholarship, to whom reports of progress may be forwarded.

The schools are worthy of all confidence. No means are, by God's blessing, more efficacious in the work of French Evangelization and in extending the Kingdom of God in the Province of Quebec.

5. **FRENCH PROFESSOR IN THEOLOGY.**—The Board supports a French Professor in the Presbyterian College, Montreal, for the training of French speaking young men for the work of evangelization. Fourteen French students attended the classes last session of whom four graduated and have since been licensed.

In presenting this brief epitome of the work, of which the last report will be gladly forwarded to any address on application, the Board would sincerely thank the congregations, Sabbath schools, C. E. Societies and friends for their generous support and liberality in the past, and would confidently ask for a continuance of their support and increased liberality, if possible, so that the work may not only be maintained as at present, but carried into new districts whose doors are open. To do so thirty-five thousand dollars are needed for the current year for the Ordinary French Evangelization Fund, and twelve thousand dollars for the Ordinary Pointe-aux-Trembles Fund. All contributions are acknowledged in the annual report. On behalf of the Board,

D. H. MACVICAR, D.D., LL.D., Chairman.
S. J. TAYLOR, Secretary.

MONTREAL, July, 1894.

Contributions to both above mentioned funds should be addressed to the Treasurer, REV. ROBT. H. WARREN, D.D., Box 1839, Post Office, Montreal.

Inter-Denominational Missions.

An appeal has been issued to the Christian Endeavour Societies, Epworth Leagues of Christian Endeavour, and the Christian people of Manitoba in behalf of the suffering Indians, from which is taken the following: There are in the Dominion of Canada at the present time, as nearly as can be ascertained, over 125,000 Indians. These are, for the most part, in a dispirited and suffering condition; they are only partially civilized. The Government has located reserves for the most of the Indians in the Provinces and organized territories, and considerable is being done to instruct them in the arts of civilized life. For their education there are in the Dominion, 22 industrial, 28 boarding, and 241 day schools. Some of the latter are very small and are of little use. These schools are principally under the care of the different religious denominations, and are partly supported by the Government and partly by the churches. A number of heroic missionaries have been among these people for many years, and their labours have been greatly blessed so that there are about 25,000 Indians connected with the various Protestant churches, but notwithstanding all that has been done, it is a sad fact that we still have in Canada about 100,000 Pagan Indians, 34,000 of these are in the Provinces and organized territories, of which over 3,000 are in Manitoba, and many more in neighbouring territories. We are, as a Christian people, under a two-fold obligation to look after the temporal and spiritual interests of the Indian. First, because we have their country; we have taken away their hunting grounds, their fishing streams and their houses, and we have driven them away to the mountains or waste lands. As our civilization has advanced their means of living have been cut off, and, while their wants have been multiplied, no means of supplying them have been provided. Thousands of them have neither been civilized nor Christianized, and then, again, the love of Christ to us, the blessings of the Gospel which we enjoy, makes it at once our duty and our high privilege to do all in our power to help and save them. There is no time to be lost in this great work. These suffering people are dying fast—melting away like snow from the face of the earth, they are dying of want and the vice which they have learned from white people. According to the best authority available there has been a decrease

in the Indian population, within the last forty-three years, of no less than 170,000, and this startling decrease is going on still. The causes of this fearful mortality are many, but there is only one remedy, namely, practical Christianity. The missionary and the teacher must be sent to lead them to the Saviour, and extend to them a helping hand until they can be taught to provide for themselves.

It does not seem creditable to our churches that we have twenty six bands of Indians in Manitoba who are without either teacher or missionary, and many of them perishing in darkness and sin on reserves which are partly or wholly surrounded by prosperous Christian people. It is difficult to see how we, as Christians, can be clear in the sight of God while we allow this state of things to go on without making a vigorous effort to supply their crying needs.

ORIGIN OF WORK AT DELORAINE.

At almost the first meeting of our society, in 1892, the subject was "The North American Indian," and during the discussion the question was raised, "What can we do for the Indians in our own neighbourhood, yes, at our very doors, from day to day?" Upon touching this question there appeared to be a marked coincidence in the fact that several, if not all our members, had the same thought in their minds, that it was most inconsistent to have these Indians living right in our midst without a knowledge of the Gospel, and their children growing up without any education, to be a blight to our country for a generation to come, and no effort being made to enlighten them. Before the meeting was dismissed it was suggested that we think and pray over the question until our next regular meeting and come prepared to vote on it. At the next meeting it was unanimously decided to make an effort to reach those Indians, and a committee was appointed to formulate a plan. After considerable correspondence our Indian teacher was engaged and went on the reserve June 1st, 1892.

