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GENTLEMEN,—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life. We have used it in our family when required ever since, and it never fails to cure all summer complaints.

FRANCIS WALSH, Dalkeith, Ont.

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THE CANADA PRESBYTERIAN.

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No. 27.

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Notes of the Week.

THE requisition to Mr. D. L. Moody, which Rev. John Smith, M.A., carries to Northfield, asking the American evangelist to revisit Scotland, bears the signatures of Lady Aberdeen, Lord Polwarth, Sir William Muir, Principals Brown, Cairns and Rainy, Professor Charteris, Dr. Alexander Whyte and many others in all parts of Scotland.

MR. STEAD offers to provide his *Review of Reviews* gratuitously for the next six months to missionaries of all denominations, Roman Catholic or Protestant, in active service. The same generous offer is extended to the keepers of lighthouses and lightships and to several other classes of public servants who live far removed from the news agent and the bookseller.

THERE was a curious scene in St. Paul's Cathedral, London, one Saturday afternoon not long since. A large congregation, chiefly Jews, assembled under the dome to hear the Rev. Gordon Calthrop on "The Jewish Question." Converted and unconverted Jews mingled in the audience, and joined at the close in singing the hymn, "O Praise Our Great and Glorious Lord."

AT the Free Presbytery of Selkirk Mr. John Fraser was taken on trial for license, and the license granted. Mr. Fraser's case is peculiar. He has been blind from childhood, but by close application has managed to spend eight years at the university and divinity class. He has written out for himself a Greek and Hebrew dictionary. He has written the exercises before the Presbytery in the usual punctured characters used by the blind, and passed with much credit.

FATHER CURCI, a reformer who followed in the footsteps of Savonarola by holding that reforms must come from within the Church, is dead. For declaring that the temporal power had been justly withdrawn by Providence he was expelled from the Jesuit Order; and for a work in which he described the Vatican regime as the canker-worm of the Church he was suspended from his priestly functions, proscribed from receiving the sacrament, and reduced to absolute beggary. In 1884 he recanted, and since then has dropped from public notice.

FROM the new English Catholic Register for 1891 it appears that the Roman Catholic hierarchy in England now includes one cardinal (Manning) and fourteen bishops and archbishops, while Scotland has two archbishops and four bishops. The United Kingdom has forty-one Peers or members of the Upper House of Parliament, the Lower House having seventy-six. However only six of these represent English districts, the others being Irish. The number of Catholic houses of worship in England and Scotland is about 1,300; the number of priests, 2,800. The Catholic population is claimed to be ten millions, and half of these in Ireland.

IT is reported that as a result of the great assistance given to the famine-stricken people of Shantung, China, in 1889, when over \$200,000 were distributed and over 100,000 lives saved, a great many have been drawn to pay especial attention to Christianity as the religion which influences people for such deeds of kindness and mercy, and during 1890 it is said that over a thousand persons were

baptized whose attention was drawn to the religion of Christ by the fact that the missionaries were so prominent in securing this aid and distributing it. Not by any means were all these recipients of aid, but they saw what was being done for their fellow-men, and compared the fruits of Christianity with the fruits of heathenism.

PROFESSOR LINDSAY, D.D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: There were a hundred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 260,000,000 inhabitants of India; there were about fifty million Moslems, six million Sikhs, Parsees and Christians, and about twenty millions of aboriginal tribes. The number of Pariahs, outside caste, was, he thought, from forty to sixty millions, and these were practically for mission purposes outside the great realm of Hinduism.

THE Niagara Bible Conference begins its meetings on the 9th inst., and continues till the 16th. The topics for consideration are announced as follows: The Holy Spirit, The Kingdom, Typical Men in Genesis, and Themes for the Times. The following brethren are expected to lead in the study of the topics: Messrs. Brookes, W. J. Erdman, A. Erdman, S. H. Kellogg, Moorehead, Parsons, Pierson, West. The sessions of study will begin daily at ten a.m., and hold for two hours in the forenoon and for one and a-half in the afternoon. The meetings at night will be for the consideration of special subjects of importance as indicated in the programme. Tickets at reduced rate to go and return by boat from Toronto can be procured at Toronto Willard Tract Depository, corner of Yonge and Temperance Streets, Toronto.

THE ministers and other Christian workers of America are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. Rev. John Smith, of Edinburgh, Scotland, who has come into prominence so rapidly in that country and exerted such a widespread influence among the ministers, is to be at the Bible Institute in Chicago from about the 10th of July to the 5th of August. Immediately following him Rev. F. E. Meyer, of London, England, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation listening to these able men. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 West Pearson Street, Chicago.

LADY ABERDEEN tells a good story in the June number of her magazine, *Onward and Upward*. The day after she and the family arrived at Hamilton, in Canada, on their visit to the Dominion last year, a boy of about thirteen came up to Lord Aberdeen as he was walking in the grounds of Highfield and asked: "Is Lord Haddo at home?" The Earl replied: "Well, no, he is not, but I am his father. What do you want with him?" "Well, I wanted to interview him and ask what his lordship thought of our city, and I wanted to put the interview in my father's newspaper." In spite of having become somewhat familiarized to the interviewing system, Lord Aberdeen was rather startled to find his eleven-year-old son called upon to give his opinions, and tried to explain to the youthful journalist that in the old country boys were not expected to air their views so soon.

THE late Rev. R. W. Barbour, of Bonskeid, has bequeathed to the Foreign Mission of the Free Church of Scotland \$50,000 for the support of a missionary and a similar sum to the Foreign Mission of the Presbyterian Church of England. With reference to the bequest to the Free Church Foreign Mission, it is believed to be for the permanent endowment of a medical missionary in India. The

missionary appointed in 1888 was the Rev. Dr. Sandilands, M.B., C.M., a graduate of Glasgow University, now at Bhandara, India. Since beginning work at Bhandara the Rev. Dr. Sandilands has shown himself a zealous and devoted missionary, preaching in the Marathi language and conducting the hospital and dispensary. The \$50,000 left by Mr. Barbour to the English Presbyterian Church is for a like purpose, namely, the permanent support of a medical missionary. In 1888 Dr. Russell was sent out to Formosa, Mr. Barbour paying all the initial expenses as well as providing the salary; and his legacy makes provision for the continuance of his support and that of his successors.

THE Belfast *Witness* says: The Assembly that has just concluded its sittings was no ordinary one. The spirit that animated its proceedings was admirable, the platform was never manned with a better array of speakers, the debates were most ably conducted, the legislative measures adopted were wise, while the action taken on matters of public interest, such as the education question, was calculated to lodge some new ideas in the mind of Mr. Balfour, for which we trust he will endeavour to find room among his mental furniture. In addition to all this the Assembly of 1891 has the credit of having given another five years' *quietus* to the long-standing controversy on Instrumental Music. This year we were threatened with a resurrection of this vexed question, but on Friday morning last, when for an hour or two it did "revisit the glimpses of the moon," and showed its ghostly face among us, it was quietly reposed in its resting-place, swathed with a few additional bandages in the form of a new set of resolutions, and all parties in the Church seemed inclined to write over it the epitaph, *requiescat in pace*.

THE *Christian Leader* says: The High Commissioner declares that the regulations by which British subjects are prevented from selling firearms or firewater to the natives in the Western Pacific are based on a high moral ground and that he will never relax them. The French and Germans have adopted the regulations within their own territories, and have agreed to extend them to their subjects throughout the Western Pacific as soon as all the great powers are willing to do the same. The only one of these that refuses to do so is America. It is suggested by the *Sydney Presbyterian* that the Federal Assembly and the General Assemblies of the Australasian Churches, together with the Free Church of Scotland and the Presbyterian Church of Canada, both of which are interested in the New Hebrides mission, might unite in rousing the Presbyterian Churches of the United States to approach the American Government on the subject. If all this machinery were set in motion and a united effort were made, it is beyond doubt that the authorities at Washington would give way and do this righteous and humane thing that is required at their hands.

THE *Christian Leader* says: Mr. J. Spencer Curwen must have been intensely gratified by the meetings held in Edinburgh and Glasgow last week to celebrate the jubilee of that system of notation by the establishment of which his father did so much to further the popularizing of musical science in Britain. Mr. A. T. Niven, ex-Convener of the Church of Scotland Psalmody Committee, who presided at the celebration in the Scottish metropolis, said that in view of the splendid results now attained it was hard to realize the opposition the tonic sol-fa system encountered at the outset, or to imagine the jealousies that retarded its progress. Rev. James Rennie declared that its correct educational and scientific basis was the principal aid to its triumph. At the Glasgow as well as the Edinburgh meeting the merits of the system from an educational point of view were affirmed by experienced authorities, and still more effectively perhaps by the practical illustrations furnished by school board children. Mr. Spencer Curwen was amply justified in his declaration that the musical work accomplished by the system could not have been so thoroughly achieved under any other.

Our Contributors.

UNLOAD THE GENERAL ASSEMBLY.

BY KNOXONIAN.

In a former paper we stated that an average General Assembly devotes about sixty hours to the actual business of the Church. Counting closely, there are not sixty working hours if the Assembly meets on Wednesday evening and adjourns on Thursday of the following week. Let the time, however, be put at sixty hours. Comparing the amount of work to be done in these hours with the amount done in Parliament in sixty hours, in the law courts in the same length of time, and remembering that four hundred men have a right to take part in the proceedings, will any man with a head on him say that sixty hours are enough?

Four hundred men trying to do the Assembly work of a Church like this one in sixty hours, is like trying to drive a number ten foot into a number five boot with a pile driver. The thing cannot be done without friction.

The seeming length or shortness of time depends entirely on what you are doing or suffering as the time passes. Sixty hours without food or without sleep would seem almost a century. Sixty hours waiting at a railway station in winter, during which you are compelled to sit at the big stove with a lot of fellows who use bad language and smoke bad tobacco, would seem like a life time. If a dentist operated on your mouth for sixty hours the time would seem quite long. Sixty hours spent in the company of your best friend after the affair was settled and the old gentleman had given his consent passed quickly enough. Whether that length of time is long or short depends entirely on how you are engaged and what you have to do. Now the point is that sixty hours are entirely too short for four hundred men to do the work of our General Assembly, and do it with a reasonable amount of dignity and deliberation.

On the morning of the day before adjournment there were seventy items of business to dispose of. A General Assembly day has eight and one-half hours, without including the time spent in reading minutes and in devotional exercises. Seventy items of business in seventeen hours or an item for each fourteen minutes! And be it remembered that among these seventy items were the Report on Sabbath Schools, the Reports of the Committee on Summer Sessions, the Statistical and Financial Report, the Report on the Widows' and Orphans' Fund, the Report on Systematic Beneficence, an overture on term inductions, an overture on reduction of representation in the Assembly, a number of other most important matters, and that estimable lady the deceased wife's sister. The idea of putting business like this through at the rate of an item every fourteen minutes is so absurd that the absurdity stands out clearly without any comments.

If any reasonable man thinks that the Assembly is not congested with business let him take up the docket as printed and divide the number of items into sixty.

SOME BAD EFFECTS.

This congestion produces some bad effects. One of these is *disorder*. A large number of people trying to do more than there is time to do always produces more or less disorder. Hurry necessarily makes confusion. Haste is not always speed. Four hundred ministers and elders cannot try to do things quickly and do them in an orderly way. It was amusing to watch the Assembly put on a spurt and try to get on quickly. The more it hurried the less it did. Four or five men trying to speak or move resolutions at once rarely do anything but make a noise.

There can be no reasonable doubt that the *influence* of the Supreme Court is considerably lessened by the mode in which it is sometimes compelled to do business. A body of men acting in a hurried, excitable way never can have the same influence as a body acting in a calm, dignified, judicial way. There should be a marked difference between a supreme ecclesiastical court and a public meeting. That difference is not always so apparent in the Assembly as some people not chronic sticklers for dignity would like to see it.

There is also a painful *uncertainty* about results when they are arrived at without due deliberation. A "snap verdict" is easily got even in a General Assembly if the members are impatient. Four hundred men trying to do too much make mistakes much more readily than one cool-headed man working in a leisurely way.

There is such a thing as Presbyterian *dignity*. Presbyterians the world over have been noted for their love of order. Neither order nor dignity are possible if you try to do important business at the rate of an item every fourteen minutes.

One of the worst effects of the congestion is the impossibility of giving sufficient time and attention to

NEW BUSINESS.

We are fast coming to a transition period when the working of the great mission schemes of the Church will have to pass into the hands of men who can give their whole time and labour to the mission work of the Church. New machinery is needed for various purposes and some of the old needs to be adjusted to meet new conditions. The wisdom and life of a Church are shown by the manner in which it can grapple with emergent problems, and adjust its machinery to the new conditions that are constantly arising in a new country. It would be the easiest thing in the world to mention half a

dozen reforms or adjustments that are needed. Men, we believe, are ready to lay plans of working before the Church, for the Church has never lacked men to do any kind of work the Master required, but who would care to bring any new legislation before the Assembly in its present condition. The most important work may be put on or under the table in five minutes and the man who worked at it for a year may fail to get a hearing. There is so much to do that little is done, and in the confusion caused so often by doing the little, the Assembly sometimes fails to distinguish between the less important and the vital, or between a worker like Dr. Robertson and a chronic General Assembly bore. How many times have changes been made in the Ontario Municipal System since Robert Baldwin devised it? Baldwin would scarcely know his municipal offspring if he rose from the grave. How many times have the school laws of Ontario been changed since Dr. Ryerson framed them? They are being improved every year. Our Church machinery should be improved every year, but there is not much chance to improve it at the rate of an important item of business for each fourteen minutes.

SUGGESTIONS.

Various remedies are suggested by which the Assembly may be in part unloaded.

1. Is there any reason why a considerable amount of the business that now comes before the Assembly should not be transferred to the Synods? These intermediate courts are not congested with business. Why not give them more to do and relieve the pressure on the Supreme Court. There may be constitutional reasons why much relief cannot be found in this direction but we never heard anybody say exactly what it is. Anyway many questions if not finally disposed of in the Synods could be so threshed out there that little time need be spent over them in the Assembly.

2. Let Presbyteries stop sending up overtures on every conceivable kind of subject. Some Presbyteries have little to do and can easily give themselves to the incubation of overtures. Time spent in devotional exercises and in conference on vital matters might be more useful than time devoted to hatching overtures that must be put under or on the table.

3. Let the work done by special committees stand unless there is some very good reason for over-hauling it. Where is the sense of appointing a committee to investigate and report on some matter and then spending the time of the Assembly in tearing their report to pieces. If the matter was not one that should be referred to a committee, don't refer it. Presumably the members of the committee were capable men; if not why were they appointed? Presumably they did their work well and knew more about the matter they had in charge than men who never gave it a moment's examination. Then why not accept their work and be done with it. Is it business like, is it rational to appoint men to do work in order to save time and then spend time in undoing what they have done? The insane suspicion many members have of committees of their own choosing leads to much waste of time.

4. Let the Moderator if not an expert in procedure have an expert beside him whose duty it will be to decide points of order and let the Moderator rule with *firmness* as well as with good natured politeness.

5. Let *digression* as well as length be a reason why a speaker should be "pulled up" politely, not by an impatient court kicking but in an orderly way by the Moderator. To speak miles away from a question is just as bad as to speak too long.

6. In questions that require sustained debate let the parties interested arrange informally the speeches and replies and let men who are in the arrangement thoroughly prepare themselves. Of course some members of Assembly would kick at any arrangement, but the arrangement could be made quietly and the "kickers" could have their say at the close of the debate.

7. Let every member of Assembly educate himself into making a distinction between a little matter of routine and great questions that involve the progress, perhaps the very life of the Church. A world of trouble and much precious time might be saved in this way. The length of time taken at some small matters is almost enough to make a man an infidel.

8. Let every member cultivate the feeling that it is his special business to help to conduct the proceedings with despatch, decorum and dignity. Do these things and strike out about half the items of business and we may have a model meeting of Assembly.

THE INTERNATIONAL MISSIONARY UNION.

The Eighth Annual Meeting of this Union was held at Clifton Springs, N. Y., from June 10 to 17, and was judged by those who have often attended to have been the most successful meeting yet held. The number present of foreign missionaries returned or on furlough was about one hundred, the largest ever enrolled; and most of the leading denominations of Christians in the United States and Canada were represented. The Convention was entertained chiefly by Dr. Foster, of the Clifton Springs Sanitarium, with some assistance from the good people of the town. To the Doctor's large-hearted hospitality not even the entertaining of sixty or seventy missionaries seems to be a great thing. The meeting this year was marked by the formal making over for the use of the Union

of a tabernacle just built by the Doctor on the grounds of the Sanitarium, a beautiful building, seating several hundred people. The proceedings opened by a recognition meeting, in which each representative spoke briefly, by way of introducing the person and his or her work on the foreign field. A remarkable number of men—and we must add of women—of exceptional ability were present. One naturally makes mention first of that veteran missionary college president, and, one might add, statesman as well, the Rev. Dr. Cyrus Hamlin, late President of Roberts College, Constantinople, who, when many years ago required by the American Board to give up the educational work on which he had set his heart, resigned his connection with them, went to work and earned the money to establish and carry on Roberts College, by running a Government bakery for the supply of the Sultan's troops, and after some years not only succeeded in making that college one of the first institutions in the East, but in making money out of his work, over and above expenses, to the amount of \$30,000, which he then presented as a token of good-will to the Board from which, through difference of opinion as to mission policy, he had separated himself. The Doctor is now eighty years old, but might pass for sixty-five, and spoke with a power that many a younger man might envy.

