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## OVER LAND AND SEA.

The religious progress of Japan could hardly be better indicated than by the report of the Rev. Mr. Loomis, agent of the American Bible Society. His report shows that the officials of Tokio now permit the distribution of Bibles among the police force and the prison guards. Copies of the Old and New Testament Scriptures were distributed among the rank and file of the army and navy and in the hospitals of Japan soon after the outbreak of the recent war, and this with the approval of the commander-in-chief of the Japanese army. During the war some 130,000 copies were distributed in this way. It is only when we have gone back over the history of Japan for a score of years and compared its present condition with the condition twenty years ago, that we can form any adequate estimate of the importance of these facts. The war between Japan and China will, in the end, tend to the progress of Christianity in both countries, and we trust to the speedy evangelization of both.

A ruling elder, a deacon, or a private member of the church, who desires to do something in the service of his Master, and yet fears that his motives may be misunderstood, or that he may make a mistake that would result in harm if he should attempt it, or thinks he has neither time nor fitness for services which he knows Christians ought to perform, may safely try to do such things as these, namely, attend Sabbath school, church, and prayer-meetings regularly; greet in a kind and Christian spirit the brethren and strangers at these meetings; help to support according to his ability the work of the congregation and the benevolent work of whole Church; keep constantly in view the interests of his own congregation, strive to promote its unity and peace, to reclaim the backslider, to instruct the ignorant, to strengthen the weak, to cheer the despondent, and comfort the sorrowing. If he works humbly and faithfully in these ways, he will soon find his field of usefulness widening, his faith and courage increasing, and his desire and will to work for the Master growing stronger and stronger.

The annual liquor bill of Canada is \$134,785,400. It is said that Glasgow has 400 prison cells for women, and drink most frequently puts occupants into them.

Bishop Potter assumes for the summer the guise of a simple pastor. He takes full charge of the Cathedral Mission on Stanton street New York, while the rector, the Rev. Francis R. Bateman, is on his vacation. The Bishop has taken up his abode in Mr. Bateman's apartments, which are plainly furnished rooms on the top floor of the mission building. He will have a busy summer, for in addition to the daily and Sunday services, there are the Boys' Club, the Sewing School, the Fresh Air Work, the Relief Department, the Girls' Friendly Society, the Helping Hand, and other organizations to look after and supervise. He will also make pastoral visits, calls on the sick, and conduct

funeral services, if there be a necessity for them. For a bishop to undertake ordinary pastoral work at any time is uncommon, and for him to do so in the hot summer months is surely most unique. Bishop Potter should be rewarded with large results from his summer's work, which may he have the satisfaction of realizing.

"Going to Church won't save a man" No one said it would. But it will be a great help. It is infinitely better than staying away. No sane man can expect to be saved by disobeying God's command in regard to "assembling ourselves together." Going to church opens the way for going to Heaven. It is a means of grace appointed by God Himself. No reasoning man can hope to accomplish anything without using means. Food will not of itself prolong life. A man must go to the table and eat the food in order to live. Merely formal attendance at church will not save anyone, but wilful absence from church will finally destroy one. The Church is the divinely established channel of all blessings. Men who think they can establish some other better way of securing the blessing of salvation must think they are wiser than the Almighty Himself.

Professor Flinders Petrie, the eminent Egyptologist, has been conducting excavations in Egypt at the cost of Mr. Jessie Haworth, of Bowdon, and Mr. Martyn Kennard, who is well-known along the Welsh border. Dr. Petrie has achieved a brilliant success, for he has at length bridged over the unknown centuries between the age of the pyramid builders and the age of Abraham. His discoveries are of the utmost importance, and prove the existence of a race of people in Egypt entirely unsuspected up to this moment. It may be diverting to state that the Edwards Professor has brought back with him a charcoal foot-warmer, a thousand years older than the time of Abraham, and also a perfect set of ninepins of the identical shape of the American bowls of modern time. These, together with a huge jar of scent, which still preserves its fragrance, and a host of other objects of equal interest, are all attributed to a date at least five thousand years ago.

A Parliamentary return has been issued "giving the number of arrests for drunkenness within the Metropolitan Police district of Dublin and the cities of Belfast, Cork, Limerick and Waterford on Sunday between the 1st day of May, 1894, and the 30th day of April, 1895, 21st days inclusive, the arrests being given from 8 a.m. on Sundays till 8 a.m. on Mondays." The return also applies to the Irish counties. The total of such arrests for the five cities are:—Dublin, 670; Belfast, 347; Cork, 191; Limerick, 141; Waterford, 147. In the counties there were 2,707 such arrests. In Cork the number was 380, in Kerry 167, in Limerick 165, in Antrim 157, and in Down 152. In only seven counties is the number above one hundred.

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Toronto, August 8, 1895.

### The Conversion of England.

THE above caption may possibly startle many of our readers, who have long been wont to regard England as a Christian country, and her people as a Christian people. And the first question in the minds of all will be; what does it mean? The answer is contained in the order issued recently by the Pope, to the entire membership of the Roman Catholic Church, throughout the world, to pray that England may be converted. The conversion prayed for, however, is not a conversion to the gospel, in which England believes, and trusts, being acknowledged by a Christian nation, but to the Roman Catholic Church, no doubt, with all its unscriptural dogmas. The paternal heart of many a Pope has yearned over the English people, longing for their restoration to the Roman fold. The command to his people to pray for this end, is nothing new. Years ago the writer was told by a French pastor, that the month of May, in Paris, if not throughout France, was set apart specially as a season of prayer to the Virgin Mary, for the conversion of England. Hitherto their prayers have met with but little result, for England, notwithstanding the numbers of High Church ministers in the dominant Church, who are popularly supposed to be desirous of leading the Church Romeward, was never more Protestant and Evangelical than at the present time. We have no fear that the prayers of the Church of Rome will be answered. It is too true, indeed, that England needs to be converted, not however from her Reformed faith, but from her intemperance, and her mammonism, in common with other lands. And for this, all devout souls should earnestly pray, and labor.

But we should take this kindly interest of the Pope of Rome in good part, and, in turn, pray very ardently and continually for the conversion of the Roman Catholic people—not to Protestantism, but to the gospel of the Grace of God. For it cannot be intelligently denied that this is the vital need of the Roman Catholic peoples. The gospel of "justification by faith" is not the gospel which they hear. The Ecclesiastics do not preach: "Repent and believe the gospel," but believe in the Church, its sacraments and dogmas. Christ is hid behind the saints. Salvation is dispensed by the Church, both in this world and in the next, for she claims to detain souls in purgatory at her will. There is an awful famine of the Word and of the Gospel among them, and it is the duty as it is the privilege of Evangelical Churches to evangelize the Roman Catholic peoples.

This is what the Presbyterian Church in Canada is striving in an humble way to do for the Roman Catholics of Canada. She sends out her missionaries, who are quite the equals of the average English mission-

ary, and whose work will compare in every respect favorably with that of the latter; also her teachers and colporteurs, Bible in hand, and the Gospel upon their lips, to guide their compatriots into the light. She is thus fulfilling the golden rule, laid down by the Saviour. And for this there should be surely nothing but commendations, by all right thinking men, who are at all imbued with the spirit of the Gospel. In the early days of the New Testament Church, our Lord commanded His disciples to begin at Jerusalem and preach the Gospel among all nations. They were to preach to the Jews, who had the Word of God, but did not understand its Gospel. In like manner, though our Roman Catholic fellow-citizens have Christ in their written creed still they do not understand the Gospel of salvation by Christ alone, and therefore must be told it. More than this, the blessing of God has attended the work; and it would take many a chapter to describe the results so far, though they cannot be yet discerned by some political writers.

### The Law of Relativity.

The doctrine of relativity plays an important part in the philosophy of our time. That doctrine is, that the impression made upon us by any circumstance or combination of circumstances depends upon our previous state. No one will question the soundness of this position. It is experienced in every department of the life of thought and feeling. We are often heard saying as ordinary, everyday philosophers, things are very much what we make them. Our attitude toward events determines what color they will carry to our eye, and what meaning they will have for our mind and how they will affect our heart. Purpose will shape the loveliness of the picture, and create to a large extent the pleasure it may give. Our state of mind in reference to what we read or hear will render the communication agreeable or disagreeable, savory or unsavory; and therefore this is part of our moral duty and also of our spiritual privilege to cultivate a condition of heart and mind fitted in every way to make the best of things. The comprehensive precept to the people of God is; keep yourselves in the love of God. That is the best preparation for the right reception of every event whatever its character may be. Love is patient, humble, thoughtful, lowly and wise. And so whatever comes to it is not hastily misjudged. It is loyally accepted as being all for the best: as coming from One who is making all things work together for good to them that love Him.

We require to make special preparation for particular duties. Entering on the work of the new day that sheds its sweet morning light on us, how shall we begin? It may be for us a day of sore trial, or of great joy. It may be charged with elements that shall change entirely our course. It may build up our character or may put it to a severe test. Do we not therefore need a fitness in ourselves to receive whatever the day may give us? It carries in its hands a casket filled with hid treasure, shall we be in such mood that we will thank God as we open it, even though distasteful things are there?

Captain Hedly Vicars, in the Crimea before Sebastopol with a hungry heart for news from home, would not open letters the Orderly delivered to him till he had a season of reading of God's Word, and prayer. He held strongly to the position, that fellowship with God must precede fellowship with even the dearest earthly friends. So has it been with the noblest of the sons of men. And then nothing came amiss to them.

They waited for God and found him first, and so were ready for all that he might send them. They came into line with God's thought and were more than conquerors in the conflicts of the day. The Hebrew Psalmist cries out of an experience both large and varied: "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up, for thou art not a God that hast pleasure in wickedness neither will evil dwell with thee." The morning prayer was to him as a cleansing bath, removing all moral filth and imparting spiritual refreshing and strength. That girded him for the duties of the day. We should never enter on the engagements of the day, without taking hold of God and having Him on our side.

Such should be our attitude toward all the events of life which come to us sought or unsought. Well may we sing:

Oh! for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road,  
That leads me to the Lamb.

But there is one day full of sacred action, for whose coming we should prepare ourselves as we do for no other event. That day is the Sabbath; which is to be sanctified by a holy resting all that day from such works as are lawful on other days and a devoting the whole time to the worship of God—except so much as is taken up in works of necessity and mercy. And these are no exception. They are as much worship as singing and praying.

Our Lord's life was worshipful and he went about doing good. True spiritual goodness is true worship. Many a Sabbath is lost because it is not prepared for aright. How many business men press up to the dividing line, working till twelve o'clock on Saturday night, so that it is twelve o'clock on the Lord's Day e'er they feel like leaving their beds.

We think highly of the Saturday half-holiday as it breaks in upon the strain and drive of the week releasing the men, and giving them time to unbend and to think and to read. They can go into the cool country ways and see the green uplands, admire the wild flowers, and rise through nature unto nature's God. The old Hebrews often used nature's ladder to rise to the unseen. "Ah, Lord God, behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." A bath in nature refreshes and revives. But more than this is needed. There is pressingly required a time of reading and meditation in the Holy Word. That will take the taste of a godless world out of the mouth. That will divert the thoughts from earthborn things and lift them on high. We need this as a preparation for the services of God's house; as fitting us to enjoy them; as bringing us into tune, with what is thought and done there. We, unless we have been keeping very close to the cross all the week, require to get into harmony with the thought and the themes of the Sanctuary to receive from them all that they are calculated to impart. Often the preacher is blamed as a poor preacher when the fault lies with a poor because unprepared, hearer. The Sabbath and its services become heavenly when the heart and mind are in tune. When the violinist wishes to play on his instrument, he does not try to do so while it is unstrung. No! He screws up the strings until they sound the true notes, which give him the scales he would employ, and then he makes it speak with bewitchment of all those who listen. What the violin must have—all Christians should have to live

well, and to worship well, and to work well. The law of relativity holds here too. Bless the Lord O my Soul, and all that is within me bless his Holy name.

**Keep up the Standard.** Statistics show a wonderful decrease, says the *Philadelphia Presbyterian*, in theological students in attendance upon the lectures at the University of Berlin. During the winter semester of 1891-92 they numbered as high as six hundred and eighty-eight, but during the past summer semester they had decreased to three hundred and eighty-nine. This is a notable falling off. To what is it traceable? The chief cause assigned for it is the heterodox character of the Faculty, nearly all of the members being of the Ritschlian school of theology. During the recent sitting of the Evangelical Congress some very severe strictures were passed upon the theological teaching of this famous institution, and indeed they have had a telling effect. The professors have winced under them, and have sent a protest against them to the Cultus Minister. It is time the Evangelicals took a decided stand against the destructive, Rationalistic and unevangelical tendencies in the theological departments at the German Universities.

**A Convention Echoes.** The rally of Canadian Presbyterians at Boston Christian Endeavor Convention, Rev. W. R. Cruikshank, of Montreal, in chair, the following resolutions were moved and seconded and unanimously carried.

1. That this meeting, consisting of representatives of Christian Endeavor Societies from Presbyterian Churches in the Dominion of Canada, place on record our appreciation of the practical interest, taken in Young Peoples Societies, by the late General Assembly, in the appointment of a Young Peoples Committee to have special oversight of this branch of Church work.

2. That we further re-affirm our loyalty to the church of our choice and our earnest endeavor to be of service in the Church for her great King and Head.

Representatives were present from Nova Scotia, Prince Edward Island, New Brunswick, Quebec and Ontario.

**Godless Parents.** Parents who are not Christians, says the *Congregationalist*, and who do not pretend to give their children any religious training are often the most scrupulous in the selection of the preparatory school or college which their boys and girls shall attend. This carefulness is most commendable, but do such parents ever consider that the presence of their own children is not always desirable? No matter how polished their manners or how well disciplined their minds the pupils from non-Christian homes contribute nothing positive to the ethical standards of the institutions they may attend, and their negative influence on the side of worldliness is often detrimental. A veteran teacher said recently at an educational gathering: "The dangers in college life are not so much from the wickedness of boys whose doings are heralded far and wide, as from the evil which arises from many home habits. There is little hope for a boy whose father is a man of the world, whose mother is engaged otherwise than in home duties, and whose older brothers and sisters are already leading lives of gayety, if not of dissipation." There is an element of selfishness in desiring to secure all the benefits which accrue from Christian training without making any personal contribution thereto one's self. It is impossible to obtain from any institution, the up-building of high moral character when the homes of its students are built on moral sand.