The first difficulty was to secure a suitable building for the school, when Old Mary (our friend at all times and under all circumstances), came to the rescue and offered one of her cabins, which was accepted. We might say just here that it was, to a large extent, through the entreaties of this old woman for a school in which her grandchild ren could learn to read and write, that this matter has been forced upon our individual members. We ordered benches, school supplies, etc., and soon had the school running satisfactorily, and services in the school house every Sabbath. Frequently one of our members would be there and speak through an interpreter, but if no one could go the teacher would preach to them in their own language. The enthusiasm which they showed, and especially the children, in singing the Gospel hymns, which had been translated into the Dakota language, is a feature which every one notices in their services.

A patch of ground had been prepared, close by the school, for a garden which was attended to by the children; an effort was also made to induce the Indians to give some attention to farming. The garden proved quite a success, and the following year it was doubled in size, small portions being allotted to each child to take care of, and many were the flattering comments made upon those little gardens.

The first year a total of \$421.47 was raised for the work: Boissvain E.L. of C.E. raising \$160; Deloraine union Y.P.S.C.E., \$190. Praiseworthy assistance was also received from Meigund, Hartney, Grand Bend and Niaga and a number of personal subscriptions from various points.

Disbursements were as follows: Furniture account, \$99.40, building, \$8.75, supplies, \$11, expenses, \$24.25, fuel, \$26.25, farm, \$12, salary, \$208.77, total, \$421.27.

The present year up to date there has been received \$337.83 from the following resources: Deloraine, \$217.19, Boissvain, \$42.64, Meigund, \$25, Grand Bend, \$25, Holabird, \$15, Cartwright, \$7, personal, \$16, and disbursed as follows: Salary, \$251.53, repairing building, supplies, etc., \$82.30.

Church News.

In Canada.

THE Tottenham Presbyterian Church is undergoing repairs.

A SOCIAL was held on the manse lawn, Dutton, on Wednesday evening, under the auspices of its missionary society.

ALL communications regarding supply at Wick and Greenbank should be addressed to Mr. Alexander Loach, Wick P.O.

REV. WM. WYLLIE, formerly pastor of the River Street church, Paris, Ont., has been appointed pastor of the second Reformed Presbyterian Church, Philadelphia.

WILLIAM WILSON and Miss Kate McCallum attended the convention as delegates from the Y.P.S.C.E. from Dutton society. They will give a report of its convention on July 22nd to the meeting of the society.

THE sacrament of the Lord's Supper was dispensed to a large number in St. Andrew's church, Peterborough, on July 15th, when nineteen new members were received.

REVS. WILSON, of Dutton, and wife, Scott, of Rodney, and wife, and Barnett, of Kingston, will take in the Mackinac trip from *Oreca Sound on July 27th, camping for a time at one of the points along the way.*

THE ladies of the Presbyterian congregation of Lonaldale held a very successful lawn social on the grounds of Mr. Mitchell McCullough. There was a large attendance and a very happy festival. Over twenty-five dollars was realized by the event.

IN addition to the routine work of London Presbytery on July 10th, an address was given by Rev. J. Goforth on his work in Hounan, also an excellent paper by Rev. A. Millar, of Mesa, on subject "Should baptism be administered to the children of non-church members?"

REV. J. WELLS, M.A., conducted the annual religious service and preached a vigorous and very practical sermon to the brethren of the Masonic fraternity, who attended divine service in a body in the Presbyterian church, Flesherton, Sabbath, the 1st inst.

A VERY successful lawn social was held on the grounds of Dorchester Presbyterian church and manse on the evening of July 9th. The pastor, Rev. W. A. Cook, was chairman, while the programme, which was supplied by talent from London, also a band, was very satisfactory. The grounds were beautifully illuminated. Proceeds amounted to \$75.

THE conference of believers which ended its sittings yesterday at Niagara-on-the-Lake was in every respect successful during its week's session. There were many notable men present from a distance and many Ontario clergymen attended. Among those taking part were: Rev. Dr. Parsons, Rev. Mr. Wolfkin, Rev. Wilbert Chapman, evangelist, Rev. G. C. Needham, evangelist, Rev. Dr. Erdman, N. Carolina, secretary, Rev. Dr. Godwin, Chicago, and Rev. John de Witt, evangelist, Brooklyn.