Dr. Samuel Jessup, of Beyrout, Syria, gave us a very vivid and impressive account of the work of the American Presbyterian Church in Syria, especially through the medium of the Arabic press of the mission, from which go forth annually millions of pages of the Scriptures not only to the occupied mission fields, but also in response to a steady demand into the unoccupied interior of the Soudan and the Sahara desert. The Rev. Mr. Roberts, of the American Baptist Mission to Burmah, gave us a thrilling account of his labours and sufferings in establishing a mission to the wild robber Shans to the north of British Burmah; while the woman's side of that work was nobly represented by Mrs. Mix, of the same mission, who is at present in this country carrying through the press the first translation of the Scriptures into Shan, as made by her husband, a missionary's wife who may well be instanced for the benefit of those who imagine that only an unmarried woman can be of much use on the mission field.

But to go through an account of the many meetings of the Union and refer to every one who well merited mention, would be to fill a considerable part of this paper. I will close with a story told us by the Rev. Mr. Richards, founder of a young mission to Mushongo land on the Upper Zambesi. He presented his case and his object as a teacher of the Christian religion to the barbarian king, who asked him: "Is this a religion which will make people better, and bad people good?" "Yes." "Is this a religion which is good for the other world too?" "Yes." "And is it certain that I will go to that other world of happiness if I obey this book?" "Yes." "And will I be a king there?" "Into that land all who go are crowned!" The king was satisfied and gave him full permission to teach him and his people, only asking last of all the question so often asked by the heathen: "If all these things are as you say, what is the reason that none of you people who had this book told us of these things before?" And the Church of Christ has that question before her to-day! Can she give an excuse if she fail in this present generation to tell every tribe and tongue upon the earth these things?
S. H. KELLOGG.

JERUSALEM REVIVING.

PART VI.—CONTINUED.

CONSULTATION WITH A RABBI.

On the 6th, Rabbi Joseph, who is a frequent visitor, called, and I spoke to him of the intended visit to the chief rabbis. He approved of it, but thought it wisest to defer asking them to offer up the special prayer till I could announce to them positively that the Christian Churches had set apart that day for special prayer for the Jews.

ISAAC THE STUDENT.

Isaac, the Jaffa Gospel student, was present at this consultation. He has been here nearly a week. His father has set him up in business, but he declares he is ready to throw up business and worldly prospects that he may follow Christ, only he would prefer confessing the Lord Jesus in baptism in some distant land, away from the dreaded violence of his father, and still longs to enter some Christian college to be trained for the Master's service. I have had very serious conversations with him to enforce the duty of taking up the cross where God calls us, quoting Jonah's experience. He was deeply moved, and I think I saw tears trickling down, and he remained silent till I took up another line of exhortation. It is no light cross he must take up, but the severance of the dearest human ties—the giving up of beloved father, mother, brothers, sisters and dear relations, as well as good temporal anticipations. I commend him to the prayers of my readers. He, however, showed considerable courage by offering to accompany me on the visit to the chief rabbis, and has done so.

VISIT TO THE CHIEF RABBIS.

On the 7th I started to visit the chief rabbis accompanied by Isaac. We called first on the Sephardi (Spanish), whose house stands on the declivities of Moriah—the temple mount. He is the only chief rabbi officially recognized by the Turkish Government as the judicial and ecclesiastical head of the

Jews in Jerusalem and throughout Palestine; and I noticed the flag-staffs over the door, indicative of his official position, and when he goes out of doors he is preceded by two kavasses in uniform.

PRAYERS AGAINST THE LOCUSTS.

The rabbi, we found, was in the great synagogue of the Sephardim, where God was being entreated to avert the terrible calamity and devouring scourge of the locusts, which are already spread over the land, sending up the prices of provisions and causing dismay among the poor Jews who are so numerous, alas! in the Holy City. I anticipate hard times. This mission house is likely to be constantly besieged by the poor and destitute. Must the missionary shut his bowels of compassion from them? If not, and the Master's tender words: "Give ye them to eat," are to be obeyed, it can only be through the charity and commiseration of any Christian benevolent readers.

THE SYNAGOGUE.

We went to the synagogue. It was crammed and crowded with Jewish boys from the schools, their teachers and elderly pious men. They were chanting the psalms, the boys rather vociferously, and rocking their bodies as usual when reading the Scriptures. I noticed how few, even of the boys, had books in their hands—they were reciting from memory, in the original Hebrew, of course. The chief and other rabbis were sitting on the raised, central, wooden platform, from whence the hazan directs the public services, and the law is read from the sacredly-kept parchment rolls.

Isaac stood at the entrance, but I walked in and around between the crowded benches, looking at the affecting scene of some thousand souls or more, and I saw many eyes of the elders bathed in tears. I was surprised, as I moved softly about, to notice one and another raising his body from the seat, as they do in saluting any passing rabbi, and some squeezing themselves to make room for me to sit. And I did sit down between two venerable men and joined in reciting the psalm they were then chanting. All of a sudden there was a pause and perfect silence, and the chief rabbi read a psalm in a pathetic, tremulous voice, shaking one's nerves by the way he pronounced the sacred name, Adonai—"God" literally "my Lord"—rather "my Lords," in grammatical strictness. On leaving I was treated with similar marks of respect.

Isaac was struck by it and the friendly salutations I received through the streets, remarking: "The Jews of Jerusalem appear to know you and to treat you with as much respect as those of Jaffa did!" So it is, and it is wholly of the Lord, for I have done nothing to merit it. The special assembly was to go on as usual till the close of the daily evening service, and as I could not speak to the principal rabbi, I deemed it best to defer calling on the other.

THE CHIEF RABBI.

In the afternoon of the 8th I called on both, Isaac with me. I had the previous day left my Hebrew visiting card at the Sephardi's; so he had time to learn all about me. He, however, received me politely and affably, offering me a seat by his side on the "divan," while Isaac was offered a chair at a respectful distance. Rabbi Mair Panijel is a venerable man of about ninety years, rather stout, of a benevolent countenance and of refined manners, but suffers from heaviness of hearing. His son stood by and repeated in his ear any of my words he failed to catch. I told him of the remarkable meeting between Jews and Christians at Chicago, showing him the supplements of the daily *Inter Ocean* with a full account of them, of the glorious outcome—the memorial to the President—and showed the *Interior*, giving a full account of its presentation and the text of it, and of my proposal of a whole day of prayer for the Jews and their land. He listened attentively and with deep interest. The facts, he said, were wholly new to him, and he admitted that they were "beshoratoba"—good tidings. The idea of a whole day of prayer seemed to impress him much. He demurred, however, that the restoration of the people and the land will be markedly visible by the hand of God. "Yes," I rejoined, "but God employs human instrumentalities for the accomplishment of His purposes of love and mercy. He brought our forefathers out of the Egyptian bondage by the hand of Moses," etc. He agreed, and expressed the hope that all this also may prove to be of God for the deliverance of the captivity and dispersion. The interview lasted fully half an hour. I was offered the customary hospitalities—sweets and then coffee. At the outset he said he knew my family name; that the Ben-Oliels had always been very liberal to the rabbis and poor of Jerusalem. Altogether it was pleasant and encouraging. He studiously avoided touching on any point of controversy. I began the conversation in Hebrew, but after a while he took to Judeo-Spanish, which he spoke fluently and well. I understood that his son would return my visit; he himself very seldom goes beyond the synagogue hard by.

I called also on the Ashkenazi chief rabbi, also an elderly man, sleek and slender, full of life and of evidently an excitable temperament. I gave him the good news—wholly new to him also, and conversed of the terrible oppression of the Jews in Russia, etc., but he seemed more serious to know who and what I am, what family I had, etc. He was urbane and chatty, came down several steps to see me off, and asked me to go in and see his synagogue, adjoining his residence, which I did, though I have been more than once in it. It is spacious and handsome, with a lofty cupola, one of the prominent structures in Jerusalem.

The day—May 8—was an eventful one to this mission. That the two chief rabbis should receive me—a Hebrew missionary—so affably, in presence of their families, dis-

ciples, etc., and give me each fully half an hour, conversing freely and in a friendly spirit—with the Ashkenazi rabbi entirely in Hebrew—is an event worthy of record and full of bright hope for my humble labours among my brethren in the city of the great King of Israel.

AMERICAN CONSUL, JERUSALEM.

Yet another friendly act of the Government of the United States towards the Jews of the Holy Land. The Rev. Dr. W. Butler, of Newton Centre, Mass, informs me, through my dear friend, the Rev. T. T. N. Hull, of Dalkey, Ireland, of the happy appointment of a new consul to Jerusalem, and it is none other than the Rev. Dr. Selah Merrill, author of a well-known work on Palestine, "East of the Jordan." He was the U. S. Consul here formerly, and it is well known that he takes a kindly interest in the Jews. I infer that he was nominated after the presentation of the memorial. Dr Butler kindly proposed to make me known to Dr. Merrill, "who," he says, "is a Congregational minister of considerable ability and true piety"—just the kind of consul wanted in Jerusalem. As a dissenter he will, of course, attend the English services in the "upper room" of this mission, and perhaps also share those services with me occasionally. His presence and Christian influence will greatly strengthen my hands.

I told the Sephardi chief rabbi of Dr. Merrill's appointment. He remembered him, and was glad to hear of it. It is well known that the present ambassador of the United States at Constantinople is a Jew, who would assuredly rejoice and be glad to promote the restitution of Palestine to his own people.

These are facts of high import to the Jews and their land, and of deep interest to prophetic students and believers in the inspiration of the Bible. I cannot do better than conclude with the Old Testament doxology with which I commenced this paper: And blessed be His glorious name forever, and let the whole earth be filled with His glory.

A. BEN OLIEL.

Jerusalem, May 9, 1891.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

ANNOUNCEMENT OF GENERAL EXAMINATIONS OF 1891.

THE EXAMINATION PLAN.—A year ago the American Institute of Sacred Literature announced a curriculum of examinations. One of these, viz. the examination upon the Gospel of Luke, was introduced, through a thousand special examiners, into every state in the Union, in Canada and many foreign countries. Hundreds of people are now eagerly looking for the announcements for 1891.

The purpose of the plan was to arouse an interest in more systematic Bible study by offering the incentive and rewards which are commonly offered for meritorious work in educational lines. This purpose was accomplished so far as it was possible to accomplish it in so short a time and under the financial and other limitations of an undenominational institution. A deeper interest in Bible study was aroused in many localities, and students have taken up more systematic plans of Bible work.

The institute, in accordance with the policy already adopted, offers to any person, or group of persons, an examination upon any Biblical topic, and will award certificates bearing the seal of the Institute to all whose work warrants such recognition.

By this means a minister, a Bible teacher, or a non-professional Bible student, having completed the study of a certain Biblical subject, may be provided with a set of comprehensive and suggestive questions which will show him whether or not he has grasped (a) the essential facts of the subject under consideration, (b) its value as history; (c) its value as literature, (d) its fundamental teachings; (e) its relation to the Bible as a whole.

THE EXAMINATIONS.—Certain examinations will be offered each year and a special effort made to secure persons to take them.

These will be of two classes, viz.: (1) general examinations, which cover topics of current interest to all Bible workers, (2) special examinations on subjects of peculiar interest to special classes of students. The particulars of these will be announced in September.

Two general examinations will be offered in 1891 upon the following subjects: (1) The Gospel of John; (2) the Life of the Christ based upon the Four Gospels.

The first of these is especially desirable, in view of the fact that the International Sunday School lessons take up the study of this Gospel in July, 1891.

The second is offered primarily for the benefit of those who are engaged in a study of the Life of the Christ, based upon the four Gospels.

FOUR GRADES OF GENERAL EXAMINATIONS.—Although the Institute in its teaching deals largely with ministers, Bible teachers and Bible classes, these examinations are so graded as to be adapted to (1) individuals, (2) Bible classes, (3) Sunday schools, (4) church congregations.

Four grades of the examination will be prepared: (1) The Advanced grade for ministers, theological students, and persons who have done close and critical work; (2) the Progressive grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the Intermediate grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the Elementary grade for those who are ten to fifteen years of age. Persons who belong to none of these classes may choose from the four grades. Care should be taken to select a proper grade.

PREPARATION FOR THE EXAMINATION.—1. For the examination on the Gospel of John there will be required (1) a reasonable knowledge of the teachings of Jesus; (2) the history, manners and customs of His times; (3) the particular view of Jesus' life given by John; (4) the book of John as a literary production, its purpose, style and peculiarities.

2. For the examination on the Life of the Christ familiarity will be expected with (1) the details of the life of Jesus; (2) the history, customs and manners of His times; (3) the teachings of Jesus and the great purpose of His work; (4) the practical and doctrinal teachings suggested by His life and work.

Careful study of the Sunday School lessons with the usual helps ought to be a sufficient preparation for these tests. Thorough study by any method whatever will prepare a student to answer the first two grades of the questions.

SPECIAL HELPS.—Groups of persons who wish to do more thorough work in order to fit them to take the highest grade of examination will do well to place themselves under the direction of the Institute as a Bible club, organized for systematic, comprehensive, inductive study. Individuals who wish to make such thorough preparation should take up one of the correspondence courses outlined in the Prospectus of the Institute. Groups or individuals enrolling for these examinations will be supplied, free of charge, with examination direction sheets, containing (1) general suggestions as to methods of work; (2) titles of helps and valuable books of reference; (3) an outline of the Gospel of John; (4) an outline of the Life of Christ.

A series of inductive studies upon each of these subjects is published and can be procured through the Institute. For specimen copies of studies in these courses, and for an examination direction sheet, intended to show the steps to be taken by the student in preparation for such examination study so as to do thorough work, address with stamp as above.

TIME.—The general examination on the Gospel of John and the Life of the Christ will be given January 15, 1892, in all parts of the world. When another day in the same week is more convenient it will be so arranged. The examination can be held in the morning, afternoon or evening, but must continue only two hours.

PLACES.—Arrangements have already been made for holding these examinations in one thousand localities. Wherever, in any place which can be reached by mail, there is one person who desires to take such an examination, a special examiner will be appointed.

SPECIAL EXAMINERS.—One thousand special examiners have already been appointed. This number will be greatly increased during the year. These examiners will have charge of the Institute examinations in the immediate locality in which they reside. They will conduct the examinations and forward the papers to the office of the Institute. The special examiner or his assistant will receive enrolments and examination fees from the group under his care. Should several examiners live in close proximity, they will divide their field as they prefer. The Institute urges all who are special examiners, immediately upon receiving their appointments, to seek out other special examiners in their vicinity, and so make it possible to work effectively and harmoniously and to promote a spirit of fellowship in the cause. They are also requested to send to the Principal the names of persons in their city or county who would be suitable examiners, in order that such persons may be solicited.

INDIVIDUAL EXAMINEES.—Individuals who desire to take one of these examinations will forward, to the Principal of Schools at the earliest possible date, their names, fees, and the grade of the examination desired (this may be altered at any time before December 1, 1891). Each individual must at the same time send the name of his minister, Sunday school superintendent, or of some other suitable person, so that in case no special examiner has been appointed for his locality, such a one may be solicited. Special application blanks for this purpose will be furnished to all individual examinees. Those to whom this plan is new are urged to decide immediately to try one of these examinations. There need be no fear of catch questions or of unforeseen difficulties. The questions aim to be simple, helpful, stimulating and inspiring.

THE METHOD OF CONDUCTING THE EXAMINATION.—At such place as may be indicated by the special examiner applicants will meet. The papers containing the printed questions (according to the grades selected) will be placed in their hands. The answers must be written in ink, on one side of the paper, as legibly as possible, the writer's name being clearly inscribed at the top of each page. Two hours only will be allowed. At the end of that time, those examined will place their answers in the hands of the examiner, who will at once forward them to the Principal of Schools.

CERTIFICATES.—Each set of answers will be submitted for examination to an instructor, appointed by the Directors of the Institute. The answers will be graded on the basis of ten. All papers having a grade of seven will entitle the writer to a certificate. Papers graded from 7. to 8.5 will receive B or second-class certificates, papers from 8.5 to 10. will receive A or first-class certificates.