## Church Unity.

BY REV. THOMAS MATTRESS.

Though the corporate union of Christendom were effected to-morrow we would still be as far as ever from real unity. The quibblers about secondary matters would still quibble and tend to break away; the superficial would still float upon the surface looking for offence, and taking it when none is offered. Something more real than corporate union is what the hearts of good people are fixed on; something of which corporate union, when it becomes a fact, will be but the index; and that something is real unity of sympathy and purpose.

Nor are the hearts of these good people being entirely disappointed. They are not going hungry in their longing. Their fervent prayers are not unanswered quite. There is more co-operation to-day by far than there was ten years ago. Mutual regard is on the increase between Christian bodies. But we want more of the same good thing. We shall have it too, for it is a good thing, and tends to perpetuate itself. Meanwhile, before corporate union of the Church can be effected, it must first appear to the great body of Christians that we are now essentially one, like a great army marshalled for aggressive warfare, which, though it be made up of right wing and left wing, rear guard, advance column, and auxiliaries, is one.

There is nothing so fruitful of difference—and therefore also of division—as the defending of unscriptural positions, whether doctrinal or pertaining to Church government. Wherefore, let it be the aim of the Church in all her several branches to eliminate the unscriptural. When this is done (and we believe it is in progress), we shall see that beautiful thing we long for and are as yet to blind to see.

It is not reasonable to expect that men will ever think precisely alike or be willing to be fitted with exactly the same mould in matters religious, any more than in the field of literature or of science. There are differences of temperament among men, differences of mental calibre, and also of æsthetic caste. Moreover, these differences are very great sometimes, so great, indeed, that it would be difficult to conceive of an English Methodist for example, let us say of the Yorkshire type, thinking as a Scotch Presbyterian does, or conforming to the same usage. We do not hesitate to say that in our belief the different forms of Church government and shades of doctrine have, these many generations, in the providence of God, served a good purpose. But swaddling clothes are a mere accident of life and ought not to be worn beyond the time when they have served their purpose. Let us be free that we may be strong.

We have made reference to the holding of positions that are unscriptural. The word "unscriptural" seems not always to be rightly understood. That which contradicts Scripture, or which runs counter to the spirit of Scripture is unscriptural. In this case the term cannot be qualified. But the details of Church government, as practised by one branch or another of the Church, are not necessarily unscriptural because they do not find explicit authority in the Scriptures. There is room, and let us not be impatient with those who think there is good reason too, for variety in form of service and in detail of government. This variety does not in itself interfere with real unity, at least not necessarily.

On a recent Saturday afternoon and on the following Monday morning there might have been seen aboard a train on one of our Canadian roads and in the same coach three gentlemen of the cloth—a minister, a clergyman and a priest. They were going from home to neighboring parishes and returning. We could easily, and without doing violence to good neighborliness or facts, imagine them engaged in the following abbreviated conversation:

P.—"I am ordained."

C.—"I, too, have received ordination."

M.—"I also have been ordained."

P.—"But my ordination is apostolic. I do not recognize your ordination as valid."

M.—"I am sorry for you and sorry for the cause we all three represent. You do not recognize me as being in holy orders and so having authority to dispense the sacraments or pronounce the apostolic benediction. I can and do recognize the validity of your ordination and the authority of your ministry, although scholarship in New Testament Greek is against your form of Church government."

P.—"We are in full accord regarding the purity of public morals and may cooperate in effecting desirable moral reform; but, I don't regard either of you as having received valid or authoritative ordination. I have my authority from Saint Peter."

On Sunday they all three preached to strangers. They all three preached Christ crucified, the Saviour and Lord of men. They preached the Fatherhood of God, and the brotherhood of

men in Christ. O for recognition of the unity that is Till then away with corporate union.

There might be union of certain bodies of Christians that are now entirely separate in organization, and we would be glad to see it, if it could be attained to the advantage of all. But no union can ever be permanent that is not formed on a Scriptural basis both of government and doctrine. It would doubtless be greatly beneficial to all concerned to make a very close study of Pauline teaching and methods.

The occupation of territory, as the Christian world is now constituted, if wisely regulated might easily be made a very valuable means to the coveted end. The uncharity of intruding and the sin of overcrowding communities with churches has long been one of the chief causes of denominational animosities. The Congregational Church was the first to occupy the ground in the New England States, the Methodist Church in Japan, and the English Church in British Columbia. In countries such as these, respectively, the several Churches should have precedence. In districts and localities that are already fully occupied and where peace prevails among the people in the Church, although formerly they belonged to different communions, it has over and over again proven detrimental to the cause of truth and the spirit of brotherly love that other denominations have sought a foothold. When the population has grown so that there are Presbyterians enough to form a fairly strong congregation in a locality where the Methodist Church, let us say, has been the fester Church, let it be formed if this can be done without material hurt to the Church hitherto supported. Many a thriving mission has been destroyed for years to come in localities where this Church or that found the people at the first hungry for the Gospel to be preached to them, all by the reckless intrusion of a representative of some other Church. The saddest part of the story, too, has often been that the intruder has retired after finding his cause a very weak one, leaving discord and division where he found peace and harmony. There was unity before. It is a question now whether there will be unity again for generations. Much less will 'here be union. A self-aggrandizing spirit defeats the good end in view, by blocking the way so that good can not be accomplished.

We dearly love the Church that, upon the occasion of the observance of the Lord's Supper, extends the invitation to participate to all present who have a personal, saving faith in Christ Jesus, irrespective of their denomination preference; and we think that every Church that professes to desire church union or considers that union would be a good thing should do as much, "for we being many are one bread and one body: for we are all partakers of that one bread."—1 Cor. x. 17.

There will scarcely be found a church that does not sing Barry Gould's hymn "Onward Christian Soldier," in which the line occurs: "We are not divided, all one body we." Do we believe what we sing?

## CANADIAN PULPIT.

No. 68.

## The Unbridled Tongue.

SERMON PREACHED AT LUCKNOW BY REV. ANGUS MACKAY.

TEXT: "If any man among you seem to be religious and bridlcth not his tongue, but deceiveth his own heart this man's religion is vain."—Jas. i. 26.



REV. ANGUS MACKAY.

A person may appear to be converted, he may think that he is a true Christian, and yet he may be deceiving himself. He is certainly deceiving himself if he does not bridle his tongue, so I wish to speak to the unbridled tongue, and in doing so

I. We will first consider how the unbridled tongue manifests itself. It does so in various ways.

(1) By speaking too much, or in places where our duty is to be silent.

1 "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." 2 "A fool uttereth all his mind," 3 "but he that hath knowledge spareth his words." Inquisitiveness often manifests an empty head and a proud conceited heart; so it is well to heed the proverb,—"Be checked for silence but never taxed for speech," also God's word,

4 "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God

is in heaven, and thou upon earth, therefore let thy words be few." We have two ears and two eyes, but only one tongue. 5 "Let every man be swift to hear, slow to speak, slow to wrath."

(2) By using profane language. The person who thus habitually breaks the third commandment has not the spirit of Christ. The person who speaks lightly of God, or treats his word, ordinances, works, or servants with dishonour, can neither have true love to Christ nor the freedom of God's children, but must be a slave to Satan.

(3) By using abusive language in a fit of passion—language that would not be used in sober moments. The licentious person, the drunkard, the thief and the murderer are carried away with their lusts and passions which rule them. The passionate person, who hurls darts and poisonous arrows in words to the right and left, is also a slave. He does not bridle the tongue, and the tongue runs away with him.

(4) By lying—declaring what is known to be not true for the purpose of deceiving. This is practiced daily in business. Some professing Christians will give a loose rein to their tongues, and lie for five cents, and then try and soothe their consciences with the thought that it is a common thing, or that business cannot be carried on without it. Such persons might be answered with the words, heaven cannot be reached with it. God's word that declares, 6 that the drunkards shall not inherit the kingdom of God, plainly says: 7 "All liars shall have their part in the lake which burneth with fire and brimstone."

(5) By flattering. Fools relish flattery as a sweet morsel but it is a poisonous and very dangerous morsel. 8 "A man that flattereth his neighbour spreadeth a net for his feet." 9 "A flattering mouth worketh ruin." Whitefield when flattered was wont to say, "Take care of fire: I carry powder about me." Flattery is a greater evil than many imagine. We are plainly told that: 10 "the Lord shall cut off all flattering lips."

(6) By railing and slandering. The flatterer, who knowingly gives undue praise, will just as readily give unmerited blame, and thus rail and slander. By lying in business, parties may be robbed of money; but through slanderous lying, people are robbed of what is far more valuable. The reviler or slanderer is, 11, classed with the idolators, adulterers and thieves, who shall not inherit the kingdom of God. But this leads us to consider,

II. The evils of an unbridled tongue.

Our words may seem to us to be of small importance. We may regard them as trifling; but they are not so in God's sight. He makes our words a condition of us having a blessed life here. 12 "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile." He also makes them a condition of happiness hereafter. 13 "Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor," 14 "Death and life are in the power of the tongue" and 15 for every idle word we must give an account.

But in chap. 3: 5-8, let us see more particularly the evils of an unbridled tongue.

(1) The unbridled tongue injures the person who has it, and also his companions. "It defileth the whole body." An unbridled tongue may lead a whole body into sin, just as the bit may be made to turn out of the way, the horse and buggy with all in it. The rudder on the ship may be used to turn the whole company on board upon the sands or rocks; so one unbridled tongue may lead a great company astray. We have seen magnificent bodies thus led into the mire, and most foully defiled. 16 "The wicked is snared by the transgression of his lips." In the snare which he set for others he and his companions are caught. 17 The enemies of Shadrach, Meshach and Abednego were themselves slain by the fire which they kindled for others. 18 Daniel's enemies suffered death by what they designed to be the means of Daniel's death. 19 The malicious words of unbridled tongues, which are as sharp swords drawn out against others, will come back and pierce their own hearts. 20 God protects his own people from lying lips, and 21 takes hold of the wicked words of the ungodly to punish themselves; so there is much wisdom in the Persian proverb. "Take care lest your tongue should cut off your head."

(2) An unbridled tongue is injurious to others.

"It sets on fire the course (or wheel) of nature." One spark may set a great city on flames. One word may set a large congregation on fire. The slanderer injures others by robbing them of what is more precious than money. The man who robs another of a cow or a horse would probably if discovered be sent to prison; but the slanderer may do a hundred times worse than that, and yet escape the law of the land. To rob a man of his character, or friends, is surely worse than robbing a man of his cows or horses, or even burning his house. Shakespeare represents a character as dropping poison into an ear. That is the work of the slanderer. His tongue is full of deadly poison. He drops it into the ears of others, in the form of lying or insinuating words. He drops it into their eyes, in the form of insinuating looks or actions. We are told that the deadliest poisons in nature are those for which no test is known. One drop of those insinuated into the veins produces death in three seconds; and yet, no chemical science can separate the poison from the blood, and say—this is the poison. So the most hurtful slander may be that of which no hold can be taken. It may be produced by a shrug of the shoulder, a nod of the head, a glance of the eye, or by silence when duty demands speech. In such and other ways, the unbridled tongue may rob of character, and in a short time poison dear friends, thus making them as if they were dead to each other. It thus transgresses the sixth, the eighth, and the ninth commandments. If the thief, the burglar, the incendiary, or the murderer is wicked, need we hesitate in saying, that the slanderer with his unbridled tongue is a wicked and dangerous character.

(3) The evil of an unbridled tongue is also seen in its uncontrollable nature. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue no man tames." The unbridled

slanderous tongue may be punished; but no mortal power can keep it from its work of delight in acting as the devil's servant. 22 As the sow returns to wallow in the mire, so the slanderer returns with relish to his thievish, spiteful, murderous attacks, in insinuating poison into ears, thrusting venomous daggers into hearts, and robbing individuals of their most valuable possessions. It is very difficult to arrest a slanderous report. The slandered person may disprove the calumny. To the righteous his character may shine forth ten-fold more brightly, through the reproaches cast upon him; yet there are always fools who will give forth the principle, that when two quarrel there is often fault on both sides, and will persist in adding the illogical conclusion—he must have done some wrong. Such would hardly dare interpret scripture in this fashion, and argue, that: 23 John the Baptist must have done some wrong in telling Herod that he should not have his brother's wife—24 if Paul had only conducted himself aright, he would not have had to endure such persecutions: 25 if John the loving Apostle had only acted in a right manner, Diotrefes would not turn so bitter against him,—26 yea, if Christ had treated Judas rightly he would not have betrayed him, 27 and if he had conducted himself properly among Jews and Gentiles they would not have united in crucifying him. So far from both parties being always in the fault, one of the parties may be slandered in that very point in which he most resembles the Lord Jesus, as Rutherford teaches,—

"Where God His seal set fairest,  
They've stamped their foulest brand."

Of the 28 great John the Baptist they said: 29 "He hath a devil;" while of the 30 "Spotless Son of God, 31 who ever did not his own will but the will of the Father, they said, 32 Behold a gluttonous wine-bibber, and it is still true that "a lying tongue hateth those that are afflicted by it."

(4) The unbridled tongue manifests that the heart is false, just as bad fruit declares that the tree is bad.

The fig tree cannot bear olive berries, or the vine figs. A fountain cannot send forth at the same place sweet water and bitter; no more can the slanderous tongue have a loving heart. The person who persists in spitting his venom, and bespattering the fairest characters with his vile slime, may profess to have the spirit of Christ, but it is all a delusion. A spring that sends forth such bitter foul water cannot be pure. The slanderer cannot have a pure heart.