REV. JOHN NICHOLS, pastor of St. Mark's Church, Montreal, received a handsome testimonial from his congregation on the occasion of the twenty-fifth anniversary of his wedding day. A large party of ladies and gentlemen, representing the congregation of St. Mark's, gathered at the home of Mr. Nichols, quite in a casual way. But there was a great deal in their quiet manner. Mr. Nichols was suddenly confronted with a glittering array of jewellery. Then the idea was explained to him. Mr. Hugh Vallance did the speaking. He said that the occasion was the twenty-fifth anniversary of Mr. Nichols's wedding day. For twenty years he had led his congregation faithfully. When visited with pestilence and floods, and among the needy always the reverend pastor had done his duty. This always required courage and devotion. Naturally he had made enemies. That was unavoidable, but the congregation of St. Mark's wanted to express their entire satisfaction with their pastor. This was their opportunity and here were the small marks of their great

esteem. These remarks were loudly applauded. The presents were a fine silver bread tray, a chased and embossed stud-case filled with gold dollars, and a gold watch beautifully engraved. Nor was Mrs. Nichols forgotten. On behalf of the Young People's Association, Miss Liuto presented the pastor's wife with a prettily engraved jewel case. Incidentally it was bursting with bank bills. The Rev. Mr. Nichols, to whom the whole was a surprise, was deeply touched. On behalf of himself and wife he returned most hearty thanks. "Indeed, the occasion was almost beyond language—it was so unexpected and so welcome." Afterwards there was music and much merriment. There were ice cream and conversation, and the reverend gentleman and his family were made to feel that the affection of the congregation as well as its loyalty was practical and Christian. St. Mark's church has had its uphill struggles, and pastor and congregation have always worked heartily for the common cause. The party left the house after an hour or two of very hearty sociability, leaving their pastor and his family in a very happy frame of mind.

THE session of Grand River congregation erected a marble tablet in their church to the memory of their late pastor and his wife, Rev. James and Mrs. Ross. Mr. Ross for many years laboured faithfully among the people, laying a foundation sure and steadfast, establishing in the minds of his hearers the truth and love for the truth which to-day is seen bearing its precious fruit. His field of labour was extensive, especially during the first years of his ministry, and he applied himself with such zeal to the upbuilding of Christ's cause that to-day we find three pastors settled in what was, in his time, popularly known as the congregation of Grand River. Mr. Ross was a man of sterling worth. Mrs. Ross was a worthy and faithful spouse, and an active worker in the congregation. She was beloved of the people, and her memory is gratefully coupled with that of her esteemed husband.

Presbytery of Kingston.

AT the regular meeting of the Kingston Presbytery a good deal of important business was transacted. Rev. Mr. Moore, of Seymour, was appointed moderator for the next six months. A call from Melrose, Lonaldale and Shannonville in favour of Mr. D. O. McArthur, and one from Camden VIII, and Tamworth, in favour of Mr. R. Ballantyne, were made for the ordination and induction of these gentlemen, Mr. McArthur to be ordained and inducted at Melrose, on Tuesday, the 17th of July, 2 p.m. The ordination of Mr. Ballantyne, in the event of his accepting the call, was appointed to take place in St. Andrew's church, Tamworth, on Tuesday, 24th July, at 11 a.m.; the Presbytery to meet at 10 a.m. for the purpose of hearing trial discourses, etc. Arrangements were made for visiting these mission fields within the bounds where ordained missionaries are not in charge, and for dispensing ordinances therein as follows: Portsmouth, to be visited by Rev. Mr. Boyd; Sharbot Lake district, Rev. Dr. Smith; Tweed, Rev. Mr. Black; Comstock, etc., Rev. Mr. Wilkins; Ervattown, Frederickburg and Bath, Rev. Mr. Cumberland; Sidney, Rev. Mr. Gray, West End Mission, Deseronto, Rev. Craig; Demorestville, Rev. Mr. McPhail, Matawatscha, Rev. Mr. Binnie, Wilber, Rev. Mr. Gracey, Thonet and the Ridge, Rev. Mr. Childhouse, Maynooth, Rev. Mr. Porteous, Carleton and Mayo, Rev. Mr. Maclean, and Mr. Wishart, Hay Bay, Rev. Mr. McEachern. Mr. Maclean, convener of the Home Mission Committee, reported that the Assembly's Home Mission Committee had, as asked, made the following grants, viz.: To Sharbot Lake district, \$1 per Sabbath; West End Mission, Deseronto, \$3 per Sabbath; Zion church, Kingston, \$3 per Sabbath. The following were appointed as standing committees for the year—the first mentioned in each case being convener. Home Missions—Rev. Messrs. MacLean, Gracey, Wishart, Gray and MacPhail, and Messrs. S. Russell, McIntosh, W. G. Gray and Hudson, elders. Examination of Students—The ministers of the several Kingston churches, together with the representative elders of these sessions, with the Pro-