The individual results of these examinations are not made public, but are known only to the examiners, the examinees and the Institute instructors.

FEE.—For each person taking this examination, whether singly or in a group, a fee of fifty cents will be charged. Individual examinees will pay this fee directly to the Institute. Groups will forward fees through the Special examiner in charge. It will easily be seen that the work proposed is one attended with great expense to the Institute. There will be the cost of (1) general advertising, (2) correspondence with persons desiring the examination, (3) correspondence with special examiners, (4) printing of examination-papers, (5) mailing of examination-papers, (6) salaries of competent to inspect the examination-papers, (7) printing of certificates, (8) mailing of certificates. In view of all this expense, the fee will, it is believed, be regarded as very low. It is not supposed that the fees will pay all the costs of the examinations.

Attention is called to the following points:—

1. Questions on any points not covered by this statement will be gladly answered, but please read carefully the statement in order to be certain that your question is not already answered.
2. All applications with fees must be received, if from the United States or Canada, before December 1; if from foreign countries, before November 1.
3. Do not wait until November before deciding that you will take the examination or before enrolment. The fact of having enrolled will be a powerful incentive to the prosecution of the work. Send immediately two two-cent stamps for the questions on the Gospel of Luke, that you may see just what difficulties are to be expected.
4. Fees paid before September 1 will be returned to the sender, if called for, if ill health should compel the student to give up the work of preparation for the examination; but no fee will be returned after December 1.

Address all enquiries to the Principal of Schools, William R. Harper, New Haven, Conn.

Pastor and People.

THE HOUSE OF MY PILGRIMAGE.

'Tis "the House Beautiful!" its frescoed ceiling,
Studded with stars of light,
Is ever to my lifted gaze revealing
Visions of worlds so bright
That I am awed with wonder God should care
To make the pilgrim's wayside inn so fair.

Its pillared mountains draped in emerald glory,
Its tessellated floor
Illumed with creation's golden story,
And rich with such a store
Of lavish loveliness on every hand,
Too vast, too marvellous to understand.

Light, colour, fragrance, all beyond comparing;
Sweet melodies that make
The ear that listens overwhelmed, despairing,
Through very rapture ache.
So much of worldless beauty, grandeur, grace,
Just for sojourners' brief abiding-place!

And wherefore? Is it that my heart should linger
Content as it hath been,
Seeing with what adornment God's own finger
Hath hung the pilgrim's inn,
That, with my senses satisfied through bliss,
I ask for no diviner home than this?

Nay, nay, not so! If earth's seducing splendour
Can eye and ear engage
With such a full content as even to render
My house of pilgrimage,
With all its ills, so beautiful to me,
What must the "house of many mansions" be?
—Margaret J. Preston.

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D.

NO. XIV.—EVANGELISTIC PREACHING.

There is a type of preaching that may properly be called evangelistic, because it lays great emphasis upon the saving truth of the Gospel. It constantly reiterates that. It sees man mainly as a lost sinner, who is to be rescued from his perilous position and brought back to God. It realizes deeply his danger and the doom that is pronounced upon him—eternal death—and so it bestirs itself to arouse him to a sense of his condition, and to pluck him as a brand from the fire. That this kind of preaching is needed and is justifiable, no one will question. It may be far more necessary than many a minister imagines, because there may be many fair professors in the Church, who are only professors and no more. All the care a Session may take in examining candidates for Church membership; the most searching questions that may be put to them, may fail to elicit the true condition of their hearts. A saving faith may not be in exercise on the part of the applicants, and no Session can see the heart, and so unsaved and unjustified persons may find a place among the sons of God. This cannot be helped. But alas! not unfrequently there is such a desire for numbers that any kind of a profession is admissible. The late Dr. Bayne, of Galt, was wont to have candidates examined repeatedly ere they were commended to the Session as fit and proper persons to sit down at the Lord's table. In many cases, I am informed, candidates appeared before him thirteen and fourteen times. In these days, it is to be feared, that in too many cases sufficient care is not taken to see that there is a good clear knowledge of the plan of salvation, and a cordial acceptance of its terms, and an entire reliance upon the divine provision, ere persons are admitted to the Lord's table. We may have got too far away from knowledge and have fallen into the arms of an empty faith, so that we accept persons who say they have faith. I cannot imagine that we are so enlightened that we are superior to the requirements of John Knox, who insisted on all who approached the Lord's table having a knowledge of the Lord's prayer, the creed, the ten commandments, the number, use and effect of the sacraments, the true knowledge of Jesus Christ, of His offices and natures, and how to pray, and wherein their righteousness stands or consists, "seeing that the just lives by his own faith, and Christ Jesus justifies by the knowledge of Himself." Faith cometh by hearing, and hearing by the Word of God; hence, knowledge underlies faith, and is, according to Paul, inseparable from it. If care is not exercised here at this point, the Church will soon be loaded with thick clay and will require evangelistic preaching as much as those who are unconverted. And that for the simple reason that it is not a saved community, and needs to be converted to the Lord. It is a sin of no small dimensions to receive into Church fellowship unsaved and ignorant persons, that is, ignorant of the saving truth of the Gospel. It is simply to them a delusion and a snare, because they imagine that when they have been received into the Church they are all right, and so settle down in their unawakened condition—heart dead, conscience dead, mind dark—just to live their old carnal life in new circumstances. Terrible, terrible, is that! Oh, how much these poor souls need Gospel truth. Evangelistic preaching is the aggressive element in the minister's work. In that he assaults the strongholds of Satan and offers mercy to the sinful, pardon to the rebellious, and peace to the troubled. He extends the gracious invitation of the Lord: "Come unto Me all ye that labour and are heavy laden and I will give you rest." He proclaims His welcome assurance: "Him that cometh unto Me I will

in no wise cast out." He declares the great alternative. "Except ye repent, ye shall all likewise perish." He beseeches men in Christ's stead to be reconciled unto God. He seeks the immediate conversion of souls. For until men be turned from their sins, there will be nothing attractive in God or in holiness. The Word of God will have no winning voice, and the ways of God no charm. A man must be born again to live as a child of God. He must accept Christ Jesus as his personal Saviour ere he can be a Christian. And to do this he must realize his own lost condition, he must have knowledge of what Christ has done to deliver him, and he must with his whole heart accept Christ as his Saviour, and henceforth live by the faith of Him. There is no other way of salvation. This, evangelistic preaching insists upon, and that, too, with the multifarious variety of statement found under the altar forms of the Old Testament, and the cross-forms of the New. How richly our Lord presented the Gospel! He, with His great diversity of statement, met the peculiar needs of all kinds of mental character. Any minister who will study the Bible, and drink into the urgency, and love, and compassion of God in their varied expressions will become a grand evangelist. This kind of preaching is not to be relegated to those who are specially called to evangelistic work. It belongs to the functions of every minister, and it should be assiduously cultivated. Without this how shall the minister save some? This lies at the very foundation of his work as a minister. It opens the door into it. It prepares and provides a field of labour for him. It gives him evidences of the genuineness of his call to serve God in the Gospel of His Son. As Matthew Henry says: "Ministers are fishers of men—not to destroy them but to save them, by bringing them into another element. They must fish—not for worth, wealth, honour, and preferment, to gain them to themselves; but for souls to gain them to Christ. It is Jesus that makes them so. It is He that qualifies them for this work, calls them to it, authorizes them in it and gives them success in it; gives them commission to fish for souls, and wisdom to win them."

Richard Baxter, in writing the life of the Rev. Joseph Alleine, speaks of him in this way: "His fervent zeal and thirst for the people's conversion and salvation was a great advantage to his success. For, let men's parts be ever so great, I have seldom known any man to do much good, that was not earnestly desirous to do good, if he long not for men's conversion, he is seldom the means of converting many."

Dr. Richard Sibbes, in familiar discourse with Thomas Goodwin (afterwards Doctor), said to him, doubtless, with all the earnestness and sweetness of his heavenly soul. "Young man, if you ever would do good, you must preach the Gospel and the free grace of God in Christ Jesus." Goodwin never forgot this and his ministry was very fruitful. That is the secret in successful evangelistic preaching. "The Gospel is the power of God unto salvation to every one that believeth." This is often overlooked and something other than the Gospel is preached, and we wonder why we have no results. We sow dandelion and expect wheat. We sow science and philosophy and expect conviction of sin and salvation, but such results do not follow, and thank God that they do not, or else we should soon have no Gospel at all, men so adore the fruit of their own toil, and the product of their own efforts.

Spurgeon says, "We have not success, because we have not faith. A young brother once said to me, 'I have preached in the streets, and I have seen no converts.' I said to him, 'Do you expect people to be converted every time you preach?' He replied very humbly, 'No, sir.' When I said, 'That is the reason you do not succeed, because you do not expect to do so. "According to your faith, so be it unto you." If you preach, hoping that you will have success, possibly you will get a success; but if you preach knowing that the Word cannot return void, and that God the Holy Ghost is with you, you will not have long to wait before your faith shall be rewarded.' Oh, for more prayer and more faith. Oh, for more power with men for God, because we have more power with God for men. Were the doctrines we preach to fill our souls, heart, and mind, till we became saturated with them, then would our preaching, teaching, and working, be with power; then would the hundred-fold harvest be granted us."

John Berridge, of Everton, England, gives an account of his life-work in a letter he wrote to an intimate acquaintance, entitled "Justification by Faith Alone," in which he shows that for many years he preached salvation partly by faith and partly by works, "and pressed sanctification upon the people very earnestly, yet they continued as unsanctified as before, and not one soul was brought to Christ. There was indeed a little more of the form of religion in the parish, but not a whit more of the power." Then he traces his anxieties and prayers and long continued heart trouble till the true light of the Gospel broke in upon him, and he saw that the rock he had been splitting on for nearly thirty years was "some secret reliance on my own works for salvation," instead of trusting in the free grace of God in Jesus Christ alone. This lifted him out of the pit where he had laboured uselessly so long, and carried him into the light and clothed him with power, so that he became one of the best evangelistic preachers in England and was used in saving many. Berridge's letter is well worth reading. This is one reflection he makes: "I preached up sanctification very earnestly for six years in a former parish, and never brought one soul to Christ. I did the same at this parish for two years, without any success at all, but so soon as ever I preached Jesus Christ and faith in His blood, then believers were added to the Church continually, then people flocked from all parts to hear the glorious sound of the

Gospel, some coming six miles, others eight and others ten, and that constantly."

Outside the Bible, there is one book every minister should read who would realize the value of souls, namely, "Baxter's Reformed Pastor."

WORK FOR THE NIGHT IS COMING.

Poverty, misfortunes and calamities come to the industrious, but not so frequently as to the sluggard who wastes the golden moments which fly so swiftly.

Broken limbs or severe illness often change the circumstances of the cheerful and energetic labourer. To these sufferers sympathy and help are freely given by those who can spare from their own abundance. For the sluggard there is not in the present wide-awake period even pity. Nothing but contempt. Some one has said the "world wants and will have your best."

I am surrounded by earnest, wide-awake young people who are "up and doing," giving of their best to useful and elevating study, making good use of each opportunity that is afforded to improve themselves. Many of them have boldly said, "We will give to the Lord our very best."

Quite lately I have seen sad wrecks of men and women who are daily falling back, back in the march of life, weary and worn, unable to keep step. For them life is almost done. The life blood flows sluggishly through their veins. The burden bearers must help them along, unable to rescue them from the fatal lethargy which has paralyzed bodily and mental power.

A scoffer lately, while taunting a young Christian girl with her inexperience and weakness, said: "Where are your sheaves? How many do you suppose you can garner in?"

For some days she sorrowfully thought: "Nothing but leaves." Can it be that I will have nothing more to offer the Lord?

A wise friend was confided in, who advised, "Break off one bad habit, Ruth. Cease to be a dreamer. Get down to work, real work. Speak pleasant words, look for the good things in your friends' characters. Don't see their faults unless you can help them overcome them. Dreams accomplish nothing, though the dreams may be beautiful plans for work, if the plans end only in dreams. The time spent in your indulgence of this habit may be better used in helping your tired mother. You are cultivating idle habits. Remember, dear, that the Bible especially warns Christians against slothful habits. Time is given us to use wisely. The more that we make of ourselves, the greater opportunities we shall have to gather sheaves. Jesus was a tireless worker. He went about doing good. His whole life is a sermon against slothfulness and day-dreaming, and nothing was too humble for him to notice. Look about you, Ruth, and see the different influences exerted by the sluggards and the wide awakes. When you dream, dream to some practical purpose."

Ruth profited by the needed reproof. She immediately began trying to leave off day-dreaming, a habit which was fast leading her into sluggish ways. She now finds work for every waking moment, and trusts the winning of the sheaves to the Lord of the harvest for whom she is working.

Among the threadbare, even ragged, men and women who find the world a dreary place for the incompetent and weak, a great number of them have not had that blessed help to a future life of usefulness, a busy, studious boy and girlhood: shielded from every hard thing, allowed an abundance of time to "enjoy youth's pleasure in," the "work habit" was not formed in time to make it easy to "buckle down" when the need came.

The happiest boy that I have ever known is a laddie who has been an "Endeavour" ever since he was seven years old. Always up in the morning in time to help mamma "just a little" before breakfast, and doing something for somebody all the day long.

For mamma's "company" he began to go to the prayer-meeting church and mission services, growing up into a tall boy who is yet "mother's company." His life is a busy one, and his laugh is contagious. With clean hands and heart and great energy, I think he will be a well spent life, since he has chosen for his guide the Saviour. He will be no slothful servant, for he knows that drowsiness will clothe a man with rags, and that no dreamer of idle dreams will hear the "Well done thou good and faithful servant" from our Lord, who has promised the reward to those who hold out faithful unto the end.

DOUBTS AND NO DOUBT.

I heard a good man and a great preacher recently say, and with intense earnestness. "If you imagine that as a Christian I am never vexed with doubts, you are greatly mistaken." Admit, then, that the Christian is sometimes troubled with doubts, still the best Christian is the best citizen, the best husband, the best father, the truest friend, the worthiest man of business, the most faithful agent, the most useful teacher, so that the religion of Christ has promise of the life which now is, as well as of that which is to come. Unbelief adds nothing to a man's genius or to a man's greatness, to a man's courage or to a man's culture, to the development of his mind or of his body. Poetry is not its child, nor is oratory, nor courtesy, nor the sweet charities of life. Gentlemen and gentlewomen lose none of their gentleness by gathering about the cross of Christ, and the man of letters loses none of his power over men by learning of Christ. Why read any history, if not the history of the Bible; and poetry, if not the poetry of the Bible; any biography, if not the biography of the Bible?

Whence comes the inspiration of all human law? What bad advice has the Bible given to father, mother, child, workman, warrior, priest, patriot, sovereign, soldier, rational man or woman? No Christian was ever by virtue of his Christianity made stingy, unsympathetic, unneighbourly, uncharitable, unreliable, unforgiving, unattractive. There can be no honest doubt of that. —Sunday School Times.

Our Young Folks.

HOW AN ANGEL LOOKS.

Robt, holding his mother's hand,
Says "Good night" to the big folks all,
Throws some kisses from rosy lips,
Laughs with glee through the lighted hall,
Then in his own crib, warm and deep,
Robt is tucked for a long night's sleep.

Gentle mother with fond caress
Slips her hand through his soft brown hair,
Thinks of his fortune all unknown,
Speaks aloud in an earnest prayer;
"Holy angels keep watch and ward,
God's good angels my baby guard!"

"Mamma, what is an angel like?"
Asked the boy in a wandering tone;
"How will they look if they come here,
Watching me while I'm all alone?"
Half with shrieking and fear spoke he;
Answered the mother tenderly:

"Prettiest faces ever were known,
Kindest voices and sweetest eyes—"
Robin, waiting for nothing more,
Cried with a look of pleased surprise,
Love and trust in his eyes of blue,
"I know, mamma, they're just like you!"

SEED THOUGHTS.

We are in captivity. Satan is our captor. Sin is the chain which binds us.

This chain binds us all, and none of us are without sin. He who is held in the devil's bondage is away from God. The problem is, How to get back?

God wants us to come back to Him. He has no pleasure in the captivity of the wicked.

We must desire to return. God will not force us to return against our will.

The foundation of return must be sorrow for the sin that took us away from Him.

We shall need His help to regain our lost position. It was to render this assistance that Jesus Christ dwelt on earth and died on Calvary.

Since we are condemned to captivity because of broken law, we must have the pardon of the Law-giver to obtain freedom.

We cannot purchase pardon or merit it, but we can have it freely by believing in Christ and asking for it in His name. The sinner is a long way off from God, but the journey back is a quick one if he takes the right road.

What a gracious God, that He provides a way for His banished children to return to Him. What strange children, that so many of them have no desire to return.

There is no hope for anything but misery in the bondage of sin; there is certainty of happiness in the presence of Jehovah.