(5) The evil of an unbridled tongue is further seen in its devilish character. "It is set on fire of hell." It is the devil's instrument, and does the devil's work. The meaning of diabolus, the Greek word for devil, is calumniator or slanderer. He began his work very early. It was through slandering that he made the great breach between God and man in the fall of our first parents. He spoke falsely of God to Eve. He malign'd his character. He made Eve believe that it was through envy that God commanded them not to eat of the forbidden fruit, when it was through love. So Eve distrusted God, and was alienated from Him. The devil is still at this iniquitous work through every unbridled tongue, causing people to distrust the good and the true, scattering discord among brethren, hurling firebrands from hell into peaceable homes and societies, and alluring silly souls from following their true guides, to become his own dupes and followers of the blind. Pollok's words set forth more clearly than any I can use, the terrible evils and the devilish nature of an unbridled tongue:

"'Twas slander filled her mouth with lying words;  
Slander the foulest whelp of sin: the man  
In whom this spirit enter'd was undone.  
His tongue was set on fire of hell; his heart  
Was black as death; his legs were faint with haste,  
To propagate the lie his soul had framed;  
His pillow was the peace of families  
Destroyed, the sigh of innocence reproach'd  
Broken friendship, and the strife of brotherhoods;  
Yet did he spare his sleep, and hear the clock  
Number the midnight watches on his bed  
Devising mischief more; and early rose,  
And made hellish meals of good men names,  
From door to door you might have seen him, speed,  
Or placed amid a group of gaping fools,  
And whispering in their ears with foul lies,  
Peace fled the neighborhood in which he made  
His haunts, and, like a moral pestilence,  
Before his breath the healthy shoots and bloom  
Of social joy and happiness decayed.  
Fools only in his company were seen,  
And those forsaken of God, and to themselves,  
Given up: the prudent shunned him and his house,  
As one who had a deadly moral plague."

In conclusion, let me give some words of warning and advice.

(1) I would most solemnly warn any one who may have an unbridled tongue. Cry to God for mercy. Ask him for a new heart that your tongue may become an instrument of righteousness.

(2) A few words to anyone who may be the slanderer's victim. Keep Cool—KEEP COOL! Be in no hurry to clear yourself. It is not well to brush off fresh mud from you clothes: let it first dry. Persevere in the path of duty. Trust in God, and sooner or later, He will bring forth your righteousness as the light and your judgment as the noonday. As you shun a person with a contagious disease, keep aloof from the vile slanderer with his unbridled tongue.

1 Prov. 10: 29 9 Prov. 26: 28 17 Dan. 3: 22 25 III. Jno. 9: 10  
2 Prov. 29: 11 10 Ps. 12: 3 18 Dan. 6: 24 26 Matt. 26: 48  
3 Prov. 17: 2 11 I. Cor. 6: 9-10 19 Ps. 64 27 Matt. 97  
4 Ecc. 5: 1-2 12 Ps. 34. 12-13 20 Ps. 31: 10-20 29 Matt. 11: 11  
5 Jas. 1: 19 13 Ps. 15: 1-3 21 Ps. 27: 14-15 20 Matt. 11: 18  
6 I. Cor. 6: 10 14 Prov. 19: 21 22 II. Peter 2: 22 30 Matt. 3: 17  
7 Rev. 21: 8 15 Matt. 12: 36 23 Matt. 11: 4-10 31 Jno. 5: 30  
8 Prov. 28: 9 16 Prov. 12: 18 24 II. Cor. 11: 23 32 Matt. 11: 19

## \* FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VII.—THE NEW HOME IN CANAAN—AUG. 18.

(Deut. 11, 3-15)

GOLDEN TIME. "Thou shalt bless the Lord thy God for the good land which He hath given thee." Deut. viii. 10.

CENTRAL TRUTH. Our Promised Land.

ANALYSIS:—LIFE in the LAND, v. 3-9. LOYALTY to the LORD, v. 10-15.

TIME AND PLACE.—Shortly before the death of Moses in 1451, B. C. (Usher). The children of Israel were encamped about opposite Jericho on the eastern bank of Jordan.

LIFE IN THE LAND, v. 3-9.—The Israelites were now on the border of their inheritance. Across Jordan lay the land of milk and honey, which God had promised first to their father Abraham, and which after forty years of wilderness wandering they at last saw within reach. Moses, the aged leader, having passed by a score of years the century land mark, with the voice and vigor of an inspired servant of God, declared to the people those conditions which would make the life in the new home most fruitful with blessing and happiness. Three simple but comprehensive rules are laid down in the first verse. *Hear*, become conscious of God's voice; *observe*, pay intelligent attention; *do*, put into execution the teaching and commandments of God. These obeyed would be productive of a prosperous life and a growing population. But beyond these, and fundamental to these, the ancient sage laid down a principle that should underlie and permeate the whole national life. Love to God, with heart and soul and might was to be the motive power, the great controlling influence of each individual member of that theocratic community, as an aid to this happy condition of life, these truths and lessons were to form their chief topics of conversation at all times and in all places, and to be taught diligently to the children. The command to bind them upon the hands and between the eyes, while obeyed literally in the use of phylacteries, was really intended to impress the idea that every thought and deed should be actuated and controlled by the one great motive of love to God. Thus also were they to be written on the posts and gates of the house, significant of its being dedicated to the service and love of God.

LOYALTY TO THE LORD, v. 10-15.—There was one great danger to be feared on taking up their abode in the new home, against which Moses is careful to warn them in clear and forcible language. In the midst of prosperity, "when thou shalt have eaten and be full," there is apt to come a failure of memory, a forgetfulness of the past. So Israel was cautioned, lest, as actually came to pass, in the flight of prosperous years they should forget God, and go after the false gods of the surrounding peoples. Against them then would the anger of the Lord be kindled, and their continued existence upon the earth be endangered. Three safe guards against such apostasy are mentioned however. 1. *Fear of God*; the reverence and worship of Him, the devout study and contemplation of His work and character. 2. *Service of God*; His authority constantly brought to mind and recognized by active work in His service. 3. *See ar by Him*; acknowledge and confess Him at every opportunity.

### Application and Illustration.

#### WHAT CAN I DO?

HEAR, OBSERVE, DO, v. 3.—Be quick to recognize the voice of the Spirit, and instantly follow it. To question, doubt, and hesitate, is to lose. A wealthy young girl was walking down Broadway one day, when just before her stood three young men. As the crowd hindered her she saw two were urging their companion to go with them. She heard them say: "Oh, come on, take a drink first, then I am sure you will go with us." The young man hesitated. Without delay the girl followed the impulse of the Holy Spirit, and, laying her hand on his arm, said: "Excuse me but please don't go with them." He

turned and looked into her face. "Thank you, I won't" he said, and walked away from his companions. The crowd moved on and she with them. But she had followed instantly the Spirit and saved a young man from evil.

LOVE GOD SUPREMACY, v. 5.—"With all thine heart, and with all thy soul, and with all thy might," v. 5. Love God above every creature with undivided affection, with entire self-surrender, with jealous energy. During the time of the Inquisition, a man cruelly tortured, was asked, "Won't you, for the sake of your wife and children, give up this religion?" The man said, "If the earth were all gold and the stars were all pearls, and that golden globe and those pearly stars were all mine, I would give them all to have my wife and children with me. But I will not for the sake of gold, or pearls, or wife, or children, give up my religion, for I love my God better than I love gold, or pearls, or wife, or children."

TEACH THE CHILDREN, v. 7.—The home is the great primary school of the world. Parents are appointed by God to be teachers of their own children. To neglect it or transfer it to others is to question God's wisdom and set aside His authority. As early impressions are durable they should be hallowed. Mothers, do not employ unsaved servants to take your place even for an hour in the care of your children, send them to no day school teacher who is not a Christian, to no Sunday school whose atmosphere is not holy. Have no paper, no periodical, no book, within reach which is not *pure and elevating and Christian*. The price of your children's souls is your obedience to God. You are responsible for their salvation and your disobedience may be their damnation. A teacher giving the lesson, "Jesus blessing the little children," said, "I wonder if there is one here who wishes Jesus would come to-day and put His arms around them." A little boy went home and said, "When teacher said that I shut my eyes and prayed in my heart, 'Oh Jesus, won't you put your arms around me?' and He has done it, mother." On Monday, returning from school, he said, "Mother, when the teacher asked me the question in geography, I came near saying right out, 'Oh, yes, Jesus, I love you dearly,' I was so full of love."—S. S. *Illustrator*.

## CHRISTIAN ENDEAVOR.

### Christ's Work.

First Day—Revealing God—John xiv. 7-13.

Second Day—Saving sinners—Matt. ix. 1-13.

Third Day—Serving men—John xiii. 3-17.

Fourth Day—Inspiring work—Luke xix. 11-27.

Fifth Day—Bringing peace—John xvi. 28-33.

Sixth Day—Judging guilty—Luke iii. 7-17.

PRAYER MEETING TOPIC, Aug. 18—CHRIST'S WORK FOR THE world. John i. 1-14.—(A topical song service, led by the music committee, suggested.)

Such a tremendous subject is far beyond the limits of adequate treatment in the space at our disposal here, as perhaps we cannot do better than merely outline a programme for a meeting based upon the United Society's suggestion. The hymns mentioned are all to be found in "Sacred Songs and Solos." The meeting might gather to the singing of "Jesus Saves," then a word of prayer by the Convener of the Music committee, and the reading of the Scripture passage by one of its members would set things fairly going. "The Light of the World is Jesus," sung as a solo, the society joining in the chorus, would follow appropriately. The meeting might then be thrown open, and each member called upon to suggest some stanza or chorus expressive of his or her own conception of Christ's work. Some of these might be sung as prayers, with bowed heads, or, better still, kneeling, such as "Lord Jesus I long to be perfectly whole." All having taken part the meeting could be fittingly closed by a song of invitation, like "O word of words the sweetest," or "Come to the Saviour" sung by a quartette. A programme following somewhat these lines should be very helpful and enjoyable.

JUNIOR TOPIC, Aug. 18—"WHAT ARE THE DIFFERENT NAMES OF JESUS?" John i. 1-14. (Suggestion: A topical song service.)

## MISSION FIELD.

## Presbytery of Honan.

The Presbytery of Honan met at Chu Wang, Honan, on May 2nd and 3rd, immediately after the arrival of our brethren, Messrs. Goforth, Slimmon and Malcolm, from Canada; the Moderator, Rev. M. McKenzio, in the chair. Two new members, viz., Messrs. Kenneth MacLennan, and James A. Slimmon were welcomed with the right hand of fellowship, and enrolled as members of Presbytery.

A letter was read from Rev. R. P. MacKay announcing that the Y.P.S.C.E. of Souris, Manitoba, wished to support a native helper; Presbytery thanked the Souris Y.P.S.C.E., and allotted them a helper.

Reports were presented from our three stations, Hsin Chen, Ch'u Wang and Chang Te Fu,—showing all to be quiet and the work of the Mission in a prosperous condition. At a small village near Hsin Chen, where we have several earnest enquirers, the Roman Catholics are interfering, but thus far have done little harm.

Great want is experienced by many of our enquirers and Church members in all parts of the field. This has been a very hard year for many. One of the members of Presbytery called on two "Fu" and nine "Hsien" magistrates and presented them with copies of "Dr. Faber's Civilization" which were cordially received. Two members of Presbytery, assisted by a large band of natives, attended the annual religious fair at Hsun Hsien, and met with much more encouraging results there, than in any previous year.

Presbytery after long discussion, resolved that in view of the varied obligations and circumstances of unmarried male missionaries, their salaries could not wisely be reduced.

Presbytery discussed at length the wisest method of dealing with polygamous enquirers, and resolved that, after having heard the diverse methods adopted by many of the older Missions in China, a digest of our correspondence with other Missions be forwarded to the Foreign Mission Committee, and the whole matter left to the General Assembly of our Church for decision.

Considerable routine business was disposed of through Committees.

Presbytery discussed the outlook for Mission work in China, resulting from peace between Japan and China, but felt that it was yet too early to forecast the real results.

It was resolved to re-rent the premises at Hsin Chen, on the best possible terms for another term of five years, with additional premises for medical work, if possible.

The Mission Staff were arranged for the summer as follows:—Mr. Goforth at Chang Te Fu; Messrs. Slimmon and Grant at Hsin Chen; Messrs. MacGillivray, McKenzie, Malcolm and MacLennan at Ch'u Wang.

Presbytery unanimously resolved to ask the Foreign Mission Committee to urge strongly upon single men the advisability of coming out unmarried, and remaining so for at least two years, setting forth numerous and weighty reasons for the same.

Having heard of Mr. John Penman's generous offer to support a physician in Honan, Presbytery expressed their hearty appreciation, and took measures to make satisfactory arrangements for accepting the same.

Presbytery then adjourned *sine die* to meet at the call of the Moderator.

(Sgd.) W. HARVEY GRANT,  
Clerk, *pro tem.*

## Letter from China.

The following extracts from a letter received by Mrs. Goforth from Mr. Goforth, will be found interesting:—

He says, in speaking of the new place, Chang Te Fu,—“I have never felt so rested in any place in China, it seems as if this is the place God has allotted for us to fix our dwelling place. I am pleased with the houses. The one I am preparing for ourselves is large enough to allow for two bedrooms, and a good large living room. The roof is far higher and the house wider than any at Ch'u Wang,—there is also a verandah. In the same court yard there are buildings enough for kitchen, storeroom and coalroom. To have the open fields all about us, and the mountains to the West is surely all we could hope for, and strange to say the street is named “Chu Chung Chich,” Bell Smith Street. Ten converts from Tsai Yuan'h have come in to-day to welcome me back, one of whom has brought the deed of a house which he wants to give the Mission for a meeting place in his native town. This has indeed been a happy, blessed day.”

“The country looks its best just now. The wheat fields are promising an abundant harvest. The view from our compound is lovely,—to the North and West the mountains can be seen, the sun setting behind. . . I had six of the neighbors in last night

to worship. The Lord is using Sir'rh (the young gate-keeper) to bring them in.”

“The Hsien magistrate (one of the highest officials) sent to ask me to let him have the *Wau Kua Kang Pau*, (Chinese ‘Review of our Times’). I sent it to him with the message that I would send it every month as it came. I am glad to find he is taking an interest in foreign affairs, and that I can supply him with such an excellent paper. Every day I have enquirers in to see me, that shows the advantage of a ‘Fu’ centre.”