cessor Fowler as convener. Sabbath Schools—Rev. Messrs. Childhouse, Fairlie, Black and Porteous, and Messrs. Ostrom, Hinch, R. Templeton, elders. Temperance—Rev. Messrs. Cumberland, McEachern and Fleming, and Messrs. McArthur, L. Meiklejohn and W. Boulter, elders. State of Religion—Rev. Messrs. J. Mackie, Laird, Gaudier and George, and Messrs. J. Meiklejohn, J. S. Watts, and J. W. Balcanquell, elders. Statistics and Finance—Rev. Messrs. W. J. Wilkins, McPhail, Moore and Dr. Smith, and Messrs. Dick, Adams and—elders. Sabbath Observance—Rev. Messrs. R. J. Craig, Wishart, Gallagher and Binnie, and Messrs. S. Douvan, A. Leslie and K. Wilson, elders. Systematic Benevolence—Rev. Messrs. McEachern, Dr. Morat, Dr. Ross and George Lang, and Messrs. Thomas Abbott, S. Girvin, James Webb, elders. The Rev. J. R. Hartley, B.A., LL.B., of Trinity College, Dublin, presented testimonials, and was received by the Presbytery. Rev. Mr. Gracey gave notice of motion for payment of the expenses of Commissioners to Assembly hereafter from a fund to be created for that purpose. The next meeting of the Presbytery appointed to be held in Chalmers' church, Kingston, on third Tuesday in September, at 3 p.m.

Presbytery of Bruce.

THE Presbytery of Bruce met at Paisley on July 10th, when Rev. J. R. Craigie was appointed moderator for the next half year, and presided. A minute of Assembly was read, setting forth that Rev. J. Anderson had been allowed to retire from the active duties of the ministry. Rev. W. Nowat reported having moderated in call from Tara to Rev. A. H. Kippan. The call, which was signed by 154 members and sixty-three adherents and accompanied with the promise of an annual stipend of \$500 and manse, was sustained and ordered to be forwarded to Mr. Kippan. There was also submitted by Rev. J. R. Craigie, a call from Geneva church, Chesley, to Rev. E. A. McKenzie, and the guarantee of a stipend of \$100 per annum. The call was signed by 311 members and 168 adherents. On motion the call was sustained and forwarded. Provisional arrangements were made in the event of the calls being accepted. Rev. J. Anderson's resignation of the charge of Tiverton, tendered at last meeting, was taken up for consideration, and was accepted to take effect on the 15th inst., and Rev. H. McQuarrie was appointed to preach and declare the charge vacant on that day. Mr. Fitzpatrick was appointed moderator of Tiverton session. A complimentary resolution regarding Dr. James' resignation was submitted by Mr. Johnston and adopted. The following were appointed conveners of standing committees for the year: Home Missions, Mr. Tolmie; State of Religion, Mr. Craigie; Sabbath Schools, Mr. Eckford; Temperance, Mr. Johnston; Statistics and Benevolence, Mr. Curley; Superintendence of Students, Mr. McQuarrie; Finance, Mr. Fitzpatrick; Sabbath Observance, Mr. McLennan. The clerk was instructed to notify neighbouring sessions that the Presbytery has in view the organizing of mission stations at Dobbington and Gillics Hill.

REV. J. A. MORRISON, B.A., who will be inducted to the pastorate of East church, Toronto, to-day, was the recipient from Knox church, Listowel, of a parting address and a valuable gold headed cane. After the speeches lunch was served by the ladies in the school room of the church. The address was as follows: "Rev. J. A. Morrison, B.A. Dear Sir,—As members and adherents of Knox church, Listowel, now about to lose the comfort and guidance of your ministrations, we are met this evening to express in humble manner the deep appreciation we feel of the services you have rendered alike to us and our Master during the short time you have been amongst us as our pastor, and our kindest wishes for your future. We realize that your life and talents have been freely and cheerfully given to the promotion of our advancement, spiritual, moral and material, we trust with lasting benefit to all of us. You have been able and fervent in the pulpit, prompt and

instant in your attention to the sick and troubled, generous, kind and encouraging always, and faithful in the discharge of your duty; and the deep earnestness with which you have, both in the pulpit and in your daily walk, ever presented the blessed Gospel of Christ, has alike brought us nearer to the realization of His great work and endeared us to you as His faithful minister. We trust that the seed sown by you may be blessed in bringing forth an abundant harvest, a lasting memorial of your loving labour among us. It is beyond us to express the profound regret that we feel upon having our relations severed so soon, but we rejoice that in the new field of labour to which you have been called, a greater opportunity has been opened to you for the work for which your qualifications so eminently befit you, and that those among whom duty now calls you will be gainers by our loss, and that a broader swath may be possible in sin's destruction. Permit us, dear pastor, now so soon to leave us, to tender to you this cause as a reminder of the deep affection and kind wishes of those who are indeed about to lose you in material sight, but who will continue to watch your future with prayerful solicitude and whose blessings will ever be with you."