Cause and effect are nowhere more sure; sin and sorrow are root and fruit—so are righteousness and joy.

Repent and be saved. Come away from Babylon. The gates of the new Jerusalem wait to open for you.

You cannot build a ladder long enough to reach to heaven, but you can enter at one step through Jesus Christ. "I am the Way, the Truth and the Life; no man cometh unto the Father, but by me."

DRY THINGS.

"Somebody sent me 'Sesame and Lilies' for a birthday present," a bright young girl told me. "I supposed that I should hate Ruskin, but really," with surprise, "he is delightful!"

A few weeks later she overtook me on the street. "You like morning walks. May I go with you to-morrow—early—before breakfast?" "Yes," I replied, smiling at her earnest crescendo and rosy cheeks, "I shall be delighted; but what restless spirit has been pricking you? Did you ever in your life see the sun rise?" "That is just it. Do not for the world let the girls know, but I have been reading Browning a little. Why do people talk so about his hidden meanings? That description of the sunrise, who could not understand that? Understand—why, it is as easy as Longfellow, and—now I want to see it!"

The next morning she was waiting for me at the gate. "It is well that Browning rang the bell. I should have taken another nap for all of anybody else. Just see the dew on the grass! Why, it is like rain. And hear those birds sing! I should like to run. Everybody is asleep—can't we have a race? What fun this is! and I have always thought that if one thing were worse than another it was getting up in the morning. See those clouds breaking; now I must say it:—

Day 1
Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppressed it lay;
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away,
But forth one wavelet, then another, curled
Till the whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bonds, grew gold, then overflowed the world.

There was a mist over the girl's eyes. Ruskin is right, I

said to myself, when he wonders, not at what men suffer, but at what they lose.

My companion was silent while we walked down the hill. As we turned toward her home she said suddenly: "I shall never dare say again that I dislike history, or that I cannot endure Thackeray, or that the old paintings in the galleries are hideous. I shall be discreetly silent about things I cannot appreciate; for I believe now that dry things are just things we do not know enough about to care for."

THINGS GOOD TO KEEP.

Keep thy heart with all diligence, for out of it are the issues of life.

Keep thy tongue from evil, and thy lips from speaking guile.

Keep thee far from a false matter.

He that keepeth his mouth keepeth his life.

Take heed to thyself, and keep thy soul diligently.

Little children, keep yourselves from idols.

My son, keep thy Father's commandments

My son, keep sound wisdom and discretion.

Remember the Sabbath day, to keep it holy.

Keep yourselves in the love of God.

Blessed are they that hear the Word of God and keep it.

AN ENGINEER TAUGHT BY AN INSECT.

It has been said that the operations of the spider suggested the art of spinning and weaving to man. That may be doubtful, but it is quite certain that to a hint from an insect was due the invention of a machine instrumental in accomplishing one of the most stupendous works of modern times—the excavation of the Thames tunnel.

Mark Isambard Brunel, the great engineer, was standing one day, about three quarters of a century ago, in a ship-yard, watching the movements of an animal known as the *Teredo navalis*—in English, the naval wood worm—when a brilliant thought suddenly occurred to him. He saw that this creature bored its way into the piece of wood upon which it was operating by means of a very extraordinary mechanical apparatus.

Looking at the animal attentively through a microscope he found that it was covered in front with a pair of valvular shells; that with its foot as a purchase, it communicated a rotary motion and a forward impulse to the valve which, acting upon the wood like a gimlet, penetrated its substance; and that as the particles of wood were loosened, they passed through a fissure in the foot, and thence through the body of the borer to its mouth, where they were expelled.

"Here," said Brunel, to himself, "is the sort of thing I want. Can I reproduce it in an artificial form?" He forthwith set to work, and the final result of his labours, after many failures, was the famous boring shield, with which the Thames tunnel was excavated.

This story was told by Brunel himself, and there is no reason to doubt its truth. The keen observer can draw useful lessons from the humblest of the works of God.

GIRLS, LEARN TO BE HOUSEKEEPERS.

Here is a capital little sermon on housekeeping. Our friend, *St. Nicholas*, preaches it: Begin with your own possessions. Reform your upper bureau drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order in the midst of which you can daily move, and learn to keep it so that it will be part of your toilet to dress your room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing that you have about you. This will not make you "fussy"; it is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually—for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Get together things for use in these cares. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush, and your feather-duster and your light, little broom, and your whisk and pan, your bottle of sweet oil and spirits of turpentine and piece of flannel, to preserve the polish and restore the gloss where dark wood grows dim or gets spotted. Find out, by following your surely-growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned enough to keep a whole house so far as its cleanly ordering is concerned.

FOR the cure of female weakness, suppressions, nervousness, bearing down pains and all those peculiar ailments that make woman's life almost unbearable, Dr. Williams' Pink Pills are an unfailing cure. They build up the blood, restore the nerves, and bring a glow of health to sallow cheeks. All dealers, or by mail post-paid on receipt of price (soc. a box). Dr. Williams Med. Co., Brockville, Ont.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 10,
1891.

CHRIST'S FIRST MIRACLE.

John 2:
1-11.

GOLDEN TEXT.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory—John ii. 11.

INTRODUCTORY.

These first lessons in John's Gospel have to do with beginnings. The first told of His becoming man; the second of His first disciples; and this records the first of His miracles. The place where this first miracle was wrought was Cana, a little village eight or nine miles north-east of Nazareth, in Galilee. Thither Jesus went with His disciples.

I. The Marriage Feast.—The third day is supposed to refer to the time that had elapsed since the call of Philip to the discipleship. Among the Jewish people, several days were given up to feasting when a marriage was celebrated. "The Mother of Jesus was there." It is inferred from the fact that she speaks to the servants as if she had been on intimate terms in the household, that she was a relative of one of the parties being married. Jesus and His disciples were invited to the wedding feast. The disciples at that time probably were Andrew, Simon Peter, Philip, Nathanael, John, and possibly his brother James. Jesus came to bless and sanctify all the relationships of life. His first miracle was at a marriage feast. He is present where His presence purifies and enhances the joy. He is present too in times of sadness and of sore distress. He went to a marriage and he was present in the homes where death entered. Jesus still sympathizes with the joys and sorrows of life. The fact that the first of Christ's miracles was performed at a wedding feast gives no countenance to the ascetic and gloomy views that were common amongst ecclesiastics in the middle ages. Some of them were disposed to frown upon many of the common joys of life, and to represent that the highest form of life was to retire into the desert or to be shut out from the world within gloomy, monastic walls. This is nowhere taught in the New Testament. Jesus went in company with His mother and His disciples to the marriage feast.

II. An Unexpected Want.—Hospitality was largely exercised by the Jews. On the occasion of a marriage feast it would be as lavish as the circumstances of the family permitted. It is supposed that the home in which the wedding took place was an humble one. The coming of Jesus and His disciples had added considerably to the number of the guests, and the supply of wine was insufficient. It failed. The Mother of Jesus went and told him that they had no wine. She no doubt thought that He would be able to get them out of the difficulty. By this time she probably believed that He was the Messiah. She had heard of His baptism, the temptation in the wilderness, and the testimony of John the Baptist. She may have expected that He would exercise miraculous powers. At all events she quietly informs Him that the wine had failed. His answer to her has nothing in it that is disrespectful to His mother. As He uses the term woman there is no lack of tenderness. The words "What have I to do with thee" are literally "what is there to Me and thee." In the manifestation of divine power, there was nothing in common. She was human; He was divine and human. The exercise of divine power was His alone. The hour for its exercise had not yet come. He and He only could decide when and how that power was to be exercised. When all human power is unavailing it is then that Christ's power becomes most conspicuous. There is nothing therefore in these sayings of Jesus that indicates the slightest disrespect to His mother. He had not come to destroy but to fulfil the law. In all the relations of life He yielded a perfect obedience to God's law. He who had given the commandment: "Honour thy father and thy mother," would not disobey it. His sense of duty comprehended also His immediate relation to God's purposes, therefore He and He only could determine the time and methods for the manifestation of His glory. It was for Him to decide when His hour was come.

III. The Miracle.—The mother of Jesus did not understand His words as being a refusal. On the contrary she expected that in some way He would supply the want. So she tells the attendants to obey His commands. In a warm climate like that of Palestine and in obedience to the requirements of the ceremonial law, washings were frequent. It was nothing unusual, therefore, that large earthen water jars should be there. In the court of the house there were six of them, each with a capacity of about nine gallons. Jesus tells them to fill these jars with water. This the servants eagerly did, for we are told "they filled them up to the brim." The narrative conveys the impression that this miracle, like those that followed it, was instantaneous. The command to fill the jars is followed by the other "Draw out now and bear unto the governor of the feast." The governor of the feast was the one who presided at the table. The ruler of the feast received the wine from the hands of the servants. He did not know how it had come, but he pronounced it to be specially good. The servants knew that they had filled the jars with water, and what they had drawn off was wine, which the ruler of the feast declares to be good. He then compliments the bridegroom on the excellence of the wine thus provided, though he as yet knew not how it had come. There could, however, be no doubt of the reality of the miracle. The marvellous manner in which the wine had been replenished would soon be known to all present, and none could say that there had been the least collusion. The servants had done as they were told. They were certain that the water jars had been filled to the brim with water. They had drawn from the contents and handed to the master of the feast, who bore open testimony to the excellence of the wine that had been produced. In the performance of this first miracle Jesus manifested His glory. It was a new display of His power and goodness. It was a manifestation of His power over nature. He could so change by His will the forces of nature and make them subservient to His divine purposes. These miracles are also called signs. They were signs to all who witnessed them that Jesus was Lord of nature, that He was the Sent of God. They were confirmations of the truth of His claims, and evidences that He was able to accomplish the divine work of redemption. The effect produced by this miracle was also immediate. "His disciples believed on Him." They believed on Him before this. They followed Him because they believed that He was the Messiah. This marvellous display of His power confirmed and strengthened their belief in Him, and their faith, though by no means perfect, went on increasing.

PRACTICAL SUGGESTIONS.

In all the pure joys of life we can have the presence of Jesus with us.

Where He cannot be present we have no right to be. Let us desire no joys where we cannot ask Christ's presence.

We can make all our wants known to Jesus, and He can supply all our need out of His own inexhaustible fulness.

This miracle gives no countenance whatever to anything approaching intemperance. The conditions of life in Palestine in our Saviour's days were very different from what they are now here in Canada.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 8th, 1891.

ONE of our New York exchanges heads off the cry about closed Churches by showing that several of the city pulpits will be supplied during the heated term by some of the most distinguished ministers in America. A glance at the list almost tempts one to think that the preaching will improve during vacation. Will the congregations and collections improve?

THERE is no power in arithmetic to express what the rains of last week were worth to Ontario. Continued drought would have made a poor crop and a poor crop would probably have meant a financial panic. Happily all danger is averted and the prospects are fairly good. Now that the drought has ceased what will be the next thing to complain about? Of course we must always see something that is just going to ruin the country.

THE Irish Presbyterian Church has resolved on a new experiment in Foreign Mission work. Hitherto all the missionaries they have sent to India have been thoroughly trained men, and have each been of late years paid an annual salary of \$1,750. It has been resolved to commence work among the Bhils, to be carried on by lay agents under the name of "The Jungle Mission." The salaries of these agents will amount to only about a third of that paid to the other missionaries sent out by the Church. For the present at least the means to sustain this new mission will not be drawn from the regular funds of the Church, but from private subscriptions which have been generously offered for the purpose.

THE Dominion Parliament should not think of adjourning until this Quebec scandal is thoroughly investigated and the guilty parties punished. If the Minister of Public Works is innocent, he is the most abused man in Canada and deserves the sympathy of all right-thinking people. If guilty it is putting the matter mildly to say he is unfit for his present position. What honest men of all parties should demand is a thorough and impartial investigation. Every good Canadian will continue to hope that the accused Minister can clear himself of the charges made against him. Every opportunity should be given him, and we have no doubt will be given him, to make his defence, but if he cannot defend himself he should go and the sooner the better.

WHEN the friends of Queen's University wished to give the institution a decided lift, they secured the services of one of the strongest all round men in the Presbyterianism of Canada. Queen's is to-day financially and in some other respects what Dr. George M. Grant has made the institution. When the Educational affairs of the Methodist Church came to a crisis the General Conference released Dr. Potts, one of their strongest men, from circuit duty, and sent him round among the people. The result will soon be visible in the Queen's Park, Toronto. Presbyterians should pursue exactly some plan in regard to several of their schemes as soon as they can. The Foreign Mission work, if any change is made, should be represented by the strongest man the Church can find to do the work.

IF the twenty millions of bushels of wheat said to be growing in Manitoba and the North-West are safely harvested and well sold, look out for an exodus from Ontario next spring. Every train-

load of people that goes to the Prairie Province and the Territories weakens a number of congregations in the East. These are times for close and careful supervision on the part of Presbyteries. We hear a good deal about the hardships of the North-West. The pastor who sees his congregation there growing by "leaps and bounds" is not half so much an object of sympathy as the eastern pastor who sees his cause melting away by emigration. All honour to the pioneer pastor of the great Prairies, but let Presbyteries and individual ministers who can help not forget that there are struggling pastors in the old as well as in the new parts of Canada.

PERHAPS the most closely-watched public man in Canada at the present time is the Minister of Justice. His course on the Jesuit Estates Bill was thoroughly distasteful to many Ontario people. Our Methodist friends have a reason of their own for not loving him. But Sir John Thompson is a man of ability, and those who have known him from his youth say his personal record is clean. His ability and reputation for honesty have put him well in the foreground. Rightly or wrongly he gets credit from many people for the recent expulsion from Parliament of a member whose reputation was not lovely. If Sir John Thompson shows the least inclination to shield anybody connected with this malodorous Quebec affair, his political fortunes are wrecked. The Equal Rights people and the Methodists are not the only Canadians who are watching him closely.

THE *Presbyterian Witness* has this to say about Dr. Stalker's sermons and the impression they made in Toronto:—

It may be of some use to somebody somewhere to report the fact that Presbyterian Toronto was much disappointed with the preaching of Dr. Stalker, of Glasgow. Possibly the Torontonians expected too much. We remember forming a very high ideal of Dr. R. S. Candlish as a preacher and the disappointment with which we heard him in London for the first time. The fault was with the hearer, not the preacher.

It may be of some use to somebody somewhere to say that is not exactly how the land lay. Those who happened to be familiar with Dr. Stalker's style and expected a scholarly, thoughtful, quietly-read effort were not disappointed. Those who expected a great oratorical display felt—well, perhaps they felt that they might as well have remained in their own churches. That is a good kind of feeling to have occasionally.

IN one respect the General Assembly has made marvellous improvement within the last few years. Nobody poses now as spokesman and representative of "The Kirk." The men who used to act as keepers of "the voluntary conscience" seem to have gone out of business. Nobody wants to fight for the "principles of the Disruption." The union is complete. The Church is one and indivisible. If a division took place now—which heaven forbid—it would not go on the old lines of cleavage. Would it not be a further improvement if some dearly beloved brethren would stop talking so much about the East and the West? Why choose a man for any position simply because he happens to live east or west of some other place? If we live and labour where Providence assigned us there is neither merit nor demerit in the matter. Let the phrases "claims of the East" and "claims of the West" go to pasture along with that other phrase "the U. P. practice before the Union."

THE poorest "stick" in any Church is the creature who is so bigoted that he refuses to learn anything from other denominations. There is no Church better all round than the Presbyterian, but Presbyterians might learn several useful things from their neighbours. From the Episcopalians some of them might learn not to allow every tramp that comes along to use their pulpits. From the same body they might learn not to use the pulpit as a dead-head advertising medium. Complaint is made of Episcopalian exclusiveness. The exclusiveness that keeps other than Episcopal ministers out of the pulpit may seem extreme, but it will wear better than the inclusiveness that admits every "ecclesiastical prowler" into the pulpit. No notices at all is better than turning the pulpit into a bulletin board and using God's house and God's day for dead-head advertising for the benefit of every crank who may want his show advertised. From the Methodists

we might take many points in the way of making our Church machinery flexible and adapting it to our environment. From the Baptists we might learn one lesson. If a Baptist woman will wade out into a river in presence of hundreds, should a Presbyterian woman be ashamed to present her child for baptism in the Church?

TO one who believes that exercising the franchise is a duty, or a matter in which liberty should be allowed, the action of the Reformed Presbyterian Church of the United States in expelling several ministers for voting seems unreasonable and unjust. But, like every other question, this one has two sides. A Church has an undoubted right to make its own laws. One of the fundamental principles, so-called, on which this body rests is abstinence from the world in matters of civil government. These expelled ministers knew that when they took their ordination vows. If they did not like the position of the Reformed Church to cause they could easily have kept out of it. They could easily have found a place and work in one of the other Presbyterian bodies. An insurance company, a fire company, any kind of a society, has a right to make and enforce its own rules, and if they are absurd so much the worse for the makers. A Church should surely enjoy the same privilege. Believing as we do that the franchise is a trust, we think, of course, that the position of the Reformed Church is absurd, but then Churches have a right to do absurd things if they will.