May 25th.—“I am here now two weeks alone, everything is going on pleasantly. I am getting my Chinese rushed up again. At Wang lin Chiao, there seems to be a splendid work of grace begun, a bright young man of twenty-seven is the leader. He heard us first at the great Hsun Hsien fair, the year I was taken ill there. He had been searching for light among the Buddhists. He travelled 1800 li (about 700 miles) to a famed Buddhist resort, but got no help. He then left wife and family and went to a noted temple in the mountains, but still found no peace. When he first heard us he could not accept what we said, but he bought some books,—has been led step by step to the true foundation, and has found peace at last. The believers at his home and district have subscribed enough to buy a piece of land, and are going to build a chapel! It certainly is wonderful to see how the Spirit of God is leading men to the Lamb of God. In the morning we study Luke's Gospel, and in the evening the Psalms with the Chinese. . . . Sabbath. My subject forenoon and afternoon unto the Chinese was the Sacrifice of Christ. Oh! how wondrous! Again and again I could scarce keep the tears back. Mr. Li, (the teacher) has returned from home,—he seems to me as an old friend. . . . The task of reading the whole of the New Testament in Chinese during the voyage, was almost too much for my eyes, and I am now glad to have Li to save my eyes. . . . The Mandarin (official) here wants to know if our Doctor can give him a new set of upper teeth. He would provide a special room for the Doctor at the official residence, while in attendance on him.”

“I have had a good forenoon's study, having had my breakfast by six o'clock,—but this afternoon I was receiving visitors until the present, 7.30. A believer from Tao Kung has come and will spend the night with us. I am glad to have so many coming to see me. There are three men in the city now who may be considered enquirers,—besides, there are several others very hopeful. I am delighted with the attitude of the people towards us. The Master is working in the hearts of men. Oh for His grace sufficient not to hinder His work. Sir'rh (the young gate-keeper) is the hottest hearted boy I have seen in China. The Lord has a future before him.”

May 9th, “Hsin Taun. Donald and I started from Hsin Taun yesterday morning. It was late in the afternoon before we arrived here,—on account of the floods we were obliged to go a long way round. There are about 100 soldiers in the village, but we have succeeded in making them friendly. I was delighted to find how interesting the Gospel story was to some of them. I went to the home of Wang Fu Lui, and met with all the Christians and enquirers and had worship with them. The room was full with men and the women stood outside at the window. I spoke on the 7th chapter of Revelation. The drought followed by floods in the spring and fall last year, has forced many of them to feed on leaves. The women spoke out their delight when we talked of the time when they shall *hunger no more*, etc. Oh blessed words to them! Mrs. Wang Fu Lin, and the other women send you greetings. They remember with delight your visit here. . . . Later.—We had another very busy day yesterday with soldiers and enquirers. To-day I start for Chang Te Fu, and Donald goes back to Chu Wang. The roads are horrid,—the barrows going slowly—I consequently had time to talk with people by the way. —I have had several good talks,—it is joyful work to serve the Master. There is promise of an abundant wheat harvest,—I have never seen such fine wheat in China, but there must be a great deal of suffering before the wheat is ripe.”

The income of all the missionary Societies of the world is about \$14,000,000 yearly.

The Jewish Rabbis of San Francisco are divided on the question whether a Jewish young man may properly join the Young Men's Christian Association.

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.



### Centennial of the Organization of Pictou Presbytery.

The Presbytery assembled in New Glasgow on July 10th, to celebrate the hundredth anniversary of its organization. On July



Rev. DUNCAN ROSS.  
The only portrait of any of the members of the first Presbytery in Pictou County.

7th, 1795, the Presbytery of Pictou was organized in a barn near McCulloch's Brook with four members, Rev. James McGregor, Rev. John Brown, Rev. Duncan Ross, ministers, and Robert Marshall elder. Pictou may well claim to be the cradle of Presbyterianism in Canada. From this county have gone forth many of the brightest minds in the Canadian Church, and many of the heroic missionaries to foreign fields own Pictou as their birth-place. From its humble beginning, when this country was almost an unbroken forest, the Church in Pictou has grown into a prosperous and influential body. Presbyterianism has almost become synonymous with Pictonian.

During the century the Presbytery of Pictou has sent forth 120 ministers, and to-day it numbers 6,000 members on its communion roll. The Presbytery of Pictou may justly be proud of its ministry and their work during the century of its existence. The spirit which animated and inspired the pioneers of 1795 still dwells among the loyal Presbyterians of Pictou, and inspired by the history of the past they will achieve still greater works in the future.

The celebration of the centenary marks an important epoch in the history of Pictou county. The opening services were held this afternoon in James church which itself is bound by many ties to the early history of the Church in Pictou. Behind the platform are placed two tablets in memory of Revs. Drs. McGregor and Roy, pioneers of the Church in Canada. The Moderator of Presbytery, Rev. A. Robertson, presided, and beside him were seated Revs. Drs. Pollock, Paterson and Morrison, A. McLellan, J. Carruthers and E. D. Miller. There were fifty clergymen present at this meeting, most of whom were natives of Pictou.

The meeting was opened by singing the Hundredth Psalm followed by reading of Scriptures by Rev. James Carruthers and prayer by Rev. Dr. Pollock.

The Moderator welcomed the visitors and clergymen and said that this celebration was held in honor of the memory of the men who had organized the Presbytery. He then read graceful letters of congratulation from Sir Wm. Dawson and Rev. A. J. Mowat, of Montreal, and telegrams from Rev. Dr. McCulloch, of Truro, and the Presbytery of Montreal.

#### DR. PATTERSON'S ADDRESS.

Rev. Dr. Patterson, of New Glasgow, who has been closely associated with the Presbytery of Pictou, for nearly half a century, was the first speaker. The following is a brief summary of his address:

The first settlers in Pictou were six families from the borders of Pennsylvania and Maryland in the year 1667, of whom however only four remained. These were joined in subsequent years by others from the same quarter or by persons from other settlements. Then in the year 1773 came the ship Hector with 30 families and about 200 souls, mostly highlanders, who were thrown upon our shores in a state of destitution. They generally removed to other settlements to obtain the means of a subsistence, but the most of them returned in subsequent years. Then in 1776 came about 15 families originally from Dumfriesshire, who had come to P. E. Island but who were driven off by famine occasioned by a plague of mice.

The Philadelphia Company, which had sent most of the settlers made provision for and sent a minister, the Rev. James Lyon, who has given his name to Lyon's Brook, who ministered to them for about two years from 1768 to 1770. A little later their religious interests were partly attended to by a pious schoolmaster, named James Davidson, who taught school during the week and gathered the children on the Sabbath for religious instruction, before Rankes began the modern Sabbath school movement. But he left about the year 1776. From this time till the year 1784 the settlers enjoyed almost every summer a missionary visit from the Rev. Daniel Cook, of Truro, or the Rev. David Smith, of Londonderry, but particularly the former.

Between the fall of 1783 and the spring of 1784 the settlement received a large accession of population, principally of men who had served in the American Revolutionary war. About 150 men of the 82nd regiment settled the eastern part of the country. Of these about a third were Roman Catholics. A number of 84th regiment settled on the upper part of East River, and about the

same time came about twelve families from the Highlands of Scotland.

Such an increase of population led to measures for obtaining a minister of their own. Meetings were accordingly held in the summer of 1784 at which it was resolved to make an effort for that purpose. A committee was appointed and authorized to take necessary steps for that end. They accordingly forwarded a petition to Scotland, the original of which I have in my hand. This came before the general associate or Antisligher Synod, as it was commonly called, at its meeting on the 4th May, 1786, when the Rev. James McGregor was appointed to proceed to Pictou. He was ordained by the Presbytery of Glasgow on the 30th May, arrived in Pictou on the 21st July, and immediately entered upon his labors.

Dr. McGregor not only labored in Pictou county, but also visited Cumberland, Colchester, East Hants and P. E. Island. Able to give them only occasional visits, and finding many in other places perishing for lack of knowledge, even entreating a visit, whom he could not reach, he besought the Synod of Scotland in terms of the most earnest entreaty to send men to help him to occupy the fields that were already white unto the harvest. For nine years his appeals were in vain, but at last two young men then students, John Brown and Duncan Ross, offered their services. They were licensed and ordained and sailed for New York. Thence they reached Nova Scotia the beginning of July, 1795, just at the time of the observance of the Lord's Supper. They assisted Dr. McGregor at the services connected with that ordinance and on the Tuesday following, by authority of the Synod from which they came, the three brethren, with an elder from the congregation of Pictou, constituted themselves a Presbytery under the name of the Associate Presbytery of Nova Scotia, but commonly known as the Presbytery of Pictou. The place of meeting was Robert Marshall's barn, which stood a few yards west of the road leading from Middle River to New Glasgow, on the descent of the hill towards McCulloch's Brook. The place was chosen as central for the whole congregation, which then embraced all Pictou. A barn was chosen doubtless as affording the largest room, and, being summer, as many as chose could gather round. We have not full particulars of their proceedings, and the minutes for the first few years are not in existence. The most known is that Dr. McGregor preached from Neh. ii : 20—"The God of heaven, He will prosper us, therefore we, His servants, will arise and build."



The spot where the barn stood in which Pictou Presbytery held its first meeting. The cross indicates where the barn was.

The young missionaries received appointments to the mission fields. At the next meeting two calls were presented to each of them and that season they were settled, Mr. Ross as colleague to Dr. McGregor in Pictou, and Mr. Brown as successor to Rev. David Smith, of Londonderry, who had died a little before.

After reference to the fields in which these ministers labored, Dr. Patterson referred to the arrival of Rev. Alexander Dick in 1802. He was ordained at what is now the village of Maitland, June 21st, 1803. Mr. Dick was a man of fine talents of an ardent temperament, and as a preacher perhaps had no superior among the early ministers of our church. Dr. McGregor was the only one that people placed on a level with him. He was the McChoyne of the infant body. But the zeal of the Lord's house rapidly consumed him and his career proved short. He



James Church, New Glasgow.



REV. JAMES CARRUTHERS,  
Pastor of James Church.

died on the 20th May, 1812, in the 10th year of his ministry.

John Cassils, a native of Fife, was the first preacher licensed and ordained by the Presbytery— in the summer of 1816.

In the autumn of 1803, following Mr. Dick's ordination, Rev. Thomas (afterward Dr.) McCulloch arrived. His destination was P. E. Island, but he arrived in Pictou so late in the season that he could not obtain a passage to the former, and he was too encumbered to reach the latter. He was, therefore, engaged by the Harbor Congregation, as it was called, to supply them during the winter. In the spring he was called and settled there on the 6th of June, parties arriving the

day after from Prince Edward Island to convey him thither.

Dr. Patterson then referred to the arrival of Rev. Peter Gordon in 1806, and Rev. Mr. Keir in 1808, both of whom went to P. E. Island; Rev. John Mitchell, who was settled at River John in 1808; Rev. Edward Pidgeon in 1811, Rev. Thomas S. Crow and Rev. Wm. Patrick in 1815, and Rev. Robert Blackwood in 1816.

In 1817 Pictou academy was established and the first divinity class opened in 1821 with an attendance of twelve young men. The first class with a few from Halifax consisted of young men prepared for college either in Dr. McCulloch's grammar school, or by private tuition on the part of the others. During all its subsequent career, and it was a stormy one, the ministers and congregations of the Pictou Presbytery were its main support. The twelve young men who formed the first class in theology were all from the Pictou Presbytery, and on the 8th June, 1824, they licensed four of them to preach the Gospel, viz., Messrs. Angus McGillivray, John L. Murdock, John McLean and Robert S. Patterson, the first trained in a colony who received that honor.

The speaker then detailed the progress made down to 1860, when (Oct. 4th) a union took place between the old Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia. The movement for union originated in the two Presbyteries of Pictou. Dr. Patterson also referred to the Union of 1876.

He then took a view of the work of the Presbytery. It was seen in the moral and religious condition of the people of this section of the country, and even in their intelligence and worldly prosperity. It appeared in the present state of churches in many places where they first preached the Gospel, in their support of the Bible society, and other institutions for the advancement of religion, and in the influence of the many who had gone out into the wide world carrying the sound principles in which they had been trained, particularly the large number of ministers who had gone out from under their instruction, who have been or are still doing the work of the Lord at home or abroad. He showed a list, admittedly imperfect, containing the names of 150 souls besides those belonging to the Kirk Presbytery numbering between 30 and 40 more. Their influence was the more notable from the distinguished position of some of them as professors, college presidents and missionaries.

He concluded by urging the responsibility of the men of the present to maintain the same principles and to carry them forward to yet greater issues.

At the close of his address he moved that a minute expressive of the Presbytery's thankfulness be placed

on the record, which, being seconded by Rev. A. McLean, was duly passed.

Rev. P. M. Morrison, D.D. of Halifax, then addressed the meeting on state and work of the Presbyterian Church in the Dominion from 1795 to 1895. In an admirable manner he contrasted the Church of to-day with the Church of a hundred years ago and eloquently urged the claims of the foreign work upon the Church.

Rev. E. D. Miller, of Yarmouth, a grandson of Rev. Duncan Ross, one of the founders of the Presbytery, then spoke on the progress of the Christian Church. He treated his subject as to quantity and quality in a catholic spirit. He reviewed the work of the various churches and attributed the marvellous growth of the Church to a victory of a higher over a lower form of faith. France, he said, was the only country where infidelity held sway over a considerable number of the people. Leaning with the quality of the progress he said: "Despite the dark side the religion of to-day is vastly superior to that of a century ago from every point of view. The Greek, the Roman and the Protestant Churches had made immense strides in advance." He found evidences of progress in the sending out of missionaries, the organization of Bible societies, the development of Bible study, the abolition of slavery, and the movement towards Christian unity.

The evening meeting was held in United Church, which was filled to the doors. After singing Psalm 102 the Scriptures were read by Rev. F. D. Stewart of the Church of Scotland, Westville,

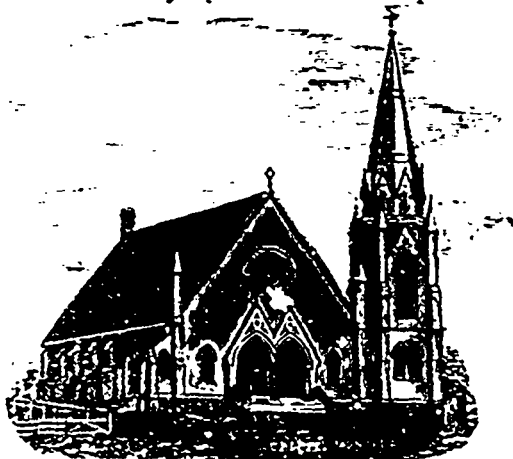


REV. ANDREW ROBERTSON, (Moderator of Pictou Presbytery).

and Rev. D. M. Gordon, D.D., led in prayer.