This congregation of St. Andrew's, Orangeville, had the pleasure of listening a few Sabbaths ago to an address from Rev. Dr. Christie, of Tarnus. The late Mr. Shepherd, of New York, some years ago founded a missionary institute in Tarnus and named it St. Paul's Institute. Of this institution, Dr. Christie is and has been principal for a number of years. His discourse was largely an account of the needs of that country and the efforts put forth by the institute to meet these needs. From what Dr. Christie said it appears that the population of Tarnus is a very mixed population. He stated that at his closing exercises last spring recitations were heard in no less than six languages: Arabic, Turkish, Armenian, Modern Greek, English and French. These different nationalities it seems are very exclusive and suspicious of one another, making mission work among them much more difficult than it otherwise would be. Dr. Christie and his associates direct their energies especially towards the work of evangelizing the Armenians, and look as the difficulties encountered are, he greets to the future in a hopeful spirit. In the course of his remarks Dr. Christie referred to the late Rev. H. S. McKittrick, who was associated with him for some time in the work at Tarnus. The speaker in effect said that his late colleague was a young man of great promise, thoroughly consecrated to the work to which he had devoted his life, diligent in his studies and energetic in his evangelistic work, beautifully modest, but of manly courage. As Mr. McKittrick was formerly a member of St. Andrew's, the few words spoken of him were much appreciated. Dr. Christie carries with him the sympathy of the congregation in his return to his difficult and important field of labour.

Presbytery of Huron.

This Presbytery held a regular meeting in Huronsburg on the 10th July. Mr. Shaw was appointed moderator for the ensuing six months. Commissioners reported their attendance at the Assembly. Mr. David Buchanan, a young man with the ministry in view, was ordered to be certified to the Senate of Knox College. The committee appointed to visit the congregations of Manchester and Smith's Hill, respecting the supply of Leeburn in connection with said congregation, reported that both congregations and their minister declined to have Leeburn associated with them for regular supply. Standing Committees for the year were appointed of which the following are the members: Home Missions, Mr. Martin; State of Religion, Mr. Stewart; Temperance, Mr. Anderson; Sabbath Schools, Mr. Arden; Sabbath Observance, Mr. Mungrave; Finance, Mr. Shaw; Sacerdotalism of Students, Dr. McDonald; Systematic Beneficence, Mr. McLean. Christian Endeavor, Mr. J. S. Henderson. Mr. Anderson gave notice that at next meeting he would move "that in future Presbyteries shall hold its regular meetings in Clinton." Next meeting

of Presbytery is to be in Clinton on the 11th September, at 10 a.m.—A. McLEAN, Clerk.

Presbytery of Paris.

This regular quarterly meeting was held in St. Paul's, Ingersoll, July 10th. Rev. E. Cockburn, M.A., was appointed moderator for the year. A unanimous call to First church, Brantford, was accepted by Mr. H. M. Hamilton and his induction was appointed to take place on the 31st inst. at 2.30 p.m. Presbytery to meet for ordinary business at 11 a.m. Mr. Archibald C. Reeves, B.A., of Montreal College, after a very satisfactory examination was licensed to preach the Gospel. A moderation in a call was drafted to East Oxford and Blenheim. Representatives of Norwich and Bookton were heard on readjustment of that field, other interested congregations were notified, and the matter will be considered at an adjourned meeting July 31st at 11 a.m. in the First church, Brantford.—W. T. McMULLEN, Clerk.

Presbytery of Inverness.

This presbytery met at Orangedale on the 3rd inst. All the ministers and one representative elder were present. Rev. J. Rose, of Ashfield, Ont., sat as corresponding member. Arrangements were made for supplying vacancies. Rev. A. Grant was appointed to moderate in a call at Little Narrows at the close of the ordained missionary's year there. A call with relative documents from the congregation of Whyocoomagh to Rev. John Fraser, B.A., in the Presbytery of Sydney, was read. It was signed by 191 communicants and 321 adherents, and declared to be cordial, hearty and enthusiastic. The Presbytery sustained it as a regular Gospel call, and instructed the clerk to forward it to the Presbytery of Sydney. Rev. E. S. Rayne and Mr. Malcolm Cameron, Whyocoomagh, were appointed to prosecute it before that Presbytery. Mr. Rayne and Mr. McMillan will represent the Presbytery at the meeting of the W. F. M. S. at West Bay, on the 15th inst. The next meeting of Presbytery will be at Whyocoomagh, on Tuesday, Sept. 25th.—D. McDONALD, Clerk.