THE long-talked-of Encyclical on the labour question has at last been issued. It has been read in the Roman Catholic Churches generally. According to frequent accounts it took a long time to elaborate, and now that a portion of it has been read to the faithful, it does not appear to contain anything very remarkable. It sheds no new light on a question that is of interest to thoughtful minds of all shades of opinion. It offers no new solution of existing difficulties. Recognized abuses are condemned. Common places about the relations of capital and labour, and the duties of both, have been said over and over again in many forms by others who make no pretensions to superior divine illumination. The socialistic solution of existing evils is rejected and the rights of private property are maintained. As against socialism the position of the Encyclical is well defined, but the Henry George theory of the nationalization of land is not so hardly condemned. The Pope claims that the Gospel is the only real solvent of the social and industrial difficulties that perplex modern society. In this all who believe the Gospel agree. But all do not agree in the assumption of the Encyclical that the Church of Rome and the Gospel are interchangeable terms. The Pope has spoken *ex cathedra* on the labour problem, but his utterance will be no more regarded than will be the contributions of ordinary thinkers who have devoted their attention to a question of pressing importance.

DR. STALKER has reached home after his visit to this continent. He is delighted with what he has seen and experienced in America. It is evident from what he said at a welcome-home meeting in his own congregation that he has formed a very favourable impression of men and things as he saw them. His tour in America, he told his people, had been an uninterrupted pleasure from beginning to end. He observed what is plainly noticeable, that there was a strong tendency to materialism. To this, however, there is a set-off, in the liberal way men of wealth contribute to religious, philanthropic and educational work. The religious activity, also discernible, impressed him, and he has ascertained that the Protestant Churches are keeping pace with the spiritual needs of the people. There is, he states, one Church to every eight hundred of the population. Dr. Stalker thinks that denominationalism has not been so injurious as some are disposed to imagine. Instead of being a drawback he considers that it has been most helpful in the rapidly-growing country. A single Church, he says, could never have done the work that has been accomplished. The friendly rivalry of the various denominations, in spite of some disadvantages, has had excellent results. In a reference to the Briggs controversy in the American Church he gives it as his opinion that notwithstanding the decisive vote of the Assembly the question is not yet

ended. Its settlement requires the highest wisdom, and, he adds, it still remained to be seen whether the Church contained men wise enough for the occasion.

DR. SCHAFF ON CALVINISM.

IN a paper on "The Calvinistic System" Dr. Philip Schaff refers to the personality of John Calvin, and notes the contrast between him and the other leading continental reformers. He was wanting in the geniality of disposition that characterized Martin Luther, Ulrich Zwingli and Philip Melancthon. The ascetic reformer of Geneva had none of the robust and hearty humour for which the great German was famous. Dr. Schaff is of opinion that humour is a necessary part of a reformer's equipment. Its presence, no doubt, has an excellent effect. It is a means of touching a chord in the popular heart, and has often the effect of softening asperities. That two such reformers as John Calvin and John Knox could produce a profound impression on their own age and leave an influence behind them powerfully felt for centuries afterward, is proof sufficient that humour is not an indispensable element in a reformer's composition. It cannot be said, however, that John Knox was altogether deficient in that grim and biting humour which formed so marked a feature in the mental conformation of his warm admirer, Thomas Carlyle. The sublime moral earnestness that must be the predominating characteristic of the religious reformer is not always tolerant of the light and airy play of humour. Valuable as it is, it can be dispensed with if other and greater qualities are present.

It is a mistake to suppose that either Calvin or Knox were cold and severe men. They lived in stern times, and momentous issues were at stake. For the great and lasting work they accomplished they may be pardoned if they were lacking in the sense of humour.

Dr. Schaff claims for John Calvin a high place as a theologian. He ranks him with Augustine among the Fathers and with Thomas Aquinas among the schoolmen. He is accorded the merit of being the ablest exegete among the reformers. His system is based upon a thorough knowledge of the Scriptures, and as he combined the best qualities of interpreter of Scripture with those of the systematic theologian, that system to which his name is given is more biblical than scholastic. The scholarly professor of Union Theological Seminary says "Calvinism is one of the great dogmatic systems of the Church. It is more logical than Lutheranism and Armenianism and as logical as Romanism." It seems, however, that the last statement admits of an important qualification. Romanism is not mainly deduced from Scripture, while Calvinism confessedly is. The premises on which the structure of Romanism rests are as faulty as the conclusion. The Calvinistic system, like that of Augustine, rests on the Pauline doctrine of sin and grace, giving special prominence to the atoning work of Christ. Dr. Schaff considers the system defective in that while it exalts the divine sovereignty it does not give the divine love its rightful place; adding that "the love of God is the true key to his character and works, and offers the only satisfactory solution of the dark mystery of sin and death." In the Calvinism of the present day he perceives "an important modification and moderation of the scholastic Calvinism of the seventeenth century." Of the "Institutes" he says "it threw into the shade the earlier Protestant theories—as Melancthon's 'Commonplaces' and Zwingli's 'Commentary on the True and False Religion,' and has hardly been surpassed since. As a classical production of genius it stands on a par with Ungen's 'De Principiis,' Augustine's 'Civitas Dei,' and Thomas Aquinas' 'Summa Theologiae.'"

John Calvin is next considered as an ecclesiastic. Here also his eminence is conspicuous. Going back to the simplicity of apostolic days he restored the Church polity that best accords with the teaching of the New Testament. Dr. Schaff compares him with Hildebrand who "reformed the papacy of his day on ascetic principles and developed the mediæval theocracy on a hierarchical basis, Calvin reformed the Church on social principles and founded a theocracy on the basis of the general priesthood of believers; the former asserted the supremacy of the Church over the State; the latter the supremacy of Christ over both Church and State." The Union professor is of opinion that in modern national conditions Calvin would, like his followers to-day, be a champion of the freedom and independence of the Church. Of Calvin's efforts in Geneva to apply his principles to the Govern-

ment of the Commonwealth, Dr. Schaff says that they savoured more of the spirit of the Old Testament than of the spirit of the New. As a system of national polity it has disappeared "but its best results remain in the vigorous and high-toned morality which distinguishes Calvinistic communities."

One more of Dr. Schaff's statements deserves to be reproduced. He says: "It is by the combination of a severe creed with severe self discipline that Calvin became the father of the heroic races of French Huguenots, Dutch Burghers, English Puritans, Scotch Covenanters, and New England Pilgrims, who sacrificed the world for the liberty of conscience." A system that can produce such results clearly vindicates itself.

A RELIGIOUS EXHIBIT AT THE WORLD'S FAIR

IT is only when concluding diplomatic negotiations with other nations that the people of the United States stickle for precedents. They are an inventive people, and never hesitate to put new ideas into practice. A praiseworthy project has been mooted in connection with the forthcoming World's Fair at Chicago. That exhibition will present a view of the great advances made in every department of secular activity, and men prominent in religious and philanthropic enterprise have been asking the question why not take advantage of the opportunity to bring to the attention of the many thousands who will throng the departments of the Exposition some adequate representation of the moral and religious forces that so powerfully effect human life. The men who have been asking this question have begun to act. They are not disposed to remain content with merely suggesting the propriety of what may be termed a religious exhibit, they have been taking the first steps to secure its accomplishment.

Hitherto, in connection with exhibitions in several of the European capitals, Bible and evangelistic societies have availed themselves of the opportunities afforded for the presentation to the minds of the mixed multitudes who visit these exhibitions of the saving truths of the Gospel. In any case these agencies will be at work at the Chicago Exposition, but if the idea referred to is carried out it will be something new. Its success would certainly have most important results. It is eminently fitting that such a project should be carried out. The benefit to the commercial, industrial and esthetic interests of a people have long been fully realized, but a visible embodiment of the religious and philanthropic energies of the people would be highly beneficial to their best interests. It would bring into prominence the great truth that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. The materialistic aspect of modern life is dominant at these exhibitions, and while there is no need to decry the material progress that has done so much to advance the temporal well being of the masses, it is of the utmost importance that the moral and spiritual should have their due place in the thoughts of the people, and their presentation, side by side with the results of modern invention and adaptation, would appear to be well-fitted to produce a desirable impression.

There is nothing sectional or sectarian in the proposal made for such a representation at the World's Fair. In the initiatory movement, all sections of the Evangelical Church have been represented. This unity of purpose is essential to its success. There is little fear that in its subsequent stages this representative character will be departed from. The various boards of Home and Foreign Missions, Bible and Tract Societies, the Evangelical Alliance, boards of publication, Christian Endeavour, and other religious and philanthropic organizations were represented at the preliminary meeting held in New York the other week. The proposal was most heartily favoured, and a small committee was appointed with instructions to obtain further information, and to call a conference at which further action could be resolved upon. The managers of the World's Fair have been approached on the subject, and have shown an interest in the proposed exhibit, and seem disposed to make the necessary arrangements for it, but these are, for the present, left in abeyance till it is seen how the project will be generally regarded, and what may be the dimensions it will assume. Canadians as well as others will, no doubt, watch with interest the progress of a new movement that has for its object the embodiment of the missionary zeal, the moral and spiritual activity of present-day Christianity.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—One of the most necessary and useful weekly magazines published.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The best talent, literary and artistic, is employed on this excellent weekly magazine for young readers.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.) The reading matter and pictures are well suited for the instruction and amusement of the interesting circles for whom it is published.

ST. NICHOLAS. (New York: The Century Co.)—This splendid monthly for young people continues to prove as attractive as ever. Its variety is fitted to interest diversified tastes. Its literary contribution and excellent engravings are well calculated to impart instruction and afford entertainment to its many readers.

THE Illustrated London News, in addition to the regular weekly issue, containing good engravings of principal events, numerous contributions by leading literary men, and W. Clark Russell's latest sea romance, has published a fine midsummer number with a large coloured plate "On the Terrace Walk," and a complete work of fiction by Henry Herman, entitled "Eagle Joe."

THE CENTURY. (New York: The Century Co.)—A good portrait of Horace Greely forms the frontispiece of the July number. There is also a hitherto unpublished contribution from his pen, "An Estimate of Lincoln," which affords interesting reading. The leading descriptive illustrated papers are: "Provençal Bull Fights," "General Miles' Indian Campaigns," and "Across the Plains in the Donner Party, 1846," a thrilling narrative. Other interesting papers are: "Italian Old Masters," "A Lunar Landscape," with pictures from negatives taken at Lick Observatory; "Tao: The Way, an Artist's Letters from Japan," and "Paris, the Typical Modern City," by Albert Shaw. There are several short stories, some of more than average excellence, good poems, the two serials and the usual departments.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—"The Odes of Horace" have afforded fine scope for artistic treatment, and the last of the series of illustrations forms the frontispiece to the present number of Scribner. A. E. Seaton contributes the paper on "Ocean Steamships," and is an elaborate consideration of the question of "Speed in Ocean Steamers." There are descriptive illustrated papers on "Starting a Parliament in Japan," "Izard Hunting in the Spanish Pyrenees," "An Old Danish Town," and "The Haunts of the Black Sea Bass." Other papers of interest, several excellent short stories and other features will be found in this number which is the first of a new volume. A new serial by Robert Louis Stevenson is announced.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Harper for July is a specially attractive number. The frontispiece there is a fine portrait of Oliver Wendell Holmes from a recent photograph. George William Curtis writes an interesting and appreciative paper on the writer whom he styles "the patriarch of our literature." The more notable papers are "Christianity and Socialism," by Dr. Buckley; "Briticisms and Americanisms," by Brander Matthews; "The Republic of Paraguay," by Theodore Child; "Some American Riders," "The Warwickshire Avon," and "London—Saxon and Norman," by Walter Besant. "An Imperative Duty" is the title of a new novel by William Dean Howells, begun this month. Several short stories and meritorious poems, together with the usual departments, make up a delightful number.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The number for July comes freighted with good things. Its sermons and articles in every department are excellent, timely and full of mental and spiritual food. Every pastor and Christian worker will find in its pages the requisite aid on many lines. The portrait of Rev. J. Wesley Hill, of Ogden, forms the frontispiece, and his sermon, sketch of life and view of Church are interesting features. Dr. Noble's sermon on "Popular Preaching" is worthy of serious consideration, likewise Rev. J. A. Anderson's discourse or "Life a Divine Gift." Biblical teachings and modern methods on the temperance question are discussed as a living issue by Prof. E. J. Wolf. Dr. Cuyler pen-pictures Rev. Albert Barnes. Prof. Schodde sketches "Theological Thought in Germany"; Rev. H. A. Delano points out the uses of the "Imagination in Preaching"; Dr. J. Hall gives his views on the Second Coming of Christ, Rev. J. H. Jenan-yon writes of the wonderful revival in Asia Minor, Rev. W. W. Willard shows what the lever is in preaching; Dr. Moment, as usual, throws clear light on S. S. lessons. Leading thoughts of six capital sermons are given and good editorials, with other important matter, are among the "make-up" of this excellent monthly.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"The Lady of Fort St. John," the new serial which begins in the July number, is a well written Canadian story. Professor Lanciani contributes a paper on "Underground Christian Rome," in which he tells of the discovery of the Christianity of an ancient Roman family from the excavation of their ancient burial place. This is followed by "The Old Rome and the New," by Mr. W. J. Stillman. There is nothing better in the whole number, however, than Octave Thanet's paper on "Plantation Life in Arkansas." It is admirably written. A sonnet by Philip Bourke Marston; a paper by Bradford Torrey on the "Male Ruby-Throat," the "Story of a Long Inheritance," by Wm. M. Davis, which, although no one would ever suspect it, is devoted to tornadoes; the "Neutrality of Switzerland," an able paper by W. D. McCrackan, showing some of the advantages of a neutral state; Mr. Nathaniel Southgate Shaler's paper on "College Examinations," which will excite remark; and an article on "Tintoret, the Shakespeare of Painters," by William R. Thayer, are other features of the number. Agnes Repplier gives a delightfully amusing criticism of "English Railway Fiction." "The Finding of Miss Clementine," a short story by Mrs. E. W. Bellamy, will also amuse persons who like Southern dialect stories.

Choice Literature.

OLD MERCER'S MONEY.

A STORY OF THE AUSTRALIAN BUSH.

(Concluded.)

"We had retired early, and all the others, I expect, were fast asleep. I had been so sleepy after my long day in the saddle and the sun, that I had thrown myself on my bunk just as I was, in shirt, breeches and boots. We didn't wear coats in the summer. All of a sudden I woke—woke right up with my senses alert, as people do when they think they see a ghost—with a sort of a providential sense of danger. I heard a crowd of stealthy footsteps. I had in my belt a revolver and the knife I used for skinning kangaroos, long bladed and very sharp at the point. And this stood me good stead; for an American, on board the ship coming out, had taught me how a bowie knife is used. I rose silently and swiftly from my bed. Escape by the window I knew would be impossible; the house was sure to be surrounded by the blacks and every egress guarded. I made for the passage with the knife in my right hand and the pistol in my left. It was pitch dark, and at the door I heard a savage coming along to murder me in my bed. I drew back and to one side. In he came. I heard him swing his club with both hands to knock my brains out as I lay. The swish of his arms told me where to strike, and in a moment my knife was in his heart with the clean American stab. He died without a sound. Then I did the most cowardly thing I ever did in my life, for I made up my mind that I could not save my comrades, but might save myself, and determined to fly. I knew that to go to the door or window only meant being knocked on the head, but right in front of me was the hole in the roof which did duty for chimney with a chain hanging down from the rafter to hold the kettle. The chain was a thick one, and I caught hold of it and swung myself up to the rafter and from the rafter to the roof, and lay down on my belly to reconnoitre as well as I could by the starlight. Not a shot had been fired, and the blacks were swarming into the house. So I felt justified in concluding that all my comrades had fallen or fled.

"At last all passed into the house, and then I knew that no time was to be lost, for that they would loot it hurriedly and then fire it, so I slipped down the roof, expecting every minute that a dozen of them would rush out, and I empty my revolver, stab one or two perhaps, and die some unnamable death. But I managed to get away unobserved, because, as I afterward learned from my boy, the black, whom I had killed, had fallen on my bed and been beaten to jelly in the dark by his own friends who had swarmed in and clubbed away without bringing a light to make sure of their victim for fear of getting a shot from his pistol. This made the number correct, for they knew how many of us there were—and all the rest had been killed in their sleep.