Rev. President Forrest, of Dalhousie University, spoke on the progress of education. He referred to the difficulties of education in the old days, the absence of schools the scarcity of literature and the inferiority of the press. Had it not been for the divinity in the ranks of the pioneers of Pictou county he believed Pictou Academy would be Pictou University to day. Education had advanced marvellously in all the civilized countries of the globe. From a mere economic view these countries find that schools and colleges are necessary. A leading economist says: "There is many a university whose entire cost is returned to the community in clear cash by the services of one of its graduates." Dr. Forrest then traced the history of education in Nova Scotia and pointed out some of the needs of our educational system.

Rev. George M. Grant, D.D., of Kingston, on rising to speak was greeted with applause. His subject was "Social Progress During the Century" and his treatment of it was masterly. He said religious freedom was gained in the sixteenth century and then came the struggle for social and industrial freedom. The aim of this cosmic day is to moralize and divinize the social life of the world. Reform in prisons, the treatment of juvenile offenders, the establishment of hospitals and asylums for the insane and deaf and blind, were all evidences of progress. All



United Church, New Glasgow.

were intended to alleviate the suffering of mankind. In the general progress of social life there were many things to be noted. The masses have risen from serfdom and the representative self-government is universal throughout the civilized world. In the conflict of commerce Britain leads the world, and since the adoption of free trade the development of her trade and commerce had been marvellous and her wealth was incalculable. The time has arrived for social reform, for an equitable distribution between capital and labor. Labor is not yet free, but the struggle is going on towards ameliorating the common lot of the hard working man. The end and object of all this struggle is not progress and liberty alone, but the acquisition of a higher and nobler life.

Rev. Dr. McKee was the last speaker and his subject "What of the Future?" He predicted that the Church of the future would follow the precedents of the past. He thought, however, that some change would be made in the form and wording of some of the inferior standards. He also predicted that woman's rightful position in society would ere long be recognized and the Church would not look with horror on exercise and amusement.

The meeting was closed with the benediction. The unusual experience of a centennial celebration attracted visitors from all parts of the province and they were cheerfully welcomed. It was singularly fitting that all the speakers at the services were with a single exception natives of Picton, men who are prominent in the religious and educational life of Canada, and of whom Picton is proud.

The Review is indebted to Mr. S. M. McKenzie, the enterprising proprietor of the *New Glasgow Chronicle*, for the cuts used in this article.

## THOUGHTS BY THE WAY.

### REFLECTIONS ON HUMILITY.

"He was known to them in the breaking of the bread."—St. Luke xxiv 35.

I dreamt I pleaded with my Lord. "No more I feel Thy presence, oh, my Master dear; I do not know that Thou indeed art near, Within me or around me as of yore; There is an awful silence in my heart And yet I cannot hear Thy much-loved voice. No faintest echo makes my soul rejoice; Not Mary's mine, nor even Martha's part. Would I could clasp, O Christ! Thy garment's fold, Know by some smallest token Thou wert nigh, Know that Thou wert not deaf to my heart's cry, This heart so all-forsaken and so cold!" Thus in my bitterness of grief I said: Lo! He was known in breaking of the bread.

Duty does its part; love does its best.

When man thinks it necessary to lie in order to live, it is in order for him to inquire whether life is worth living.

To get the spiritual temperature of any place use the thermometer of prayer.

There are persons who are fond of saying that time is money. Time is infinitely more than money; it is opportunity, power, a fragment of eternity itself.

He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

The costliest garment worn is the cloak of hypocrisy. He who wears it dress in taste and without cost should be "clothed with humility."

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate love, without which the work may be done indeed, but without its finest perfection.

The continuous testimony of a godly life to the genuineness of the religion of the Gospel is the strongest argument that is ever employed by man. Pascal has well said; "The serene beauty of a holy life is the most powerful influence in the world, next to the might of God."

We are consistent as Christians only as we recognize the good hand of God in all of our mercies, and as we, not only, exercise but also give continued expression to our grateful love. If we are as fully occupied as we should be with these exercises, we shall have little time left in which to complain of our trials or of our wants.

That is no true Christianity which breaks with and scorns the past. The men who despise the work of the church, though they profess to fall back on the New Testament in its simplicity for their guide, do but cast contempt on all the workings of Christ through the Holy Spirit in the church, and whilst professing themselves to be wise, do but confess that they are fools.

Let us consider then, what Humility is. It is simply the acknowledgement of what I am, it is truth, it is accepting the state of a sinner, the state of a creature. . . . It is the being before others as I am before myself, as I am before God. It is myself taking my right position in the Kingdom of God. Humility is

Christ Himself embodied in my human form. He taught me how He said "Learn of me, I am meek and lowly of heart." Shall not my heart be as His Heart? Are we not one? But my heart can not be as His Heart unless mine be lowly.

Our Divine Teacher has not only set us an example of Humility, but He has also bidden us follow it in our outward acts. "If I, your Lord and Master have washed your feet, ye ought also to wash one another's feet." In our inward disposition, "He opened his mouth and taught them, saying (as the first characteristic of the citizens of the Kingdom) Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."

Again, think of the beauty and the happiness of Humility. It is perpetual quietness of heart, it is to have no trouble, it is never to be fretted or vexed or irritated, never to be sore or disappointed. It is to expect nothing; to wonder at nothing that is done to me, to feel nothing done against me. It is to be sweetly at rest when nobody praises me, when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all above and around me is troubled.—T. T. CARTER.

Lord, I would learn of Thee.  
To be quite still,  
To wear Thy easy yoke  
Bending my will;  
To take one little step  
In following Thee,  
One heavenward little step  
Humility.

To leave my laurel crown So unlike Thine, And cherish one of thorn And make it mine; Turn from my brightest star Of golden light, Take up my heavy cross In darkest night.	Empty myself of all.— All unlike Thee Of thoughts that cannot bear Thy scrutiny. Thoughts full of self, of pride, Of vanity. All alien from the grace Humility.
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O meek and lowly One,  
I come to Thee  
Lord give me what I need  
Humility!  
O teach me what I am,  
But dust and clay  
And teach me what Thou art,  
The Life, the Way,  
The Truth whose perfectness  
My soul shall prove,  
That I am nothing, Lord,  
And thou art Perfect Love.

### THE LAMBS OF CHRIST.

They were gathered early, earth's young and fair;  
Time cannot touch them, nor woe, nor care;  
Safe in the harbor of endless rest,  
The babes are cradled on Jesus' breast.

There are eyes of sapphire, and locks of gold  
And roseate buds, in that little fold;  
Music untaught, like the wild birds' song,  
In gushes burst from the cherub throng.

From silken couches, and beds of down,  
Through the busy ways of the crowded town,  
By hall, and village, and moorland bleak,  
Have the angels travelled those beds to seek.

And some were born to an earthly crown,  
When the angels called them, they laid it down;  
'Twas a weary weight for those tiny heads,  
So they died uncrowned in their little beds.

There are those who were born in grief and shame,  
Without mother's love, or a father's name;  
O'er their lamps of life the chill night wind swept  
They were laid in the earth uncrowned, unwept.

There are some for whom gray heads toiled and pained,  
And they hoarded gold, and they purchased land;  
The innocent heirs of a sordid care,  
They were snatched from the teeth of the gilded snare.

There are some who were taken we know not why,  
By the love that walketh in mystery,  
The mercy that moves behind sunless clouds;  
For earth's saints wept o'er their early shrouds.

There are those o'er whom solemn tears were shed  
By parents who struggled for daily bread,  
Who mourned o'er the soul they brought to strife;  
But the angels gave it the bread of life.

They are one in heaven,—the wept and dear,  
The foundling who perished without a tear,  
Of lands and titles earth's infant heir,  
And the blighted offspring of want and care.

The lambs of Christ I by the founts and rills,  
O'er the heights of the everlasting hills,  
They follow with joy the Bridegroom's train;  
If ye love, can ye wish them back again.

### Parallels of American Presbyterian History, 1741, 1857, 1865, 1895.

In the Presbyterian Church of this country, writes Dr. Mott in the New York Evangelist, since it shaped itself into Presbyteries and Synods, there have been two tendencies, one to allow a latitude within certain bounds, the other to have all moulded after the same old pattern. These tendencies have created questions which sometimes were doctrinal, sometimes ecclesiastical, and again these became mixed, and finally they were intensified into strife, and the strife has ended in the expulsion of one part.

The first of this series of dissensions came to a head in 1741. For several years prior to that date there had been a controversy respecting the examination of candidates for the ministry who had been trained at Log College, which institution was the pet of the Presbytery of New Brunswick. The Synod, which was then the highest church court, had ordered that all candidates should be examined by the whole Synod, or by a commission. This was regarded as aimed at the students at Neshaminy, the great school of the prophets, under the nurture of the Presbytery of New Brunswick. That Presbytery deliberately licensed John Rowland, a student of that college, without regard to the restriction of Synod. This rule then became one of the burning questions in Synod. There was "an uncomfortable debate," but by vote the requirement of Synod remained. The Presbytery of New Brunswick continued its former course in licensing. For this, "in many quarters it enjoyed a high degree of popularity, while in others it was a synonym for mischief and enthusiasm."

This was the condition when Synod met in 1741. "To add to the difficulty, the entire Presbytery of New York, who might have acted as mediators, were absent." "The moderate men mostly stood aloof from the strife." "No pacific measures, no offers of compromise, were presented" (Gillette). The Presbytery of New Brunswick being in the minority were compelled to leave, and so a division into two opposing bodies took place. Really the differences were not such as to justify a division. So thought the moderates. For the very next year, at meeting of Synod, a conference with the rejected brethren was proposed. It was held, but no satisfactory result ensued. Most of the New York men signed a protest against the exclusion of the New Brunswick Presbytery.

At the next Synod, 1743, the Presbytery of New York brought up the subject by overtures. Not meeting with favour in their endeavours to help to heal the breach, finally in 1745, the Presbytery of New York joined the Presbytery of New Brunswick, and formed the Synod of New York. These Synods kept apart until 1758, when they were reunited. Meanwhile the growth and influence was on the New Side.

Thirty years passed, in which the Church grew so large as to make the formation of the General Assembly desirable. But in a few years after it was organized its peace was again disturbed by the question of the requirements which should be demanded by candidates for the ministry, and the matter ended in the expulsion of those who became the Cumberland Presbyterian Church. This was in 1810. A spirit of conciliation would have prevented this. For ten years preceding 1830 the growth of the Presbyterian Church had been as rapid as was the growth of the nation. But in this flush of prosperity, signs were visible of approaching danger. A party arose who were determined to draw closer ecclesiastical lines. At first the party was defeated by an overwhelming majority. Then the conflict in theology began. The case of Albert Barnes came up in 1830. In 1832 Dr. Duffield of Carlisle, Pa., was tried for opinions expressed respecting regeneration. In 1835 Dr. Lyman Beecher of Lane Seminary entered the arena. All these matters, theological and ecclesiastical, agitated the General Assemblies from 1831-37.

Concerning the Assembly of 1831, Dr. Abbel Green complains that his party (which finally became the Old School), "had been completely outgeneraled and taken by surprise." For subsequent General Assemblies, each side made strenuous exertions to secure

the election of such members as they believed would favour their cause. As a result each Assembly was of the opposite character to its predecessor, showing that the Church at large was not satisfied with either extreme. At length the Old School, unexpectedly finding itself in a majority in the Assembly of 1837, passed those Excommunicating Acts which cut off so many Synods and Presbyteries that it was left in possession of the field. That Assembly of 1837 called itself "The Great Reforming Assembly." By the Old side there was a graduation of measure from mild to severe. The idea was they must reform the Church. And if that was afterward the New School wing would unite with them in this endeavor, they must be expelled. And thus the Presbyterian Church was divided, both sides being in an angry mood.

It took a whole generation to allay the strife, and meanwhile the Presbyterian Church was hampered. At length, in 1870, both sides united with great joy, and without retractions or apology—united on the Standards pure and simple. This was at the time railroads were opening up the vast West. And the reunited church had this noble field to occupy, which it did with enthusiasm. And twenty years followed of marvellous advance and development in lines of Christian work.

This outline shows that the two tendencies in the Presbyterian Church alternate in the power of expulsion and attraction. Differences increase in magnitude and intensity, until they array themselves on opposite sides, and then the majority expels the minority. But underneath those two currents of tendency is the deep sea of Presbyterian affinity, which soon rises from its depth and modulates the currents and blends them in a harmonious flow.

Once more we have come to the dividing of the waters. The present strife over Union Seminary represents an idea. Cutting it off is not merely to withdraw from an institution of learning, but it is to disavow a sentiment, a tolerant spirit. It would have been far more dignified for the Presbytery of New York to settle for itself whether it would license students of Union. Yet it had the right to ask the advice of the Assembly, but the Assembly exceeded its powers when it "enjoined" the Presbytery to take a certain course. Advice was sought. But the Presbytery has a complete right to set aside that advice. Reflection may convince it that this advice is unwise. And, besides, Presbytery ought to resent such assumption on the part of the Assembly to dictate. But, whatever course the Presbytery of New York may choose to pursue, this action of the Assembly must not be construed to control the action of Presbyteries generally.

### Temperance.

MISSIONARIES say there are seven American bar-keepers in the village of Nazareth, the home of the Saviour.

THE working men of Great Britain and Ireland earn £690,000,000 a year, sixty per cent. of which goes for drink.

TWENTY-ONE temperance associations have been formed in India during the past winter, with an enrollment of 2,000 new members.

THE total wages paid to working people in the United States in 1890 was \$2,253,215,529. It would take every dollar of it to pay the direct and indirect cost of the liquor traffic for the same year.

SINCE Belgium was permitted free trade in drink, public houses have so multiplied that intoxicants can be purchased at almost every shop. As a result, four-fifths of the deaths of men are now said to be caused by intemperance.