Presbytery of Sarnia.

The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on Tuesday, July 3rd; Rev. Mr. Lochhead, moderator, in the chair. Intimation having been received that the General Assembly had granted, in terms of request, leave to this Presbytery to receive Rev. Samuel G. Livingstone as a minister of this Church, Rev. Mr. Nichol reported that, according to instructions, he had moderated in a call to Barns' Church and Moore Line. It was in favour of Rev. Mr. Livingstone, signed by 153 members and forty-seven adherents, promising \$100 a year and manse. Mr. Livingstone intimated his acceptance of the call, and his induction was appointed to take place at Barns' church on Wednesday, the 15th day of July, at two o'clock in the afternoon; Rev. Mr. Daly to preach, Rev. Mr. Urquhart to address the minister and Rev. Mr. Nichol to address the people. The edict to be issued in due time. The matter of review of the report in regard to the deputations to Corunna and Neoretown, which was taken up at the Petrolia meeting, was again resumed and satisfactorily explained. The next ordinary meeting was appointed to be held in St. Andrew's church, St. Catharines, on the third Tuesday in September, at 11 a.m., when session records will be called for. The following standing committees were appointed for the year, the first named gentleman on each to be convener: Home Missions—Revs. Hector Currie, Jas. Pritchard, John C. McKee, with their representative elders. Colleges—Revs. Dr. Thompson, H. Graham and Neil McPherson, with their representative elders. Temperance—Revs. F. Nichol, S. Livingstone and A. Urquhart, with their elders. Statistics—Revs. J. S. McKinnon, W. G. Jordan and elders. Finance—Rev. Mr. Cuthbertson and T. F. Towers, elder. State of Religion—Revs. Wm. Lochhead, Jas. Pritchard and

A. McDiarmid, with their elders. Sabbath Schools—Revs. Messrs. McKee, Daly and Bradley, with their elders. Sabbath Observance—Revs. Messrs. Eady, Nichol and Livingston, with their elders. Examination of Students—Revs. Dr. Thompson, Joseph Elliott, Neil McPherson and J. McKinnon, with Messrs. McMillan and McDiarmid, elders. Systematic Beneficence—Revs. Messrs. Graham and Jordan, with their elders. Business—The clerk and Rev. Mr. Nichol. Leave was granted to the congregations of Parkhill and Camlachie to have calls moderated in them, if called upon, before next meeting. On motion of Rev. Mr. Jordan, it was agreed to take up consideration of Assembly remits at the ordinary meeting in December.

Presbytery of Brockville.

This Presbytery met at Cardinal July 9th. Mr. Macalister presided. Mr. Connery obtained leave to moderate in a call at Morewood and Chesterville. The treasurer's accounts were examined and found correct. A letter from Mr. Higgins set forth his intention to return to his congregation in September. It was agreed to discontinue the Presbyterial S. S. Association. The committee on the A. I. M. F. was urged to continue the canvass in the interests of that fund. Mr. Graham was appointed moderator for the next six months. The next regular meeting was appointed to be held at Winchester, second Tuesday in September. Mr. Sinclair gave notice that at the next regular meeting he would move that the motion on record forbidding any complimentary resolution regarding ministers removing from the bounds be rescinded. It was decided to hold a public presbyterial conference at the next meeting on the question, "The importance of the various parts of the public service." Leaders were appointed as follows:—on music, Mr. Astor; on reading, Mr. Connery; on prayer, Mr. Madill; on sermon, Mr. Macarthur; on giving, Mr. Sinclair. The evening sermon was taken up with a conference on Sabbath Observance. The conference was opened by a thoughtful address by Mr. James Moodie, elder. He was duly followed by Mr. Connery. After several members had taken part and Mr. Sinclair had given his impressions of the last General Assembly the meeting closed.—Geo. MACARTHUR, Clerk.

Knox College Semi-Centenary.