"I struck at once for the creek, knowing that running water would make it harder for them to discover my trail, and knowing that miles and miles down there was another station where I hoped to find refuge and give the alarm. On my way, however, to my horror, I met three more black fellows and had to use my revolver, for I could not tackle three single-handed with a knife. This, of course, alarmed the rest, and I knew they would come out in a swarm with only a few hundred yards start for me, and I took to my heels at the top of my speed. I guessed that they would anticipate my direction, but fortunately they did, though they knew by the sound that I was between them and the river.

"They thought I should strike straight across and head for the nearest settlement which lay in that direction, and to this mistake I owed my life. They knew the way just as well in the dark as they did in the daylight, but why I did not go that way was that I did not feel sure of my way in the dark; I knew that by keeping to the bed of the river I could not possibly lose the track though I had to go a very winding way in some places.

"As soon as daylight came, of course, they discovered my path by finding footsteps leading down to the river one side and none leading away on the other—and then they struck down the river, and even then they nearly caught me, so much faster can a black travel over rough country than a white man. I would have given anything for a horse that night, but, of course, the very first thing the blacks had done was to open the Home paddock and drive away the horses. They did not spear the horses, for they had some of them learned to use them and coveted them, and they knew how to catch them again when they wanted them, while they meant to cut off every chance of escape from us.

"I passed an awful night dragging my legs along the muddy bed of the creek, sinking generally up to my ankles, sometimes over my knees, yet not daring to leave the water for fear of leaving a track, which would bring my ruthless foes to me with unerring instinct. And when daylight came I was tired out and felt that my only chance was to find a hiding-place and lie by for a day recruiting my strength. I had nothing to eat, but fortunately I had eaten a very heavy supper after the kangaroo drive, and the creek was good, sweet water, so I had something to fill my stomach with.

"At last I found a hiding-place which an accident rendered unsuspected. I found a hole close to the water's edge just before the sun got up. The creek was rocky again here, and there were many of these holes. I chose this one because the entrance was under water, so that I could creep in without leaving a trail. In the mouth of the hole itself was a flat piece of rock, and the hole was large enough to conceal me. The morning drew on and I still lay hid, when, as the heat grew intense, to my abject terror a large black snake—a fellow that would have killed me in forty minutes had he bitten me—slid on to the stone close to my face and coiled himself up and went to sleep. I thought I should die or go mad with fright as I looked at his wicked, leering head full of deadly venom, and his horrible, warty, coal black back, and his angry red belly. Even if I could have blown him to pieces with my revolver I dared not fire, for dread of betraying my whereabouts, and probably at the first footstep, even if not before, he would glide into my hole—his hole, and, in his terror at finding himself cornered, bite me, bite my face. Oh! the agony of having my face bitten by those terrible fangs, my head crawled over, perhaps enveloped in those cold, slimy coils; oo-oo oo—I dared not even shudder. But

that snake saved me. They passed right down the bed of the river, passed my hiding-place; but, knowing how timid snakes are, did not even peep in at my hole, taking it for granted that no snake would stay so near a man in daylight. And they did not disturb it; the black fellow's stalking habits teach him to be careful not to disturb anything for fear of giving the alarm to his prey. And when it got cooler the snake glided off of his own accord, leaving me feeling ten years older than I had felt only twenty-four hours before.

"At sundown, the boy afterward told me, the blacks, as in their habit, abandoned the chase and returned to enjoy their spoil, and when night fell I crept out of my hole again and resumed the wearing dragging of my limbs down the creek, now almost a river. That night was even more terrible than the last, for I could hear some one dogging me every step I took, but keeping on the bank. Every second I expected to have a spear sent through me, but felt that I should be imperilling myself still more by leaving my river bed and climbing the bank to assail a foe who could strike me down as I climbed.

"And so I plodded on and on, with my heart in my mouth, till daylight, when, grasping my revolver grimly, I looked for my foe and discovered my favourite horse. My mind had been so disordered by terror that I had mistaken the footstep of the faithful animal who was following his master for those of a man. The blacks, as I told you, had stampeded the horses to cut off all hope of our escape, and my horse, goodness knows how, had found me out. It was a merciful dispensation of Providence that he had not discovered me twelve hours earlier, or he would infallibly have guided my foes to my hiding-place.

"Of course he had no saddle or bridle, but I was a good horseman and the creature docile and as fond of me as a child. So I easily mounted him and rode as fast as I could trust myself in my prostrate condition to the station I was heading for. When they saw me coming in scared to death on a barebacked horse they knew that something had gone wrong, and the prospect of revenging my poor companions made a man of me again. I wanted to borrow a saddle and weapons and start off at once in pursuit with such men as there were on this station, but my host thought it imprudent to take all the men of his own station, and even if he had they were hardly enough. So he sent men round to all the neighbours within thirty miles or more, and by the next morning there was a goodly muster of armed, determined men, each leading a fresh horse to mount as soon as he reached the rendezvous at my friend's station, that he might start fresh. We knew where to find the brutes. They did not know enough of the white men to know that they were certain to be punished and had simply gone back to their own camping ground to enjoy their blood-bought spoils. A brief conflict resulted in their being shot down to a man, except my boy, who was spared for his tender years and whom I took under my protection. It was from him that I heard the whole account of the expedition.

"Before we had left Sydney we had executed a deed among ourselves agreeing that the property should be divided among the survivors, when the lease ran out. Therefore, as we learned from the boy we spared that all my partners had been killed in their sleep without a struggle, and as we identified their bodies, though fearfully disfigured and mutilated, the whole property was mine; and I had the satisfaction of knowing that if I had tried to fight my way to the others it would only have been to have found them killed, and to have lost my own life. However, I could not bear to live on a property which had become mine in such a tragic way, so I sold out at a pound a head to one of the avenging party, a large squatter living less than a hundred miles 'closer in,' who was uncommonly desirous to get hold of the property now that the blacks, who had been its drawback, were exterminated. When we came to muster the cattle, to my utter astonishment I found that I had forty thousand head, and that I was therefore the possessor of forty thousand pounds. I had no idea of the way in which they had multiplied in this rich down country, with its feed for a far heavier stocking.

"I took my forty thousand pounds down to Victoria, and bought the station next to your father's, that I might see something of your mother in a neighbourly way—and I could make light of a forty-mile drive in those days. There I spent two or three of the happiest years of my life, and added another three or four thousand pounds to my capital; and there, I said to myself, I would spend the rest of my life, satisfied with a steady increase of my property and the friendly intercourse with your parents and my other neighbours among the substantial squatters of that district. It seemed so delightful to have a real home in a part of the country so settled and like the old home.

"But my vision was soon rudely broken, to save my credit in my own eyes. I was reckoned a capital judge of stock and station property, and the late Mr. Mellor—who was afterward Premier of the colony—asked me to value a station in the Riverina, called Anarba, which he was about to purchase. I valued it at fifty thousand pounds, and he at once flew into a passion, and asked me how I would like to pay such a price for it myself, implying that my valuation was not an honest one. I considered this a reflection on my credit, which would utterly destroy my self-esteem if I could not answer it, and said that I would take it at that price if he did not care to. And he told me to take it.

"I did; but I had to sell my beautiful station in Victoria, which it had been the object of my life to acquire, at a sacrifice, and had to strain my credit with the banks to borrow enough additional money to complete the purchase and have the capital for stocking the station up to its full capacity and making the improvements that were wanted. And I had to go off at once into the heart of the Riverina to put my shoulder to the wheel in grim earnest: for the adventure was really far too heavy for my capital. But Providence smiled upon me from the first—I used to think because I had made myself act against my inclination to satisfy my honour. I had splendid seasons and no fires, and in a very few years was able to sell out at two hundred and forty thousand pounds. But in the interval your father and mother had died, and I had no heart to go back to Victoria. So I went on investing and investing in back country as often as a good bargain presented itself. And though I have had to wait sometimes, everything has produced manifold: for I have always bought properties when they were so cheap that they could not well get any cheaper, and held for a rise or improved them as the case might be. So you see that I

made my money in two ways and two ways—by my luck in the Canterbury Downs and my not going back on my word in the Anarba Station."

Meanwhile a thunderstorm had brewed, and the thunder roared and the lightning ran with tropical intensity, terminating in a hailstorm, with stones as big as marbles. And half-an-hour afterward the storm had cleared away, leaving the day like a child after a good cry, pure and sweet and gentle, and with a cool breeze blowing up from the sea and the south.—*Douglas Sladen, in New York Independent.*

HOW THACKERAY LOST HIS FORTUNE.

Another curious incident in Thackeray's intercourse with Sir Theodore Martin, which has not been published before, I tell on his authority, and with Mrs. Ritchie's permission. It is interesting, because it does, for once, bring home one of his character bits to the original. The two were walking one afternoon through the playrooms at Spa. I tell the story in Sir Theodore's words, for I am not like to find better—and stopped at the Rouge et Noir table to look on. Thackeray touched his elbow, and asked him to look at a tall man, in a seedy brown frock-coat, at the other end of the table. The man's appearance was that of a broken-down gentleman, who had still the remains of a certain distinction of manner. They walked away, and Thackeray said: "That was the original of my Deuceace, I have not seen him since the day he drove me down in his cabriolet to my broker's in the city, where I sold out my patrimony and handed it over to him." Thackeray then added that this man and another had, in the early days, knowing that he had money when he came of age, induced him to play ecarte with them, letting him win at first and leading him on until they had caused him, not literally of his patrimony, but of a round fifteen hundred pounds. His losses were otherwise caused by the Constitutional, and an India Bank, and other unlucky ventures of his own or his guardians. No doubt, in the graphic history of the Bundelcund Bank, he had his own Rummun Loll, as he had his own Deuceace. "But there was no bitterness in his heart or voice," says Sir Theodore, "only pity, as he remarked of his old acquaintance at Spa. 'Poor devil! my money doesn't seem to have thriven with him!' " The same courteous informant writes to me: "You are quite safe in saying that Deuceace was drawn from life. I am quite sure of what I told you. Well do I remember, as we walked out into the soft, sweet air of a summer evening, how a sort of sadness seemed to settle upon Thackeray, as if the recollection of what he told me had been too much for him, and he said, although it was quite early: 'I think I'll go home to my hotel, which he did. He told me other things in his life of a very striking kind, but I know they were meant for myself alone. Poor fellow, he had some terribly bitter experiences.'" *From the "Life of W. M. Thackeray," by Herman Merivale.*

A MONTANA paper relates a story of a hunter in that region who went out duck shooting recently. The ducks in Montana are said to be able to dodge a bullet. The hunter shot away all his cartridges without hitting a duck. When the birds saw a puff of smoke from the gun they would dive before the shot reached them. The hunter was determined not to be outdone, so he lit a cigar and began to puff as fast as he could. In this way he kept the ducks under water until he drowned the entire flock.

THE number of post offices in India in 1854 was 201; in 1879-80 the number rose to 4,579, and in 1890-91 to 9,586 or nearly doubling the number in ten years, 1879-81 to 1890-91. The number of letters delivered went up from 17,250,000 in 1854 to 120,000,000 in 1879-80, and now we find the figures in the annual report for 1888-89 at nearly 168,500,000. Newspapers in 1854 were less than two millions; in 1879-80 they went up to 11,250,000, and in 1888-89 to over 22,500,000, or double the figures of 1879-80. Parcels in 1854 were under 300,000; in 1879-80 they went up to nearly a million, and in 1888-89 to nearly 2,000,000, book packets in 1854 from less than 100,000 to over 2,000,000 in 1879-80, and to 8,000,000 in 1888-89. Postcards were not known in 1854, in 1879-80 they stood at 7,250,000, and now at the considerable number of nearly 86,000,000.

CHILDREN being nearly always at table in France, and conversation often being animated amongst their elders, they hear a great deal that was never intended for them, and they get a sort of education in talkativeness by mere example. They may make little use of this in the presence of strangers daring boyhood or girlhood, but it bursts out afterwards when they get to a talking age. It is recognized by custom that when a family is in private every one has a right to talk or not as he pleases, and silence being permitted, the taciturn will take advantage of it; still, nothing is more national in French life than talkativeness at meal times, even when the family alone is present. It does at least keep up the rational power of talking, though the mill-wheels of conversation have frequently very little grain to grind. Talk of this kind has some use as a stimulating exercise of the lighter faculties, which in other countries are often left unexercised. The merits of it are its facility of expression and its ample choice of language; the defects of it, in France, may be included under the one head of insufficient or inaccurate information. *Philip Gilbert Hamerton, in the Forum.*

THE MISSIONARY WORLD.

REV. JOHN JAMIESON'S LAST LETTER.

In a letter dated April 15, 1891, Mr. Jamieson writes to the Convener of the Foreign Mission Committee:—

My Dear Dr. Wardrope,—This may be my last letter to you. I have given up all hope of recovery. I am weak I may not be able to send you more; but I do most earnestly desire to send a few lines even as a dying effort in hope to do good by a word of warning to young men going out to a foreign field. I wish they could avoid mistakes [Thus far in Mr. Jamieson's own handwriting. The remainder of the letter with the exception of the signature is in another hand] I made, and not take so many years to get their eyes opened. They should beware of being carried away by ambitious dreams never to be realized. If among heathen even a graduate from college must learn much. He cannot understand that but he will know better by and by. It would have been better to tell you all from the first just what I was doing. When the mistake was plain I still hoped for the future: but I was soon hampered by physical weakness.

Dr. Mackay should be thanked; he was always kind and patient even when I had not experience and did not know why all round me were so anxious. He has evidenced not love for himself alone but helping others. God will reward him.

What he (Dr. Mackay) prefers should be done (*i. e.* for the mission), he will do what is sensible and just. What he approves will be approved by those in responsible positions everywhere.

If all the mission work could be kept on in the same way it would be better. Any sudden change is very bad, for that would cause a relapse.

This, my last communication to you on earth, I leave to be forwarded with sincere gratitude to yourself, the Committee and Church for your kindness towards me. In hope of life to come. Yours faithfully, JOHN JAMIESON.

A LETTER FROM DR. JOHNSTON.

The following letter from Dr. Johnston, dated St. Paul de Loanda, May 12, 1891, appears in a contemporary Proceeding to London, and having put in hand at the Manufacturers some of the many details of my outfit, such as the camp equipment, etc., my coloured men arrived from Jamaica, and the meetings commenced, continuing almost every night until the 17th of April, when we got on board the *S. S. Trojan*, bound for Lisbon. During these seven weeks I never knew what it was to rest for an hour, except during the brief periods of sleep; not only the many meetings to attend and lectures to deliver, but all the detail of purchasing and collecting clothes, medicines, instruments, provisions, tools, suits, and a lot of minor articles very liable to be forgotten because of their insignificance, but sadly missed by us if omitted, when we are thousands of miles from civilization; all the care of the things, both for my men and my self, made my stay in England a very, very trying one. Still we met everywhere with such warmheartedness and deep sympathy from so many friends, that our worries and weariness is now forgotten, and the kindness we experienced everywhere is remembered, and I trust ever will be. Most enthusiastic meetings were held in Edinburgh in the chief halls of the city, closing with a mass gathering in the Free Assembly Hall, at which many ministers were present, representing various denominations. Several spoke warmly, commending this undertaking to God and the audience, and the Edinburgh Medical Missionary Association presented me with a medicine chest valued at \$200, and during the five days I was in the city over \$1,200 was contributed towards the expenses of the coloured men.

The climax of the London meetings was held in the large Exeter Hall, Mr. George Williams in the chair. Nothing could have exceeded the interest manifested by the thousands assembled that night, and the memory of it, with the many similar meetings we attended in other places in Great Britain, Canada and the States, will be an unfailing source of cheer and comfort to us when we are in the midst of trials and difficulties that we will inevitably meet during the long journey that lies before us in the Dark Continent.

The coloured men behaved splendidly in every respect, and made for themselves and for the mission numerous friends wherever they went. Unassumingly, but earnestly, they addressed meetings and sang, winning the hearts of all.

A host of friends accompanied us to Waterloo station on the 17th April, to bid us farewell and to sing a parting "God be with you," and it was a great joy to us all that Mr. Gage, of Toronto, happened to arrive in England in time to form one in this party. In the evening of the same day we sailed from Southampton, dropping anchor in the Tagus, Lisbon harbour, in a little over three days, where we transferred to the *Cazengo*. Left Lisbon on the 24th, calling at St. Thyago on the 29th, and St. Thorne on the 4th of May, arriving at Loanda this morning.

HERRNHUT: THE HOME OF MORAVIAN MISSIONS.