THE London Times asks for the suppression of the importation of alcohol into Africa as follows: "There is not a doubt left in the minds of intelligent, experienced, and practical men that the supply of intoxicating liquor to the native races is equivalent to the demoralization and degradation of the races concerned, and that the first condition of progress in the habits of orderly and industrious existence is to keep the poison of alcohol out of their reach. As to the extent of the evil there can be no question. In our colonies of Lagos and the Oil River alone, no fewer than four million gallons of fiery poison are sold every year."

## Church News.

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

### In Canada.

ST. ANDREW'S CHURCH, Belleville, will probably be opened in October.

LAST SABBATH the new church at Brookfield, P. E. I., was dedicated.

REV. T. F. FILLERTON, Charlottetown, has returned from a furlough in Scotland.

REV. W. R. CRICKHANK of St. Matthew's, Montreal, is enjoying his holidays in Musquodoboit.

KNOX CHURCH, Brussels, presented Rev. D. B. McKee with a purse and a silver baptismal bowl.

REV. W. J. McDowell, first Presbyterian minister of Kempville, has died at Plainfield, N. J., in the eighty-eighth year of his age.

THE Rev. Dr. Campbell of Erskine Church, Ottawa, will occupy the pulpit of East Presbyterian church for the next two Sabbaths.

MISS ANNIE MCKENZIE, formerly a teacher in the Lucknow Presbyterian Sabbath school, has been accepted as secondary missionary and companion to Mrs. Goforth, to China.

DETROIT Presbyterian church has given a call to Rev. W. S. McTavish of St. George, Ont. The call has been transmitted to the Paris Presbytery, who will consider it on August 6th.

AT Toronto Presbytery, on Tuesday morning, one of the elders present introduced Mr. John Livingstone, sr., of Listowel, who is a brother of the late Dr. Livingstone, the great African explorer.

AT a special meeting of the Lanark and Renfrew Presbytery, held at Renfrew last Thursday, it was decided that Rev. D. J. McLean should remain in Arnprior. A deputation from Arnprior put in a strong plea for Mr. McLean remaining with them.

THE annual meeting of the W. F. M. S. of the Presbyterian church in Canada (K. D.) will be held in St. John's Church, Halifax, on Tuesday and Wednesday, September 17th, 18th. Secretaries of auxiliaries will kindly send the names of delegates as soon as possible to Mrs. S. A. Marshall, Cunard street, Halifax.

THE new Presbyterian church near Oliver's Ferry, which was lately opened, is an attractive building. It is a brick veneered building 48 feet long by 26 feet wide with a steeple 50 feet high. The base of the steeple is 8 feet square and forms the entrance to the church, which has a seating capacity of 155. The ceiling is sheathed with basswood, ribbed and stained mahogany, and the windows are of stained glass, and the pulpit and communion table corresponding nicely with the rest of the church.

THE Rev. J. McD. Duncan was inducted as pastor over the Presbyterian congregation, Woodville, on the 12th ult. Addresses were delivered by Rev. D. Y. Ross, Rev. D. McDonald, Rev. P. A. McLeod, and the Rev. Dr. Grant, of Orillia. After the induction service a meeting of the congregation was held, and cordially granted leave to the Rev. Mr. Duncan to attend Knox College and deliver lectures on Apologetics three months during the winter; also four weeks holidays were allowed him.

THE annual meeting of the Halifax Presbyterian Society will be held in Brooklyn, Hants Co., August 15th. The business meeting will begin at 10.30 a.m. There will be a public meeting in the afternoon at 2.30, when addresses will be given and papers read on missionary work. The railway authorities have made the usual reduction in fare. Delegates going via either the I. C. R. or D. A. R. or both, will procure from the station agent at starting point a standard certificate which on being filled up by the Secretary of the meeting will entitle bearer to be returned on the D. A. R. for one-third of one first-class fare, and on the I. C. R. free, but for the latter purpose the certificates must be presented to the agent at Windsor Junction. This concession by the I. C. R. is conditional upon ten or more delegates travelling over that railway. If less than ten attend half fare must be paid from Windsor Junction on return.

**DURING** the Rev. J. L. George's pastorate of John street church, Belleville, fifty-eight persons have been received into full communion on profession of faith, and thirty-four by certificates from other churches. The sum of \$10,343 has been raised for all purposes. The pastor has made about 3,000 visits and calls.

**IMMEDIATELY** after the prayer meeting on Wednesday evening last a large number of the members of the West Presbyterian church assembled at the house of Mrs. Miller, Portland and Front streets, to bid farewell to Miss MacGregor, their retiring organist and choir leader. After uniting in singing "Blest be the tie that binds" Mr. Dixon on behalf of the choir presented their late leader with a handsomely bound Bible and an address, expressing in most feeling terms their esteem for her as musical instructor, leader and friend, and regretting that the bond which had so long united them was at last severed. As some of the members of the choir have been connected with it ever since its organization nearly eleven years ago by Miss MacGregor and all are warmly attached to her, the grief they could not conceal beat proof the sincerity of their regret. After a solo by Mr. Beate, Miss MacGregor was presented with a beautifully illuminated address signed on behalf of the congregation by Messrs. James R. Gibson, John and Alex. Gordon, Wm. Carlyle, David Miller, D. Graham, and Captains Sylvester and Taylor. These gentlemen, with the exception of Mr. Graham, are the oldest members of session and are best acquainted with her worth. Captain Sylvester then presented Miss MacGregor with a purse containing \$100 in gold as a more substantial token of their appreciation of her long, faithful and efficient services. During the evening a telegram was received and letters were read from Messrs. Miller and Gibson, who found it impossible to be present, expressing their sympathy and regret. Mr. Gordon, for many years superintendent of the Sabbath School, spoke feelingly of the assistance rendered him by Miss MacGregor in the Sabbath school. Captain Sylvester told of her services in the Band of Hope, Miss Carlyle of her help in W.C.T.U., Mr. Campbell, of and ever cheerfully given at the Young People's Meetings, while Mr. Doole referred to teaching terms to comfort and inspiration received from hymns sung by her at revival meetings held nine years since but still fresh in his memory.

#### Presbytery of Truro.

**THIS** Presbytery met at Folly Village on the afternoon of Tuesday, July 30th. Commissions were received from the sessions of Great Village, Economy and Five Islands, Coldstream, Riverside and Acadia, appointing Messrs. Joseph Peppard, Sam. D. Graham, W. N. Jackson, and Tupper Crossman representative elders for the ensuing year. The name of the Rev. J. D. McMillan was added to the roll as one of the retired ministers of the Presbytery. Messrs. Charles MacKay and Clarence Mackinnon were appointed a committee to nominate standing committee. Messrs. J. Robbins, T. Cumming and J. K. Blair were appointed to prepare a memorial minute on the late Dr. McMillan. The Presbytery was very greatly cheered by the tidings that the Rev. W. H. News is rapidly improving in health. Hopes are entertained of his recovery. Supply was arranged for the congregation of Riverside until the next meeting of Presbytery. Mr. and Mrs. News are at Saratoga, California. Mr. W. H. Gratz, student catechist at North River, reported that that station was busily at work in the erection of a church and presented a petition asking for assistance from the Hunter Church Building Fund. The Presbytery expressed its gratification that the much needed work of church building had been undertaken and agreed to apply for a free gift of one hundred dollars from the fund. A large congregation assembled in the evening for the induction services of the Rev. William Lawson, B.D. An interesting and appropriate sermon was delivered by the Rev. A. B. McLeod. The steps leading to the settlement were narrated by the Rev. James Maclean. The moderator, Rev. Charles Mackay, presided and inducted. The Rev. John Robbins addressed the newly inducted minister and the Rev. Jacob Layton the

people. Mr. Dawson brings to the work in Upper Londonderry a well stored mind and experience in the ministry. The prayer of the Presbytery is that he may be abundantly blessed in the important field of labour to which he has been called. The Presbytery will hold its next meeting in Acadia Mines on Tuesday, August 27th.—J. H. CHASE, Clerk.

#### Presbytery of Superior.

**THE** Presbytery of Superior met *pro re nata* in the Presbyterian church at Port Arthur, on Wednesday at 10 a.m. Members present: Messrs. S. C. Murray, (moderator *pro tem*), W. L. H. Rowand, Dr. Robertson and Mr. Haddon and Messrs. Bryan and McMillan, missionaries at Schreiber and Ignace. The principal business for which the Presbytery met was the licensure of Mr. A. L. Bryan. A letter of transference for Mr. Bryan from the Presbytery of Kingston authorizing the Presbytery of Superior to take him on trials for licensure, was read. A certificate of sufficient college education was also read. Mr. Bryan was then examined on the usual subjects and written exercises and the examination was sustained as satisfactory. The questions appointed to be put to candidates for licensure were asked and satisfactorily answered, whereupon Presbytery licensed Mr. Bryan to preach the Gospel. A letter from Mr. Floyd, student missionary at Fort Francis, requesting the Presbytery to appoint him a course of study for the second year in theology and examine him thereon, was read. In view of the facts that Mr. Floyd had proved himself a good student while at college, that he was doing a valuable work at Fort Francis, which could not be interrupted, without serious loss, and that Fort Francis is a remote field, and difficult to supply satisfactorily. It was agreed on motion of Mr. Rowand, seconded by Mr. Haddon, that the Presbytery prescribe Mr. Floyd a course of study, examine him on the same next March, and that if the examination be found to be satisfactory, the General Assembly be asked to sustain the examination as sufficient and give Mr. Floyd third year standing in theology thereon. Dr. Robertson was authorized, and requested to secure a student to labor for a time in the Oliver and Pajpoonge settlements. The Presbytery then adjourned.—W. L. H. ROWAND, Clerk.

#### Presbytery of Barrie.

**THIS** Presbytery met at Midland on Tuesday, 30th July, at 3 p.m. There were present fourteen ministers and two elders. Reasons of absence were given in by Dr. Gray, Dr. McCrae, and Mr. Findlay. The chief items of business were as follows:—Mr. James was elected moderator for the next six months. At his request Mr. McLeod, the late moderator, occupied the chair for the day. The resignation of the charge of Parry Sound, tendered by Mr. Duncan at last regular meeting was accepted, to take effect at the end of September. A minute of the congregation was read, expressing the high esteem in which he is held by the members of the church. Mr. James was appointed to preach the charge vacant on first Sabbath of October, and Mr. Findlay to act as moderator of session during the vacancy. Mr. Carson resigned part of his charge—that of Monkman's. Messrs. Smith, Hewitt, and Ross were appointed a committee to confer with the congregation and to acquaint the associate congregation of Head Head of the result of their conference, and report at a special meeting of Presbytery to be held on first Tuesday of September. The resignation of the charge of North Bay tendered by Mr. McMillan, was laid over to the same meeting. Dr. Clarke was appointed to cite the congregation for their interests. A petition from a number of persons, Methodist and Presbyterian, who have been accustomed to worship in a church at Gifford, said to have been closed by the late conference of the Methodist Church, asking for service by Mr. Ross, of Churchill, was read. Mr. Ross was instructed to confer with the chairman of the district as to the occupancy of the church and report at next meeting. It was agreed that services be held at Dee Bank during the winter, and at Windermere during summer. Leave wa,

given to mortgage the church property at Novar for \$350. The standing committees for the year were appointed. The conveners are:—Home Missions, R. Moodie; Augmentation, the same; Church Life and Work, Dr. Grant; Sabbath Schools, W. R. Johnston; Finance, J. Leishman; Statistics, F. Smith; Young Peoples' Societies of Christian Endeavor, J. A. Ross; on Students, J. D. Leishman; Aged and Infirm Ministers' Fund, J. K. Henry; French Evangelization, D. James. Mr. James stated that arrangement was made for a public meeting in the church on the occasion of the Presbytery meeting in Midland, and topics appointed for conference. The arrangement was cordially approved of. At 8 p.m. the Presbytery met again and was constituted in presence of a considerable number representing different Churches. During the session appropriate addresses on Missions and Systematic Benevolence were delivered by Messrs. D. D. McLeod, R. N. Grant, D.D., and J. A. Ross, B.A. There was marked attention to the addresses. The Rev. Messrs. Caldecott, of the Methodist church, and Kendall, of the Baptist, also gave short fraternal addresses. The choir was present and led the praise of the congregation.—ROSS MOODIE, Clerk.

#### Coligny College, Ottawa.

**THIS** well known Young Ladies' College takes front rank among the educational institutions of the country. The teaching staff embraces specialists in their several departments, who have had successful experience in their profession and who are ladies of culture and refinement.

The building occupies a most eligible site in the capital of the Dominion and is admirably adapted for educational purposes. It is spacious with large airy classrooms and bedrooms; all beautifully furnished, lighted by gas, heated by the most approved system of hot water apparatus, and supplied with every modern appliance fitted to secure the health and comfort of the students—including hot and cold water baths. There is accommodation for about sixty resident pupils, but the number is strictly limited in order that special individual attention may be given to each. Every student has her own bedroom except in a few cases where two occupy the same room.

The dining hall is a large sunny room and the table is of superior quality. The assembly hall seats comfortably about four hundred persons. It is used for concerts and other social entertainments of the pupils.

The library for the use of the students contains many valuable works of reference and the reading room is supplied with the leading periodicals and papers. The grounds extending to several acres are beautifully laid out and are utilized for lawn tennis and other outdoor healthful games. The home life of the college is a very happy one. Parents desiring for their daughters a thorough education in refined Christian home can with confidence send them to Coligny College, Ottawa. As will be seen by advertisement applications for admission should be addressed to Rev. Dr. Warden, box 1169, post office, Montreal, from whom circulars may be obtained. The number of boarders is rapidly filling up for next session so that early application should be made by those desiring admission. Last fall several were disappointed, having been too late in making application.

#### The Patience of Job.

**A GREAT** deal is spoken of these days about the patience of Job. A little instance occurred the other day in which the head of house was waiting for the other members to assemble for the morning meal, and growing a little impatient said to one member who was present, "I shall just read a portion of Scripture" (Job). Taking the Bible in hand he turned around and said, "You commence," then started reading again but still impatient. Laying down the book he said, "I shall have to call those people." This reminds me of a great many people in this world. They may read the Bible over and over and if they do not heed it they will not receive a benefit. We should ask God's blessing upon our reading and pray for grace to understand it.



## DOCTOR AINLEY'S TWO HOLIDAYS.

BY RUTH LAMB.  
(Conclusion.)