KNOX COLLEGE now enters on the fiftieth year of its existence. The beginnings of the institution were small, and possibly those early friends of the Church who founded the theological school, from which the college has gradually developed into its present importance, formed but little idea of the results which would crown their efforts. The rise, continuous progress and success of Knox College as a school of evangelical theology, must form a matter of profound thankfulness and gratitude to Almighty God from the whole Presbyterian Church. Through the large number of ministers and missionaries who have issued from its halls, and now occupy positions of importance at home and abroad, it has been largely influential in moulding the character and habits of thought of our people, and its teachings have ever been powerfully directed in favour of sound doctrine and vital religion. A brief review of its history may awaken fresh interest in its work and gratify the friends of the institution when they see that their efforts on its behalf have been fruitful in good results. It seems opportune that some steps should be taken at this time, specially and appropriately to acknowledge the Divine goodness towards the college during so many years. The college was instituted to provide for the education of ministers for the Presbyterian Church in Canada, which was organized on the disruption of the Church of Scotland. In November, 1814, it was opened in a room on James street, Toronto, with an attendance of fourteen students. The room contained a long deal table, two wooden benches, a few chairs and a range of book shelves. The institution was originally known as "Knox's College," and this name it retained until its

Incorporation in 1838, when it became more properly styled "Knox College." In 1846 the college removed its quarters into a block of four brick dwellings, now forming the central part of the Queen's hotel, where it continued to carry on its operations until 1854. With it was, for a time, associated the Toronto Academy, then popularly known as Knox Academy, a seminary instituted for the purpose of affording literary and classical education to students preparing for the ministry of the Church. This school occupied a wooden building in rear of the college on Front street. Although chiefly intended for Presbyterian students, others availed themselves of the thorough teaching it afforded. Some very prominent men received part of their education in this academy, among whom may be mentioned the late Chief Justice Moss.

The college remained in its home on Front street until 1854, when it removed to Elmsley Villa, formerly the vice-regal residence of the Earl of Elgin, which was purchased for it. As years passed the college continued to increase, until it became necessary to look for a new home for it. The present admirable site, comprising about three acres, was obtained for the college in 1873 at a cost of \$10,000. Building operations were commenced in April, 1874, and the college was opened in October, 1875. It was not without misgivings and grave fears for the future that the work of erecting the new college at a cost of \$130,000 was undertaken. The buildings, which were thought by some to be too large for 1875, have proved too small for the wants of 1894. Students continue to attend the lectures in increasing numbers. Nearly six hundred ministers have received their theological education in its halls, in addition to a large number of young men who have received part, if not the whole, of their training from its professors. The college has suffered from the want of funds necessary to secure the thorough equipment of its professorial staff, and the board of management have been greatly hampered in their efforts to increase the usefulness of the seminary. The appointment of a gentleman to take charge of the preparatory course, who would reside on the premises and exercise a general supervision over the education of the students in residence, is greatly needed. This has been, from time to time, brought under the notice of the Assembly, who have approved of the suggestion to make such an appointment. So far, however, the board have not been placed in funds necessary to provide for this clamant want. Additional professorial assistance is urgently needed. Year by year the University of Toronto, with which Knox College is now affiliated, continues to attract larger numbers of students from all parts of the Dominion, and as the number of Presbyterians attending the university is much greater than that from the other denominations, the necessity for maintaining a thoroughly equipped theological seminary of our Church in connection with the university is abundantly evident. The evangelical section of the Church of England, the Methodist Church and other churches have established their theological schools in connection with the university, as they fully realize the necessity for doing so. It is earnestly to be hoped, therefore, that the Presbyterian Church, which has always been a devoted supporter of higher education, will not be behind in supplying a thorough training to its intending ministers.

The college unfortunately labours under the burden of a mortgage debt of some \$24,500, the annual interest of which proves a heavy drain on its income. The fall in the rate of interest derived from the investments of the Endowment Fund entails an annual loss of nearly \$3,000 in the revenue of the College from that enjoyed several years ago. This matter alone calls for the serious attention of the Church, and it is to be hoped that the members will realize the necessity of increased liberality to relieve the college from the pressure under which it now suffers. A considerable expenditure will be immediately required in order to have the lighting of the college put on a safe basis. At present the valuable buildings and library are

exposed to the same hazard of fire through the use of oil lamps as that which unfortunately led to the destruction of the Provincial University a few years ago. Many, if not all, of the students' rooms will have to be re-furnished, as little or nothing has been done in that direction since the erection of the college, when furniture of a very simple and inexpensive character was placed in the rooms. Repairs must necessarily become greater year by year as the building increases in age, and altogether it is evident that unless the liberality of the Church towards the college is increased a serious crisis will arrive in the history of the institution.

It is proposed to celebrate the jubilee of the institution at the opening of the session of 1894-95, by a series of special services of an academic and public interest, extending over two days.

In view of this celebration it was resolved, at a recent meeting of the board, to make a special effort to extinguish the mortgage debt of \$26,500 resting on the college buildings. For this purpose the Rev. William Barns was appointed to organize and make arrangements for canvassing the friends of the college for the necessary funds, and it is hoped that his appeal will meet with a cordial and general response.

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Correspondence.

Looking Backward and Forward.
 Editor of PRESBYTERIAN REVIEW.