Nestling in a little valley in Saxony lies the picturesque village of Herrnhut, the birthplace and centre of the modern Moravian Church. Here, more than one hundred and sixty years ago, came the first settlers, fugitives from the persecutions of the Catholic powers in Moravia, to seek a haven of peace and rest in which they could worship God according to the dictates of their own consciences, and in days to

come grow into a centre from which to send the Bread of Life to all nations. The village is a quaint old town, and its inhabitants have the simplicity and honesty of quaint old Christians. Walking through its narrow streets one meets many a foot passenger walking leisurely along, and each one, man, woman, and child, utters a greeting of a kindly "Good-day." The children returning from school carry each a small knapsack on the back which seems quite in keeping with their usually grave demeanour. Everything is quaint, everything is picturesque, from the long avenues of lime trees, trimmed flat at the top, and the antiquated houses, to the canopied waggons passing along the one and the peasant people inhabiting the other.

On the afternoon of my arrival, I was shown through the old schloss or castle, where Count Zinzendorf, the patron of the first settlers, lived. It is now used as the farm-house for the estate, and in it are the conference rooms in which the "Unity's Elders' Conference" meets to discuss the methods for the government of the Church. Around a table are twelve chairs for the members of the Conference. There is still in the old ink-stands the sand in use before the days of blotting paper, and there is about the whole an air of the mingling of the ancient and modern which gives it both authority and practicality. Three of the elders compose the committee to look after the educational department, three have charge of the financial, and three of the missionary matters; each separate committee has its secretary, and there is, besides, one for the whole body. The thirteen compose the Unity's Elders' Conference for the general government of the Moravian Church, and all but the missionary committee compose the Provincial Elders' Conference for the care of the secular departments especially. Each settlement has its own conference committee or council, but that at Herrnhut is the chief. Its duties are especially to preserve the doctrines of the Church in truth and purity, and to keep a general watch over all its affairs. They have the power to appoint missionaries to certain fields and to nominate ministers for vacant charges and offices. They are also inspectors of education and trustees of the financial interests. The principal doctrines of the Church are: the natural depravity of man; the Divinity of Christ; the free atonement for our sins by the death of Christ, and the sanctifying power of His blood; the operation of the grace of the Holy Spirit, and the fruits of faith; while the special emphasis is laid on the belief that "there is none other name under heaven given among men whereby ye must be saved" than that of Christ Jesus, our Lord.

Not far from the schloss of Bertheldsdorf is the Lutheran Church which the Moravians first attended after their migration to Herrnhut. It is a plain building, but one where they could "worship the Lord in the beauty of holiness," and it was here that the wonderful revival took place in 1727—August 13th—which thrilled the worshippers with a new life which has never died out, but has come down through a century and a-half, transmitted from father to son, and has enabled them to do a work which will never die out. The day is kept as a spiritual birthday and one for special thanksgiving and prayer. The church, too, is considered sacred, though they have long since erected a church of their own in Herrnhut. There was a service in the Moravian Church every evening during the Passion week. Here come the brethren and sisters to hear the reading of the story of the death of our Lord, and to drink from the fountain of life. The "sisters" occupy one side of the meeting house and the brethren the other. It is interesting to see the small caps of the women and note the white ribbons of the widows, the blue of the wives, pink of the maidens, and red of young girls. The officers of each church are the pastors, deacons, and acolytes, and over these the elders, bishops, and co-bishops. The name of "United Brethren" was adopted by them about the middle of the fifteenth century, when, after the persecution following the death of John Huss, they left Bohemia and sought a home in the borders of Silesia and Moravia. They were then, as now, a people who denounce worldly amusements, and strive to live only for the glory of God and the good of their fellow-men. They made it the duty of individuals and families to preserve in its purity the worship of God, to banish idleness and worldly amusements, and to wear none but the most simple dress. Afterward, in their dispersion through Prussia and Poland, their trials and persecutions for conscience' sake, till their migration to Herrnhut, in 1722, they maintained much the same principles and habits of life. In a little grove not far from the village is a monument which marks the spot where the first tree was felled for the building of the first house for the settlers. It is marked with a short inscription and reference to Psalm lxxxiv. 4, "Blessed are they which dwell in Thy house; they will be still praising Thee." With what thankful hearts must the Brothers Neisser and their one or two friends have considered the prospect of a home under the patronage of the earnest Christian, the young Count Zinzendorf, and how gladly must Christian David have carried the news of this new "Fortress of God" to the brethren in Moravia. There are now about a dozen Moravian settlements in Germany alone. Each has its own council, schools, church, and societies. They are all connected by a common bond of brotherhood. In many places there are houses of the brethren and of the sisters where each can find a good home if they have none of their own.

The cemetery, or, as the German beautifully puts it, the "Field of God," is a picturesque and interesting spot on the Hutberg, near the town. Here, under the shade of immense lime trees, lie the remains of Count Zinzendorf and the members of the Moravian Church. Each grave is marked by a

small stone slab lying upon it, and each body lies with its face toward the east in readiness for the last awakening, when "joy cometh in the morning." Here, as elsewhere, the sexes are separated; the graves of the brethren being on one side, and those of the sisters on the other of the central path. An odd appearance is given to the burial ground by the flat topped lime trees which enclose the several parts like hedges, and in summer, when the leaves are out, have the appearance of immense walls of green. An observation tower crowns the summit of the hill, as though to remind the people that they are to be "ever watching, waiting, waiting till the Lord shall come."

But, to judge more clearly of the power for good which this Church has become, we must look at the missionary side of their work. Besides secular schools in many parts of the world, they have missions in all quarters of the globe. In the museum at Herrnhut are shown the curious articles gathered from the various mission fields of the society. Here we find huts from Greenland and Labrador, with canoes and arrows from Africa; articles of dress and implements of warfare from the Indians of North, Central, and South America, and from Australia and Central Asia. The first missionary interest was awakened among the Moravians by the tales of distress of a negro from the West Indies, who had come on a voyage with his master to Denmark. He told of his own dissatisfaction with an evil life, and of his struggle after the light without the help of a Christian teacher, and he pictured the needs of his countrymen so vividly that those who heard him decided that they would not keep their Gospel to themselves, but would carry it to those who had need. So it was, that in 1731 two pioneer missionaries were sent out—with the promise of protection from the Danish Government—one to Jamaica and one to Greenland. The story of trial and hardship of these two first missionaries is a thrilling one. In Jamaica they made themselves as one with the slaves, were suspected of treachery to the Government, and imprisoned; and it was only through the energetic action of Count Zinzendorf that they were again given their freedom. Now the mission work has grown, until there are forty-two stations in Central Africa. Each station seems to be prospering, being blessed of God. Periodicals containing accounts of the work of the Church are published in German, French, and English, and tell wonderful stories of the work of grace at home and abroad.

Herrnhut, March 24, 1891.

EVERY tissue of the body, every nerve, bone and muscle, is made stronger and more healthy by taking Hood's Sarsaparilla.

"PUT money in thy purse" by buying Esterbrook's pens. Any stationer can supply them.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited), Toronto, are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

YOU TAKE NO RISK

In buying Hood's Sarsaparilla, for it is everywhere recognized as the standard building-up medicine and blood purifier. It has won its way to the front by its own intrinsic merit, and has the largest sale of any preparation of its kind. Any honest druggist will confirm this statement. If you decide to take Hood's Sarsaparilla, do not be induced to buy anything else instead. Be sure to get Hood's.

NEW YORK, Nov. 11th, 1887.

FRED. T. HOPKINS, ESQ.,

I would like to know the price of one dozen bottles of your Oriental Cream, as I use it and like it. Would like to get a supply to take on my tour, soon as possible.

Answer and oblige

MRS. JAMES BROWN POTTER,

Brevoort House, New York.

FEBRUARY 19th, 1888.

FRED. T. HOPKINS, ESQ.,

SIR:—I notice your advertisement in regard to Poudre Subtile. Please inform me the price of it. I wish to send for some of it. I have thoroughly tested the Gouraud's Oriental Cream, and it is grand. I do not want anything else for a face wash.

Reply soon and oblige. Respectfully,

LOUISE DENNING.

Neligh, Antelope Co., Nebraska.

NEW YORK, Sept. 29th, 1890.

MR. F. T. HOPKINS,

DEAR SIR:—I received the bottles of "Gouraud's Oriental Cream." Please accept thanks; it is the only reliable beautifier I have used so far, and take pleasure in testifying to its merits. Yours sincerely,

CARMENCITA.

ORIGINAL. No. 41. Strawberry Cottage Pudding.

BY MRS. DEARBORN, Principal Boston Cooking School. Cream 1/2 cup butter; add 3/4 cup sugar gradually, beating all the time...



An even teaspoonful of Cleveland's Baking Powder does as much as a heaping teaspoonful of others.

German Syrup

G. Gloger, Druggist, Watertown, Wis. This is the opinion of a man who keeps a drug store, sells all medicines, comes in direct contact with the patients and their families...

ROYAL CANADIAN PERFUMES.



- ENGLISH VIOLETS. MAY BLOSSOM. PRAIRIE FLOWERS. YLANG YLANG. ETC., ETC.

The only Canadian Perfumes on the English Market. London Depot No. 1, LUDGATE SQ.

A Handsome Card and Descriptive Circulars POST FREE on application.

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IMPORTANT TO MINISTERS.

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In the Presbyterian Church.

BY REV. DUNCAN MORRISON, D.D.

OPINIONS OF THE PRESS.

The accomplished compiler of this most serviceable hand book has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists.

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EARLY DAWN.

Intended for the infant class—published fortnightly at 25 cents per 100 copies. Sample copies free on application.

Presbyterian Printing & Publishing Co., Limited 5 Jordan Street Toronto.

Ministers and Churches.

THE Rev. A. T. Love has gone on a visit to Scotland.

THE address of the Rev. J. Baikie, late of Harrison, is now Stratford.

MR. EDGAR has declined the call to Knox Church, Brussels, and Rev. D. Forrest, Walton, is Moderator of session.

THE Rev. B. C. Jones preached a sermon to the Freemasons of Port Hope in the First Presbyterian Church on a recent Sabbath.

THE Rev. A. B. Simpson, the well known New York evangelist, is now visiting his aged mother and friends in Chatham Township.

AT KINGSTON has decided to call James McMillan, graduate of Knox College. The meeting held to moderate was large, hearty and unanimous.

THE Rev. A. E. Mitchell, B.A., of Waterloo, Ont., has been called to St. John's Presbyterian Church, Almonte, with a salary of \$1,000 a year and a manse.

A KINGSTON contemporary says: The Rev. C. J. Cameron, of Cannington, is writing a religious opera, the scenes of which are laid in ancient Egypt. Mr. O. F. Telgmann will compose the music.

THE Rev. James Gourlay, M.A., and wife, Port Elgin, leave shortly for a three months' holiday tour in Britain and France. Mr. Gourlay has been pastor of the Presbyterian Church in Port Elgin for seventeen years.

THE Rev. Alexander Young, of Napanee, has received an appointment from the Home Mission Committee of the Presbyterian Church to go to British Columbia, in connection with the work of the Church in that Province.

THE Rev. J. A. McKay and wife, of New Hampden, Missouri, have visited friends in Ayr the past week and left for Nova Scotia. Mrs. McKay is the second daughter of the late Rev. D. McKuer, and her husband has her father's late pastoral charge.

THE National University of Chicago has conferred the degree of Doctor of Divinity on Rev. Allan Bell, pastor of First Presbyterian Church, Beaver Dam. Mr. Bell was for a number of years pastor of the Presbyterian Church, Portage la Prairie, Manitoba.

THE annual picnic of St. Andrews Church Sunday School, Berlin, was held, on Dominion Day, at McNelly's Grave, near Doon. About 200 persons, young and old, took part in the affair, which was the most successful and enjoyable that has ever taken place there.

A SPECIAL meeting of the Ottawa Auxiliary Bible Society was held last week to consider the applications for the position of secretary, rendered vacant by the retirement of Rev. R. Gavin. After due consideration of seventeen applications that of Rev. Mr. Campbell, Presbyterian, of Metcalfe was accepted.

THE noted Father Chiniquy preached morning and evening of Sabbath week in St. Andrews Church, Perth, the latter services being more of the nature of a lecture on temperance. Large congregations were present on both occasions. On the following Monday evening he gave a history of his life and conversion to a crowded gathering in Knox Church.

THERE was a large attendance at the First Presbyterian Church, Port Hope, at the service preparatory to the Communion. Rev. Mr. George, of Dartmouth, N.S., occupied the pulpit, and preached an excellent sermon. Sixteen names were added to the membership roll of the Church, eleven on profession of faith, and five on certificate from other Churches.

THE first anniversary of the induction of Rev. W. J. Clark to the pastorate of the First Presbyterian Church, London, was celebrated by a reunion of minister and people last week. Encomiums were heaped upon the popular young clergymen by representatives of the congregation and resident ministers, and a cheque for \$100 was presented to enable him to enjoy a month's trip down the St. Lawrence to the lower provinces.

OWING to recent ill-health, the Rev. D. C. Johnson of Knox Church, Beaverton, Ont., has been granted leave of absence for several months. Mr. Johnson, who was called away from home several weeks ago owing to the death of his mother near Glencoe, Ont., has gone to the sea-side for rest and change. His address until September 1 will be 24 Highland Avenue, Bangor, Maine, U.S.

THE St. George correspondent of the Brantford Expositor says: When the Rev. W. S. and Mrs. McTavish returned home on Friday evening they found that during their absence the Ladies' Aid Society had taken possession of the manse, placing workmen therein who had very prettily painted and papered their parlour. This is but one of the many ways in which this popular and talented young divine has shown that he holds a warm place in the hearts of his parishioners.

THE Rev. John Pringle, B.A., of Port Arthur, delivered a lecture at New Dundee which was fairly well attended. In point of merit it was deserving of a crowded house. Mr. Pringle spoke of the objects of the Christian Endeavour Society, showing its many merits and advantages. He gave an idea of the extent of membership of the various societies in Canada and the United States and cited many instances of good done by them. He has thrown his heart into the work and exhibits an earnest hope for the future prosperity of Christian Endeavour Societies.

THE Almonte Gazette says: A regular meeting of St. John's congregation was held last week for the purpose of moderating in a call to a minister. Rev. A. A. Scott, of Zion Church, Carleton Place, Moderator of the Session, occupied the chair. The name of Rev. A. E. Mitchell, B.A., of Waterloo, who was practically selected two weeks ago, was

formally inserted in the call, which was signed by all present. The call was very harmonious, and will be dealt with by the Presbytery of Lanark and Renfrew as soon as the members who were absent are called on.

THE Montreal correspondent of the Globe says: The Rev. Murray Watson, of Leamington, is in town. His church in Leamington was burnt down last month. Mr. Watson and his Church (Presbyterian) had been actively engaged in a temperance agitation for some time, and the rum faction had threatened to burn the church. The anti-temperance people are now doing all in their power to prevent the rebuilding of the church. The congregation numbers only thirty-eight, but is self-sustaining, a condition said to be unparalleled in the Presbyterian body.

THE social at the Presbyterian Church, Lynden, on Tuesday evening, June 23, was a grand success. A beautiful evening, abundance of excellent provisions, a choice programme and a large crowd all combined to make it very enjoyable. Receipts about \$85. An important part of the programme was the presentation of \$50 to Rev. S. W. Fisher, pastor, as a token of appreciation of his services and with the wish that he may long be spared to labour among the congregation. Although a complete surprise to Mr. Fisher, he replied in suitable terms expressing his gratitude and thankfulness for the unexpected gift.

AT the closing exercises of the Lindsay Collegiate Institute Principal Grant was present. In the evening before a large audience he gave an eloquent address on education. The chair was occupied by Mr. McNeillie, who gave a brief opening address. Principal Grant in the course of his address referred to the careers of the late Sir John Macdonald, of Hon. Alexander Mackenzie, Hon. Oliver Mowat and Sir Alexander Campbell, who had all as young men practically made a start in life at Kingston, and who had risen to eminence by patient industry and hard work. The Principal was heartily and frequently applauded, and was accorded a vote of thanks.

THE Bradford Witness says: The lecture delivered in the Settlement Church by the Rev. A. Wilson, of Toronto, was well attended and much appreciated. The subject was a good one, "The Martyrs of Scotland and the Principles for Which They Suffered." It was handled in a masterly way. After enumerating a number of men and women who were cruelly put to death, he noticed the principles for which they contended. First, that the Sovereign should be under the same law as the subject. Second, that the King should not dictate to or rule the Church of Jesus Christ. Third, that God should be worshipped according to His own direction. A hearty vote of thanks and a liberal collection were given to Mr. Wilson at the close of the lecture.

THE Auxiliary of the Woman's Foreign Missionary Society of Union Church, Brucefield, at its last monthly meeting presented life membership certificates and beautifully executed addresses to (Rev.) Mrs. J. H. Simpson, who on account of ill health retired for this year, from the office of president, and Mrs. Geo. Baird, jr., who has been the secretary for several years and has also retired this year. The meeting was large and interesting, and the replies to the addresses, as well as the whole varied programme, were touching and excellent. Mrs. I. Fair, president of the Presbyterian Society, and several other ladies from Clinton were present and took part in the proceedings. The little folks under the training of Miss Annie Campbell, to the delight of all, furnished the musical part.