An urgent case occupied the early evening hours, and it was later than he intended it to be before he turned his steps towards South Street. It was a narrow side street off a wide thoroughfare, and as he approached he noticed a carriage standing opposite to it. At first he thought it must be that of another medical man, but a closer look at the vehicle convinced him that it was not.

"It is waiting for Miss Walker's young lady. Shall I go in?" was the second thought, as he walked slowly towards the door of the little house which held his patient.

Before Dr. Ainley reached it Mrs. Warde came out.

"Oh! doctor, I am glad you have come," she said, "I was going to seek you. My daughter is worse, and she has been asking for you. Miss Gladys is with her."

There was no time for ceremony, and he followed Mrs. Warde into the room at once.

Miss Walker's head was resting within the encircling arm of a girl whose sweet face was full of tender sympathy as she looked on that of the dying woman. She was repeating the twenty-third psalm in a low but clear voice, and it was hard to tell from the expression of the two faces, whether speaker or listener found the words most precious.

Miss Walker's lips moved in unison as the last words of glad confidence, "I shall dwell in the house of the Lord for ever," brought the psalm to an end. Then Dr. Ainley stepped gently forward into sight.

"How happy I am! I have all I wished for. Miss Gladys, this is the gentleman I told you about. He and kind Mrs. Warde have been so good to me. I should like to say good-bye to you all now."

The old landlady drew near and kissed the man's face, but could not speak for weeping. Dr. Ainley, deeply moved, saw the fair girl clasp the dying woman in a tender embrace, but in place of tears and sobs she answered the look from those wonderful eyes with one of hope and joy.

"I will be down now. Thank you, dear Miss Gladys," said Miss Walker, as the girl laid her head on the pillow. "God will repay, though I can only give words of thanks for all your goodness."

She held out her trembling hand to the doctor. He took it in both his, and, bending forward, kissed her forehead.

A lovely smile overspread her face as she said—

"It is like having brother, sister, mother, to have three about my bed, and I once thought I might be alone." The sentence was not finished. Instead came the words, "Doctor, promise me you will go for a holiday as soon as—you know."

"I will—I understand," was the answer.

"Now pray wish me once more."

Fergus Ainley had often knelt by that bedside, and he at once complied with the request. He held one thin hand in a tender clasp, Miss Gladys the other, and at times Miss Walker's trembling left joined in the solemn words of prayer offered on her behalf. Then the last whisper ceased, and they knew that all was over.

The old landlady broke into a paroxysm of lamentation, but Miss Gladys soothed her with words of sympathy, and reminded her that a life of suffering had been ended, and one of blessedness begun.

"I am so sorry to lose her myself," she said, "but I cannot weep for her; she was so happy at the thought of going."

"Where the wicked cease from troubling, and the weary are at rest."

Then, turning to Dr. Ainley, the girl said, "Let me thank you for your goodness to my poor friend. Hers was a lovely nature, well worth knowing, though, I fear, few knew this.

I owe much to her—far more than she ever had to thank me for. Her sweet patient life has taught me many lessons. I deeply regret that I was so far away during most of the serious part of her illness, so I could not help it."

"It was a great pleasure to her to speak of you and to receive your letters," said the doctor. "Your return gave her what she most longed for. I was indeed glad when I heard of it."

"Quite contrary to what we had planned. My father and I found ourselves on our homeward way ten days sooner than we expected or intended. We thought an adverse circumstance had sent us. I know now that it was by the good providence of God I was brought home just in time. I have a little trust to discharge before I go. May I speak to you now? Or, if you will kindly go with me to the carriage, I can speak there for a moment," added she, noticing that Mrs. Warde was listening eagerly.

The doctor complied, and having taken a last look at the placid face of the dead, and said a few words to the landlady, Miss Gladys left the house. When seated in the carriage, the girl drew a little sealed packet from her pocket and placed it in the doctor's hand.

"She asked me to give you this, and to remind you on no account to forget your last promise to her. She felt quite sure you would make it, even before she spoke to you. I shall come to the house to-morrow to know what arrangements have been made. I think poor Alice has left very definite instructions."

Dr. Ainley thanked her, put the little packet into his pocket, took the hand she offered, and rode her good night, then closed the door, and in a moment Miss Gladys was gone.

Dr. Ainley returned to the house and found two kindly neighbours with Mrs. Warde.

"I know nothing of Miss Walker's affairs," he said, "but I will be responsible for all expenses in case of need."

"There is no occasion, sir. The poor dear arranged everything beforehand, and I expect Miss Gladys has given you a letter telling all about it. I was with her when she put it in the young lady's hand for you. My lodger never owed me a penny beyond the week; she settled every Saturday evening as regular as the time came. She was very good to me at the last, beside the paying in a business way. You may trust us to do what is right now," added Mrs. Warde.

"I am sure of it," said Dr. Ainley. "I will read my letter, and will see you again in the morning."

When he reached home he opened the packet, and found within a letter, written in pencil, and a second envelope sealed like the first, on which were the words: "Please read the letter before you open this."

Dr. Ainley did so, and it was no shame to his manhood to tell that more than once while reading, his eyes became moist and dim. It began—

"DEAR DOCTOR.—I want these few lines to thank you, once again, for all your goodness to me. What you have done to cheer and lighten my last days only I can know. You came to me, a worn-out worker, lonely and cast aside, if not quite forgotten by all for whom I had wrought my best, during past years. You thought I had very little money, and you would not lessen that little by receiving anything at my hands. All the same, you tended me with all the skill and care you could have given to the greatest in the land, and you came to my poor room bringing every outside comfort you could think of.

"You did far more. You cheered many a lonely hour; you put me in mind of God's unflinching love; you read to me the words of promise; you restored my faith in human kind. For, doctor, it was a sore trial to me

that scarcely any of my late employers troubled even to ask after me, who had I gone in and out of their homes for years. My work, done with my might, and in which I had taken such pride and pleasure, had brought me no nearer to them than as if I were a mere sewing machine of wood and steel. I loved the little children; so, doctor—for I had a woman's heart beating within me; and I could not altogether help envying happy mothers who were used to have little arms clinging round their necks, and little feet cowering to meet them when they came in sight. Such happiness was not for me; but I used to take double delight in making the little garments beautiful which were to cover the children.

"But the mothers never guessed what love went with every stitch, and never dreamed that the money they paid me for the day's work was often the least part of my wages. The sight of the happy-faced child charmed with the new frock I had made, and a kiss from the rosy lips, meant more than the money; though I needed it too, as most such workers do want their wages. The children have most likely forgotten me. What wonder when the mothers have put another machine in my place, and have not asked if I were living or dead!

"You came to heal my nearly worn-out frame if you could; but that was beyond human power. You did bring calm to a wounded spirit, and a dying woman prays that you may be repaid in kind a hundredfold.

"I am not so poor as you have always thought me. Many years ago a legacy of £300 came to me. I kept it close, added the interest to it, and now it is nearly doubled. Out of the amount I have placed £150 in Miss Gladys' hands for Mrs. Warde's benefit. My funeral expenses and other little matters she knows about are fully provided for. My dear young lady would have weeping but the poor seamstress's silver thread, in remembrance of me and my work.

"The rest of the money is in the enclosed envelope, and I pray you to accept it, and for my sake use a portion at once in taking the good holiday and rest which you have hitherto deferred for my sake. You will take it only from me, for no human being has a claim on a penny through relationship, or friendship. I wish it were thousands. Take what there is, dear doctor, not in payment of anything you have done, but as a token of gratitude and esteem from

"ALICE WALKER."

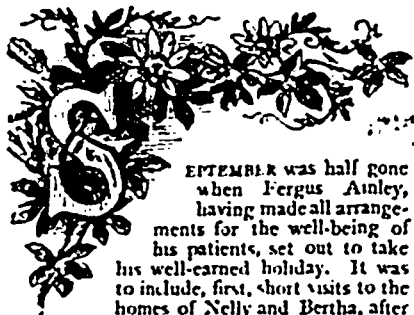
Inside the envelope were crisp new Bank of England notes worth £300. It was evident that the writer had realised her little property in order that it might be given straight into the hands of those she wished to benefit.

Three days later Alice Walker was laid to rest in a beautiful spot chosen by Miss Gladys. The three who had soothed her last hours were the only mourners; and went together, but the young girl's carriage awaited her, and she returned home alone. Dr. Ainley had previously given her the letter to read, and told her what the packet contained.

"I am sure all has been well and wisely done," she said. "Alice knew that the little she had to give, if placed in your hands, would be worthily applied. She had known by experience how Dr. Ainley ministered to his poor patients, and doubtless wished to share in his good work in a manner. But you will comply with her last request, will you not?"

"I will. Did I not promise? Beside, I am grateful for the opportunity afforded me. I am a poor man still, and not ashamed to owe something to the warm-hearted woman whom I shall sorely miss; though I shall act as her almoner in disposing of most of her gift. Thank you for judging me so kindly and truly."

## CHAPTER V



SEPTEMBER was half gone when Fergus Ainley, having made all arrangements for the well-being of his patients, set out to take his well-earned holiday. It was to include, first, short visits to the homes of Nelly and Bertha, after these, a meeting with Madge and her husband, journeyings to and fro with them for a fortnight, and a return home in their company.

The lonely Corner House no longer alarmed Dr. Ainley, for Margery and Frank would be within easy touch, and they would meet frequently.

Before he left home, the doctor had asked Mrs. Wade if she knew the surname of the young lady called Miss Gladys by her late lodger.

"Indeed, doctor, and I always thought that was her outside name. She has been to see me twice, but I don't know where she lives. I hardly thought it would be manners for me to ask. I'm not likely to go to her house."

Often, however, during his wanderings Dr. Ainley had pictured the sweet face of the girl, and called to mind the scenes in which she had been a principal actor, wondering if he and Miss Gladys would meet again.

During his holiday wanderings, Dr. Ainley used all reasonable economy in expending a portion of the money on himself which had been so unexpectedly placed at his disposal. The rest of it was already dedicated in his own mind to the many poor patients whose wants it had ever been his delight to relieve, as far as lay in his power.

"I have fulfilled my promise to the gentle soul who gave it, by taking this holiday. The rest will purchase comforts for many who sorely need them. It is happiness enough to be the armorer of that loving-hearted woman. For myself, I need have no anxiety, and, thank God, my dear ones are otherwise provided for by husbands who loved them for themselves alone. I should like to see that girl once more though," said he to himself.

No need to tell who was meant by "that girl," or to ask whether one sight of Miss Gladys would have satisfied Dr. Ainley.

As it was more convenient for Margery and her husband, Dr. Ainley returned home two days before the end of the time for which he had engaged his *vacation*, and this fact procured him an early meeting with Miss Gladys.

Mr. Quinton, her father, had long suffered from attacks of a complaint which rendered speedy medical aid necessary; but of late he had benefited so much from change of air and most careful diet, that he was beginning to believe in the possibility of a perfect cure.

His daughter was less sanguine. She knew more of the nature of the ailment than it had been thought well for the patient himself to be told. At this time she was in some anxiety owing to the absence of the old practitioner who had attended her father, and who was so well able to retire from professional life. She always watched Mr. Quinton most lovingly, but not in the manner affected by some, which is calculated to render a sensitive subject uneasy. However, she could not bide from herself that there were symptoms of a recurrence of the old ailment. She had re-

peatedly asked Mr. Quinton whom she should send for in case of need, and he had as often said, "I will think about it. Time enough when the doctor is wanted."

Gladys did not think so. She realised that were a new medical man called in, time would be lost in making him acquainted with what she knew, and in view of this, she wrote down certain particulars as briefly as possible, in addition to a short note asking the immediate attendance of Dr. ——. Only the name and date needed to be filled in whenever the emergency should occur.

Gladys had told her father about Dr. Ainley, and expressed her high opinion of his skill and kindness, half hoping that he would bid her send for him in case of need; but he had not done so.

The dreaded attack came on, and in a paroxysm of pain Mr. Quinton had said, "Call in whom you will." His daughter instantly added the name and address of Dr. Ainley, and bade the coachman wait with the carriage, and bring him back if possible.

This occurred on the evening of Dr. Ainley's return. Fortunately he was at home, and having glanced through the note, he went prepared with remedies suited to the emergency.

On the way he noted the contents more carefully, and read the signature, "Gladys Quinton."

Could this be "Miss Gladys"? There was nothing in the note to suggest previous acquaintance, so Dr. Ainley dismissed the idea of meeting her who had so often occupied his thoughts, in the writer of it; then on his arrival found that it was she indeed.

"I was afraid you might be still absent," she said. "How glad I am you were able to come at once." In a few words she added all the information she could give, and led Dr. Ainley to her father's side.

It is needless to tell how promptly and skillfully the doctor acted, or of the relief that followed.

When quiet rest succeeded to suffering, and Mr. Quinton was sleeping, Gladys had some reassuring words from the doctor, and he, in return, heard her expressions of thankfulness for the change that had taken place so quickly in her father's condition.

"Still, I cannot help dreading the night," she said. "More than once when my father has seemed better there has been a second attack."

She looked wistfully at the doctor, and he replied—

"Would my presence reassure you? If so, I will gladly stay the night here."

"It is what I wished so much, but I was afraid to ask," she said. "I should feel that my dear father was comparatively safe if you were within call. But you may be summoned elsewhere, and then—"

"I have reached home two days earlier than I intended. I made the change in order to travel with my sister and her husband. The gentleman who has attended to my practice during my absence, is still at my house."

So it was settled, to the entire satisfaction of Miss Gladys, and, it may be assumed, of Dr. Ainley also.

Over the supper-table the girl, relieved of immediate anxiety, talked in her usual bright fashion, and asked for details of the doctor's holiday, which he, nothing loth, gave her. In doing this he mentioned Frank Roworth's name, and then it turned out that Miss Gladys and Frank's only sister had been school friends.

"We are constant correspondents now," she said, "though Mary is far away in an Indian home. She married very early, and went out there with her husband soon after she left school, so I did not see much of her. She had no near relation except her brother. I

just knew him, through being at Mary's wedding. It will be a true pleasure to me to become acquainted with your sister in his wife."

Nothing brings comparative strangers into intimacy as quickly as do anxious watchings by a sick bed, and the discovery that they possess mutual friends.