SIR,—Part of what was sung in our church here, last Sabbath, was Ps. cxlix., 1-4. The third verse is as follows:—

O let them unto His great name
 Give praises in the dance;
 Let them with timbrel and with harp
 In songs His praise advance.

This verse, to say nothing of any of the following ones, in the opinion of many, renders the psalm unfit for use in Christian worship. The idea of calling on Christians to praise the Lord by dancing and playing on timbrels and harps, appears to them ridiculous in the highest degree. Hence Ps. cxlix. is one of those to which they will not give a place in the proposed "Ross Psalter," as we may term it.

Well, I, for one, am not at all ashamed to say that I do not consider Psalm cxlix. in the least degree unsuitable to be sung by Christians in this "year of grace" 1894. As I have said in a former article, the New Testament Church stands on a higher plane than did the Old Testament one. Therefore, language applicable to the latter in a lower sense, pertains to the former, but, of course, is to be understood in a higher sense. Under the Old Testament, as much as He does under the New, God required the worship of the heart. But He required more of the outward in His service under the former than He does under the latter. Yet in place of the outward forms of service which He does not now require of us, He requires what they expressed. For example, we have not now to offer sacrifices of beasts; but we must present our bodies to the Lord, a living sacrifice. We have not to offer incense; but our prayers must come before Him as incense. We have not to wear a ribbon of blue; but we must be separate from the world. Now, under the Old Testament, the worshippers often gave expression to their joy by dancing, which, of course, was a religious act, something utterly different from what we generally understand by dancing. Though this was not distinctly recommended, it was in harmony with the nature of the Old Testament service of which I have already spoken. Inherent instruments of music, also, were used to give expression to the joy of the worshippers in the service of praise. Certain persons were appointed to lead on them. But under the New Testament, we are required to comply with the spirit of such passages in the Psalms as the verse already quoted. Psalm xcvi. 5, 6, and Psalm cl. 5, 4, as exhortations to

With a gladsome mind
 Praise the Lord, for He is kind.

They express in figurative language what is stated in plain language in such passages as the following:—

Let all the earth unto the Lord
 Send forth a joyful noise.



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Lift up your voice aloud to Him,
 Sing praises and rejoice. (Ps. xcvi. 4).
 All people that earth do dwell,
 Sing to the Lord with cheerful voice.
 (Ps. c. 1).

We have to greet one another with a holy kiss and to wash one another's feet, by being kindly affectioned to one another with brotherly love; in honour preferring one another, and by love serving one another.

In our hymnal we find such passages as these:
 Glorious things of thee are spoken,
 Zion, city of our God. (231).

How beautiful are their feet,
 Who stand on Zion's hill. (251).

Of course, Zion and Jerusalem, in the passages just quoted, are used in a spiritual sense. Why should we not then keep in our psalter those relating to praising God with musical instruments, and in the dance, treating them in the same manner?

We have been looking backward; let us now look forward. In one of our paragraphs are these words:—

Lo! elders worship at his feet;
 The church adores around,
 With vials full of odours rich,
 And harps of sweetest sound. (lxv., 1).

Now with triumphal palms they stand
 Before the throne on high. (lxvi., 3).

In our hymnal we find the following passages:—

When shall these eyes Thy heaven-built
 walls

And pearly gates behold?
 Thy bulwarks with salvation strong,
 And streets of shining gold? (293, 2).

With jaspers glow Thy bulwarks;
 Thy streets with emeralds blaze;
 The sardins and the topaz
 Unite in Thee their rays:

Thine ageless walls are bounded
 With amethyst unpriced. (296, 2, 3).

Jerusalem the golden,
 With milk and honey bleat. (297, 1).

Of course, in the passages in our paragraphs and hymns just quoted, incense, harps, palms, precious stones, milk and honey, are used in a spiritual sense. Well, then, I ask, why should we not, in our service of praise, speak of worshipping God by means of instruments of music, and the dance, if we use them also in a spiritual sense?

T. FENWICK.
 WOODBRIDGE, Ont., July 6, 1894.

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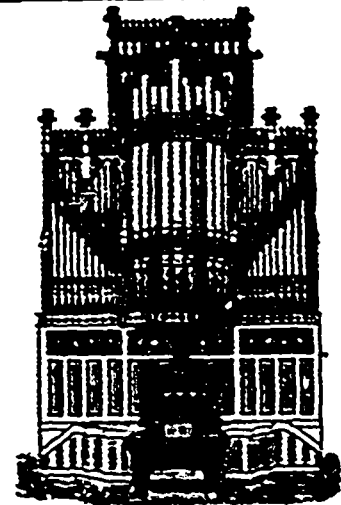
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