THE second annual convention of the Societies of Christian Endeavour was held in Renfrew on Tuesday week. Delegates from nearly all the counties were present, besides quite a number of visitors interested in such work. The reports from the various societies were of an encouraging character, showing, in most cases, an increase of membership and an advancement of many from associate to active membership. The continuance of such conventions was unanimously supported. It was decided to hold the next one in Arnprior in the first week of July, 1892. A public meeting was held in the evening in St. Andrew's Church, which was addressed by the Rev. Dr. Smith, of Kingston, on "Christian Endeavour Work." Selections by the choir interspersed the proceedings, making in all a very enjoyable and profitable meeting.

THE Berlin Telegraph says: The Rev. A. B. Winchester, the popular and highly respected minister of St. Andrews Church, Berlin, has left for a summer holiday trip to Britain and the continent. He will sail from Quebec by the Allan liner Circassian on July 2nd. A large number of the reverend gentleman's parishioners assembled at the station to bid him good-bye, and wish him favouring gales and a pleasant jaunt in the old lands beyond the sea. Before leaving he was handed by Mr. D. B. Dewar, the managers' treasurer, a sterling draft for \$213 with which to tip the steward and do the right thing generally as he inhales the ozone of health and the "breezes of the briny" or the bonnie braes of his native Scotland. Mr. Winchester needs a holiday; he has well earned it, and we are speaking the mind of his people when we say that we hope he will take it to the full. He has arranged for efficient Church services in his absence, which will be for about two months.

FULLY one thousand five hundred people assembled at Beachburg, when the Rev. Charles Chiniquy laid the corner stone of the new Presbyterian church. The reverend gentleman, although over eighty years of age, is hale and hearty, and in as good health as he ever was. He attributes his excellent condition to the fact that he is a total abstainer. He spoke at considerable length, and his voice is as clear and loud as of yore. In addition to the addresses by Rev. Charles Chiniquy the following clergymen spoke: Rev. G. D. Bayne, Pembroke; Rev. W. A. Hanna, Beachburg; Rev. Robt. Knowles, Pembroke; Rev. H. M. De Long, Cobden. Mr. J. T. Pattison gave a short address. A picnic was held in the agricultural

grounds in the afternoon, and dinner was served by the ladies of the congregation. About \$350 were realized, which will be applied to the building fund. Rev. R. McNabb, the pastor, and the congregation are to be congratulated on the success of the occasion.

A MEETING of the Executive of the Foreign Mission Committee was held last week in the City. A great many items of business affecting the details of the work in the different fields were attended to. It was agreed to recommend the appointment of another lady medical missionary to India. It was resolved to advertise for a missionary for work among the Chinese in British Columbia. Mrs. Jameson, widow of the late missionary in Formosa, is now on her way home. It is expected that Rev. W. A. Wilson and wife will before long be home on furlough. Photographs received of the hospital at Indore show it to be a splendid building, worthy of the Church. Rev. D. D. McLeod was unanimously chosen Secretary of the F. M. C. at a meeting of Committee on the 18th ult.

LAST week the ladies of St. Matthews Presbyterian Church, Point St. Charles, Montreal, gave a very pleasant "At Home" to the congregation and friends. The large basement was packed to the doors. The chairman, the Rev. Mr. Cook shank, opened the evening's entertainment with a few appropriate remarks. There were also present on the platform the Rev. Messrs. Ker, McGillivray, Mowatt, and Messrs. Hutchison, Day-Jane, Archibald and Sutherland, who made brief speeches during the evening. Miss Mitchell being called on gave a piano solo in good style. The duet by Messrs. M. and E. Kollmar was well received, as was also the guitar solo by Mr. L. K. Allmar. Songs by Misses M. Donaldson, M. Stankie and Mr. Sharpe were rendered in an excellent manner. Miss Simpkins gave a recitation, entitled "The Witch's Daughter," very well. The singing by the choir was good, and brought loud rounds of applause from the audience. There came refreshments and the happy company departed at a late hour.

THE closing concerts in connection with the Toronto College of Music have just ended, and have given great pleasure to the audiences assembled to listen to the performers, and great profit to the students taking part. The series opened on June 2, with a vocal recital by pupils of Mr. W. Ellis; Haslam, followed by an organ recital on Wednesday, June 10; piano and ensemble concerts following in quick succession on Monday and Tuesday, 15th and 16th ult. The concert given on June 15 in the Pavilion music hall was greeted by one of the largest audiences ever assembled in that rendezvous of music lovers, and gives ample evidence of the esteem in which this institution is held by the public of Toronto. The programme consisted of vocal, piano and concerted music, the selections being rendered in a manner that would have done credit to artists. The intermediate and juvenile departments gave three successful concerts and performed the various numbers with ease and proficiency, many of them showing good talent. As the least of the musical treats, however, provided through the generosity of the College, was the celli and piano recital by Mr. and Mrs. Doering, of Halifax, on June 29, artists who are very well known at home and abroad, and who by their excellent playing created a most favourable impression. The whole series, consisting in all of some nine concerts, reflected the highest credit on both teachers and pupils, and all concerned with the management of this now justly celebrated institution.

THE Rev. Dr. Bryce, of Winnipeg, on Sunday evening last, delivered an address in the Bank Street Church, Ottawa, to a large congregation on mission work among the Indians of the North West. Reference was made to the Roman Catholic missionaries, and to those of the Church of England and Methodists. Due credit being given for the self denial and success of those missionaries. Referring to missions of the Presbyterian Church, Dr. Bryce stated they were begun by Rev. James Nesbitt in

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HORSFORD'S ACID PHOSPHATE.

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labour. Pleasant to the taste.

DR. A. N. KROUT, Van Wert, O., says: "Decidedly beneficial in nervous exhaustion."

DR. S. T. NEWMAN, St. Louis, Mo., says: "A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

British and Foreign.

ined at Prince Albert, and he was assisted by two... Since that time the conditions have... The only hope for making the Indians self-sustaining is in the Churches co-operating with the Government in raising the Indian people.

THE Hamilton Times says. For some years past a service in McNab Street Church has been devoted specially to the young people, and yesterday morning the service had reference to the children of the Sabbath school.

THE Rev. James M. Crombie and wife sailed by the steamship Lake Ontario last week for the old land to enjoy a well-earned two-months' holiday. On the previous Sabbath Mr. Crombie took leave of his congregation at Cote des Neiges and Norwood.

CUT THEM OUT.

ORIGINAL receipts by Maria Parloa, Mrs. Rorer, Amy Barnes, Mrs. Lincoln, Miss Bedford, Marion Harland, Mrs. Dearborn and other adepts in the culinary art will appear in our columns, the first one to-day, page 428.

PRINCIPAL RAINY, accompanied by Mr. Lee of Nairn, is making a tour in the Hebrides. PROFESSOR W. G. BLAIRIE's father was a schoolfellow at Aberdeen of Lord Byron.

MR. CAMPBELL, minister of Crathie, was honoured recently with a visit at the Manse of the Queen and three of the Princesses.

SIR GEORGE STOKES has concluded at Edinburgh University the second instalment of his series of Gifford Lectures on "Natural Theology."

FINNISTON congregation, Glasgow, have resolved to call Mr. McIntyre, College Park Church, London, as colleague-successor to Dr. Andrew A. Bearn.

St. Paul's and St. Andrew's Free Church congregations, Glasgow, have obtained the sanction of the Presbytery to uniting under the name of St. Paul's.

THE Cardiff meeting of the British Association is expected to be an unusually interesting one, as many well known foreign savants have been invited by the Council.

THE Rev. Newman Hall, LL.B., will deliver the address of welcome to the International Council delegates at the breakfast in connection with the Congregational Temperance Association.

THE Rev. John Robertson says he has no intention of accepting an invitation to go to America, and that so long as crowds come to the National Hall he will regard Glasgow as his sphere of labour.

MR. DILL, of Alloway, has purchased the MS. of Burns' "Epitaph on My Father," which is inscribed on the headstone in Alloway kirkyard.

THE Duke of Fife, it is rumoured, may be Lord High Commissioner next year. "Lord Tweeddale," say the gossips, "has had quite enough of it, and does not care for the great expense it entails."

A SCHOLARSHIP affording free education at the Edinburgh School of Medicine for Women, and at Leith Hospital, is offered by a lady to a suitable candidate wishing to devote herself to work as a medical missionary.

ACCORDING to official reports the number of Jews in the nine old provinces of Prussia who became Christians, between the years 1875 and 1888, was 2,101. During the same period 135 Christians went over to the Jews.

MR. JOHN LIVINGSTONE, Edinburgh, has bequeathed \$10,000 to the Small Livings Fund, \$10,000 to Home and Foreign Missions, \$2,500 to the Blantyre Mission, and \$1,500 to the poor of his native town of Newburgh, Fife.

THE Rev. Wm. Williamson, who has lately been licensed by the London Presbytery, after completing the full theological course at Queen Square College under Principal Dykes, has been appointed assistant to the Rev. John McNeill, at Regent Square Church.

THE Rev. Archibald Black of Ogilvie Free Church, Dundee, has been granted three months' leave by his Presbytery, and is going to visit Canada. Under his pastorate the membership has increased from 380 to 827, and all the funds have been nearly doubled.

GREENOCK, U. P., Presbytery have arranged with the Free Presbytery to have one church open every Sunday evening, that a conference of ministers be held in September to consider matters of common interest; and that a social meeting of office-bearers be held in October.

TWO Scoutsman are this year at the head of the Cambridge mathematical tripos. Mr. James M. Goodwillie, a native of Midlothian, is senior wrangler; Mr. Mair, bracketed second, is a Canadian Scotsman, son of Rev. James Mair, late of Currie, Minnesota. Both students were educated at Edinburgh University.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation over attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only Hood's Sarsaparilla Sold by all druggists. \$1.00 per bottle. Prepared only by G. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

No one doubts that Dr. Sage's Catarrh Remedy really cures Catarrh, whether the disease be recent or of long standing, because the makers of it clinch their faith in it with a \$500 guarantee, which isn't a mere newspaper guarantee, but "on call" in a moment.

That moment is when you prove that its makers can't cure you.

The reason for their faith is this:

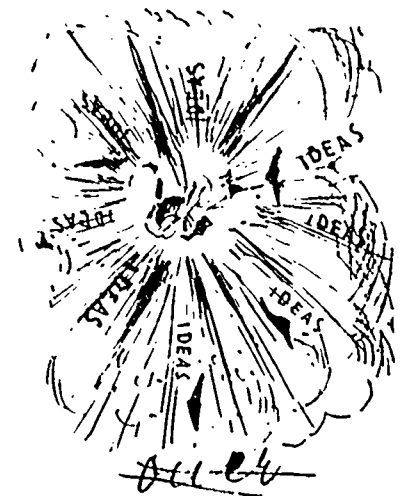
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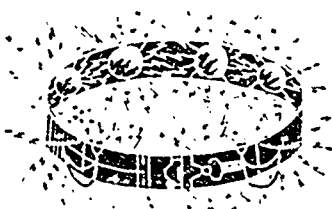
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LEMON TARTS.—Chop or grate a lemon, add one cupful of white sugar, one cupful of water, one well-beaten egg, one tablespoonful of flour; line small patty-pans with paste, put a spoonful of the lemon mixture into each and bake.

CREAM CAKE.—Make batter by cup-cake recipe, or croton sponge. Bake in layers. Take rich cream, sweeten to taste, flavour with vanilla, whip to a stiff froth, and spread between the cakes. This is very delicate and nice.

BOILED LEG OF LAMB.—Allow one hour and a-half for five pounds; soak in warm water for an hour, roll in a cloth and boil in salted water; serve garnished with a border of turnips, carrots and cauliflower; serve a parsley sauce also.

SILVER PIE.—Peel and grate one large white potato, add the juice and grated rind of one lemon, the beaten white of one egg, one cupful of fine white sugar, one cupful of cold water, bake in a nice paste. Beat the white of three eggs stiff, add half a cupful of sugar and flavour with lemon, spread on the pie and brown delicately. Just before taking it to table lay on small pieces of jelly or jam, to be eaten fresh.

GINGER BEER.—Buy the best ginger root at the druggist's and allow a pound of granulated sugar and a gallon of cold water to every four ounces of the ginger, which must be well pounded. Boil from half an hour to one hour, according to quantity. To clear it add at the last the white and shell of an egg to every two quarts. The juice and grated rind of a lemon should be allowed for every quart, but should be boiled in only five minutes before the beer is removed from the stove. Yeast must be stirred in before the liquid is quite cold. It is well to make the yeast of hops, but a cake of hop yeast to every gallon will answer. If a large quantity is made, it should be put into a cask at first and bottled in two or three weeks. If the quantity is small, let it work in a stone jar over night, and bottle in the morning.

TO KILL CARPET MOTHS.—Saturate a large cloth with water strongly impregnated with ammonia. After ringing it as dry as possible spread upon the carpet and iron until thoroughly dry. It is not advisable to press hard, as that flattens the nap of the carpet. Go over the entire carpet in this manner. The hot steam not only kills the little pests and destroys their eggs, but with the addition of the ammonia freshens and brightens the carpet also. To avoid carpet moths: If you find no appearance of moths in your carpets, use an "ounce of prevention." In other words, after your carpet has been laid sponge thoroughly in a strong solution of salt and water. It is well, also, to sprinkle salt underneath the carpet, in dark corners, under bookcases, couches, etc., where the carpet is least used. Above all, keep your rooms sufficiently light, remembering that moths should be numbered among those wicked creatures who "prefer darkness rather than light, because their deeds are evil."

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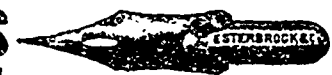
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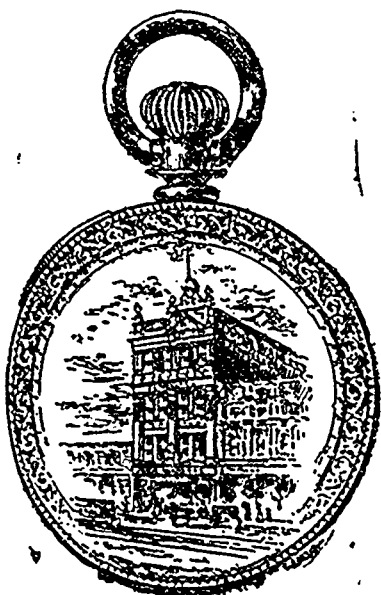
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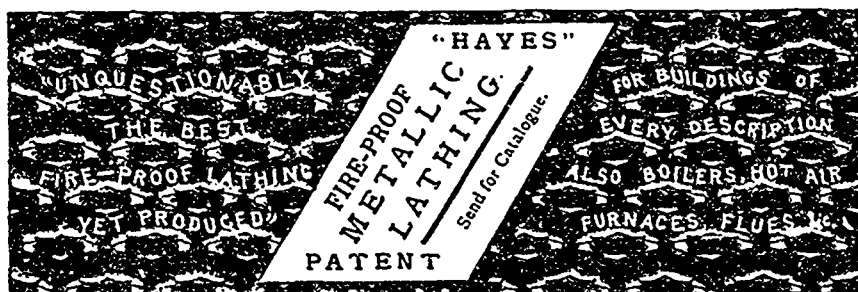
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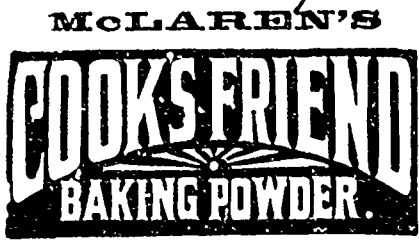
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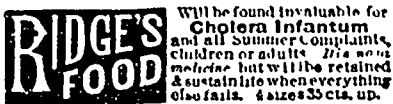


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MEETINGS OF PRESBYTERY.

HARRIS.—At Harris, Tuesday, July 23, at 11 a.m.

BRUCE.—At Southampton, July 14, at 5 p.m.

CHATHAM.—In the First Presbyterian Church, Chatham, July 14th, at 10 a.m.

COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 22, at 10 a.m.

HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, July 22, at 9:30 a.m.

HURON.—At Goderich, July 14, at 11 a.m.

LINDSAY.—At Wick, August 25, at 11 a.m.

LONDON.—At St. Thomas, second Tuesday of July, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, July 14, at 11:15 a.m.

ORANGEVILLE.—A Orangeville, July 14, at 11 a.m.

PETERBORO.—In St. Andrew's Church, Peterboro, July 8, at 9:30 a.m.

QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m.

SAUKEN.—In Mount Forest, on the 14th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, North Easthope, July 13, at 7:30 p.m.

WHITBY.—In Bowmanville, Tuesday, July 21, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

WINDSOR.—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

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Miscellaneous.

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Miscellaneous.

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