Dr. Ainley would not allow Gladys to watch her father. He took that duty on himself, having at old servant close at hand in readiness to call her if needful.

"I," he said, "am used to being disturbed, and I am now full of vigour after my holiday. You must rest, in order to be with Mr. Quinton when he is awake, and would miss you."

So it was settled. A slighter attack, which occurred in the night, was quickly subdued, and the patient had more sleep, and awoke refreshed to see his daughter's glad face beside him in the morning.

From that time Dr. Ainley was established as the family physician, and he became ere long the valued friend of his grateful patient.

"I always meant to seek your aid, doctor, if I were ill again," said Mr. Quinton, "but immunity from suffering for so long a time had made me a little careless. What Gladys told me of your kindness to poor Alice Walker, made me feel you were the man of all others I should like to take Sir James North's place here. I hope you may succeed him in many other homes."

The wish was fulfilled. When it was known that Dr. Ainley had been called to Mr. Quinton, and had been so successful in his treatment, his patients rapidly increased. A very rich man's recommendation is rarely without fruit, and Miss Gladys and her father were not silent as to their doctor's merits.

Both realised the still higher qualities of the man, and so it fell out that, when Dr. Ainley took his next holiday in leafy June, he did not set out alone. "That girl" of whom he had dreamed the autumn before sat by his side, a happy, living reality, though no longer Miss Gladys. She shares the doctor's surname now, and helps him in many a work of mercy. She and Madge are close friends as well as kindred spirits.

Mr. Quinton could not part with his daughter, but claimed from her husband a son's attentions and presence in return for giving him Gladys, so the same roof covers the family. Already the patter of little feet is heard in the grand mansion, which formerly had but one suitor—that of being too quiet!

Dr. Ainley has not, however, given up his noble profession. As the son-in-law of the rich Mr. Quinton, he has been found to possess qualifications which were not noticed in former days, and his consulting-rooms are well attended. One great pleasure of his life is to help onward and upward able men in his own profession, who are struggling against adverse circumstances, as he once did. Another is to give the benefit of his skill to those who can only repay him "by getting well again," as he puts it. Gladys and Madge second his efforts, and Frank Roworth goes into many a place as pioneer, to find out those whose combined sufferings and poverty need what they are able to give. Both the husbands and wives carry comfort and brightness wherever they go, and are doubly blessed in blessing others.

Fergus Ainley can never forget Alice Walker's words, "God will repay," spoken when he, without thinking of fee or reward, watched by the sick bed of the "broken-down sewing machine." To that act of voluntary kindness he owed his first much-needed holiday, and indirectly, that second one, when God gave him the desire of his heart. As he looked at his sweet wife and true helpmeet, he said, "Truly my cure runneth over."



**THE CHURCH ABROAD.**

Rev. William Ross of Cowcaddens, Glasgow, officiated at ten marriages on Friday—"Fair" Friday.

A party of Americans, including several ministers, visited the Martyr's graves in the Muirkirk district. Services were conducted at each place by local ministers.

The Rev. A. Black has been selected by Greenock U.P. Presbytery, to preach at the ordination of the Rev. J. H. McLean to the pastorate of the Free Middle Church.

The Rev. Gilbert Meikle, Inverary, has applied to be placed on the Aged and Infirm Ministers' Fund, and Greenock Presbytery has recommended the granting of the application.

On his leaving for Edinburgh, Rev. Daniel W. Macdonald, assistant Free High Church Dumbarton, was presented with a purse of sovereigns, in name of his many friends and well-wishers by Lord Overton.

Rev. Robert T. Jack, M.A., minister-elect of Penicuik, has been presented by the congregation of Strathaven where he has been assistant for two years, with a timepiece, and by the Bible class with Chambers' Encyclopedia.

Anniversary services were held on Sunday, July 14, at City-road Church, Chester. The Rev. Dr. Munro Gibson, London, who officiated, delivered two discourses, which were listened to with attention by crowded congregations.

The autumn meeting of ministers of the United Presbyterian Church is to be held in the Hydropathic Establishment, Bridge-of-Allan, Sept. 23-25, for mutual stimulus before entering upon the work of the winter. Subject of conference: The Coming of the Kingdom of God.

A meeting of the elders of the Presbytery of Glendernott, who are opposed to the authorization of a hymn-book to be introduced into the psalmody of the Presbyterian Church, was held in the Working Men's Institute, Dramond, Derry, last week. An association is to be formed.

Rev. Dr. William Balfour protests against the circulation among the ministers of the church, by the Church and State committee, of Mr. John Philip Wood's pamphlet (Edinburgh: Macniven and Wallace), which he maintains does not base the relation between church and state on scripture.

The church at Rotterdam in Holland, recently renovated as the result of a movement begun at the celebration of its 250th anniversary in 1893, was re-opened on 7th inst. with special services conducted by Rev. Dr. Donald Macleod, Moderator of Assembly. An organ has been introduced.

At a conference of the Free Presbyterian Church of Scotland, Rev. Mr. McFarlane of Rassy stated that they had now seven ministers, eighteen students, and forty missionaries, with about twenty thousand people. In the island of Rassy a site for a church and manse has been refused five times.

A flower service was conducted by Rev. R. McLean in the Free church, Inchinnan, on the evening of Sabbath week, July 7. There was a large display of flowers given by the Sabbath scholars, which were sent to the Paisley infirmary and the sick children's hospital. A collection was taken for Mr. Quarrier's home.

A reception was held in the library of the New College, Edinburgh, on Saturday evening in honor of a party of American Presbyterians. The visitors included Rev. Dr. Charles L. Thompson, ex-moderator of the General Assembly of the Presbyterian Church of America, Dr. Thomson, Dr. Niven, Mr. Judson Lawson, and Mr. Elliot.

Fairlie church, recently renovated and added to a cost of £2,400, was re-opened on Sabbath week, when Rev. Dr. J. Marshall Laug preached at both diets to large congregations. A tower with spire has been erected as a gift from Mr. Charles Stuart Parker of Fairlie House, formerly M.P. for Perth. The communion table is being made out of an oak tree planted by Dr. Chalmers, who often preached in the village.

MAHOMET had no use for bar-keepers, and they have no standing in the Koran, and are only allowed in territories of Islam in deference to a supposed sentiment in their favour on the part of foreign visitors.

ZION PRESBYTERIAN CHURCH, Carleton Place, has been decorated and improved, and was reopened for service on Sabbath, July 23th. The speaker for the day was Rev. W. A. Hunter, M. A., Ph.D., of Erskine church, Toronto.

SOUTH AFRICA has a village on the Great Brac river, owned by Messrs. Searle & Sons, who operate several small factories, in which nearly one hundred hands are employed, all of whom are abstainers. The village has no liquor, no policemen, and so evenly and smoothly do all the inhabitants live and work together that it is a model village.

THE Union Steamship Company of Great Britain has introduced a new series of resolutions, due to the circumstances surrounding the wreck of the Wairarapa. The officers are urged to abstain from the use of all intoxicating liquors while on duty, and immediately preceding the departure of their boats from any port. It is not the wish of the company to go the length of commanding its officers to be abstainers, but they strongly advise it, and state that, other things being equal, the total abstainer will always have the preference in promotion.

**That Tired Feeling**

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

**HOOD'S Sarsaparilla**

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

**Makes the Weak Strong**

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable.

**See My New Dress!**

It used to be my mamma's old cashmere, which she took to pieces and dyed with Diamond Dyes and made me two new dresses, a blue and a brown. Brother's got a new suit too; it's made from Uncle Jack's old coat dyed over; mamma said 'twas easy to dye with Diamond Dyes,—that anybody can use them.



Diamond Dyes are made for Home use. Absolutely reliable. Any color.

Sold everywhere. 10 cts. a package. Free Directory book and 40 samples of colored cloth free.

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NEW IDEAS  
NEW PATTERNS  
NEW STYLES.

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IT CLEANSSES THE SCALP, RELIEVES THE DRYNESS AND SO PREVENTS HAIR FALLING OUT.

BIG CAKES HANDSOMELY PUT UP 25¢

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Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art.

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TORONTO

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Superior advantages have given unparalleled success.

Literature, Science, Music, Art.

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**AUGUST—31 Days**

**ABOUNDING IN THANKSGIVING**

1	Thy goodness, O my God, is great as heaven's height	1
2	Thy goodness, O my God, is great as heaven's height	2
3	Thy goodness, O my God, is great as heaven's height	3
4	Thy goodness, O my God, is great as heaven's height	4
5	Thy goodness, O my God, is great as heaven's height	5
6	Thy goodness, O my God, is great as heaven's height	6
7	Thy goodness, O my God, is great as heaven's height	7
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25	Thy goodness, O my God, is great as heaven's height	25
26	Thy goodness, O my God, is great as heaven's height	26
27	Thy goodness, O my God, is great as heaven's height	27
28	Thy goodness, O my God, is great as heaven's height	28
29	Thy goodness, O my God, is great as heaven's height	29
30	Thy goodness, O my God, is great as heaven's height	30
31	Thy goodness, O my God, is great as heaven's height	31

**When Love is King.**  
 BY JOHN IMBIE, TORONTO, CANADA.

Love's youthfu' years are swift an' sweet,  
 An' su' o' hope soo choric, O!  
 Whan heart w' heart in union meet  
 O' love they never wearie, O!  
 This life to them is naught but bliss,  
 To each they're a' that's dearie, O!  
 Whan vows are answer'd w' a kiss  
 How can this life be drearie, O?

**CHORUS.**—  
 Noo, dinna fash yer need ava',  
 Wi' cares an' worries drearie, O!  
 Whan Love is king just mind his law,  
 O' that you'll never wearie, O!

Bind hearts w' Love soo firm an' fast,  
 Nae bands like his can tether, O!  
 Love's sunny smiles through life should last,  
 And brave life's wintry weather, O!  
 Our riper years shall fruitful be,  
 An' happy a' thegither, O!  
 It's time enough to wish to doo  
 Whanower us grows the heather, O!—CHO.

JOHN IMBIE'S POEMS, containing about 400 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMBIE, GRAHAM & CO., 31 Church St., Toronto, Canada. Only a few copies left.

**An Appeal to the Churches.**

THE following letter has been addressed by Frances E. Willard to Christian ministers of all denominations:

Private letters which I have myself seen, from a number of American residents in Turkey, of unimpeachable character, have fully confirmed the worst reports of the recent massacre of Armenian Christians by the Turks and Kurds. This is only the climax of a systematic course of heart-sickening oppression and persecution extending over many years.

It is only under the pressure of aroused public opinion that governments take action. After the Bulgarian massacres, four hundred public meetings of protest were held in England. I would therefore earnestly urge that every Christian minister devote one Sunday evening meeting to a consideration of the situation of the Armenian Christians in Turkey, and that the meeting pass resolutions of protest, similar in general tenor to those lately adopted by the Evangelical Alliance.

Ministers intending to preach on the subject, or anyone wishing to secure the passage of resolutions by any club or society, can be supplied with documents and data, free of charge, by addressing Mrs. Isabel C. Harrows, 141 Franklin St., Boston, Mass.

Let us "remember those in bonds as bound with them."

FRANCES E. WILLARD.

DR. JAMES MENNIE, of Westminster, whose ordination and designation occurred Aug. 1st, at the North Westminster church, London. He has joined the ranks of foreign missionaries.

# A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory result in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free on application to RUMFORD CHEMICAL WORKS, PROVIDENCE, R.I. Beware of Substitutes and Imitations.

For sale by all Druggists.

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Feels sore aches with muscular Pains, and has just put on that Banisher of Backaches The *DR. MENTHOL PLASTER*




J. McLellan, Point au Chene, writes: Nothing better for Lame Back and Lumbago than the D. & L. Menthol Plaster.

A. E. MacLellan writes from Windsor: "The D. & L. Menthol Plaster is curing Sore Backs and Rheumatism at a great rate in this vicinity. 25c each in air-tight tin box."

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 The grandest and most selling book ever published is **DARKNESS & DAYLIGHT** OR LIGHTS AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Capt. Hyman, with introduction by Rev. Lyman Abbott.

It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from hand-drawn photographs of real life. Ministers say "God speed it!" Every one laughs and cries over it, and I wish were selling it by thousands. \$1.50 per copy. Agents wanted—send for terms and address \$100 to \$200 a month ready cash for Terms in Advance and choice copy of one of the beautiful engravings. Address: HARTFORD PUBLISHERS CO., Hartford, Conn.

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25 years I was almost totally deaf; could not understand a word; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication I surprised my friends by discarding the slate, I steadily improved, and now can hear the slightest noise and can understand conversation perfectly.

Edward E. Williams, Lead, S. Dk.


Medicines for 3 Months' Treatment Free.

To introduce this method and prove beyond doubt that it will cure deafness, I will for a short time send Medicines for three months' treatment free. Address: J. H. MOORE, M.D., Cincinnati, O.

**THE T. EATON Co., (LIMITED)**  
 190 Yonge St., August 8th.  
 We close to-day at 5, as usual.

**New Goods:**

We're keeping the stocks in tip-top shape notwithstanding the fact of midsummer. Can't afford to let assortments run down. Every steamer brings enormous lots of new goods for quick selling, and shoppers will be interested in the constant succession of special values.



**The Summer Girl:**

Always wanting something to make herself more attractive. Always finding here exactly what she wants. A new Shirt Waist changes the outfit about as completely as any one thing, and if you're not overburdened with stylish Waists this fact will be sure to please:—

Ladies' Shirt Waists, made of finest French cambric, high-turned down collar, laundried belt, collars and cuffs, newest styles, regular price \$1.50, at..... \$0 50

Other goods in the same department at equally attractive prices. Shoppers find out lots of things for themselves. Come and see.

**Furniture Sale:**

No let up to the sales. Bigger and bigger every day. Prices such as these tell the story in a nutshell:—

Parlour Tables, solid oak, 15 x 15 inch top, fancy beaded edge, turned turned legs, regular price \$1.50, .. \$1 40

Rocking Chairs, solid oak and birch frames, solid leather embossed cobbler seats, special at ..... 2 50

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Woven Wire Spring Mattress, double weave, with stretchers..... 1 50

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All kinds of new, fine Furniture at lower rates than you or we have ever known. Department crowded with buyers day in and day out. We'll tell you why if you'll come. Quick elevators.

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