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## OVER LAND AND SEA.

Hast thou within a care so deep  
It chases from thine eyelids sleep?  
To thy Redeemer take that care  
And change anxiety to prayer.

Hast thou a hope with which thy heart  
Would almost feel it death to part?  
Entreat thy God that hope to crown,  
Or give thee strength to lay it down.

Naturalists tell us that in some tropical countries, where vegetation is rank and tangled, so large is the proportion of plants that are of the sensitive kind, that the path of travellers may be traced by the wilted foliage. After the traveller is gone the blight of the flowers he has touched remains. It is so with the walk of some men through the world. Their examples, principles, and practices have been so baleful to all with whom they have come in contact that their courses may be traced by the ruin they have wrought. How much better was the custom of Captain Cook, the great navigator. He carried little packages of seeds in his pockets, and scattered them along every coast on which he landed, and this belted the world with the English flowers which sprang up from the seed he sowed wherever his feet had trod. Such might be the character of our influence, blessing and not blighting wherever we go, and leaving behind us seeds from which plants of righteousness would spring up to beautify and benefit the land.

This wise advice often occurs to me while listening to discussions and heated arguments upon utterly unimportant matters. Suppose John says that he left home this morning for his office at 8.30, and Mary knows that the hands of the clock pointed to 8.45 as he closed the front door behind him. Why should she tell him of his mistake? Nobody likes to be told that he is wrong, and few of us will believe it of ourselves when we are told of it. When there is no principle involved, it is wiser, gentler and kinder to let a trifling error pass unnoticed. If a friend has bought the material for a portiere and has had the curtain made by a seamstress under the fond conviction that she has saved money by so doing, why tell her that she could have bought a pair of ready-made portieres for what she has paid for the material and the making of one? It will only lessen her enjoyment in her property, and do neither you nor her any good. When a mistake is made and past changing, let it alone. It is a great undertaking to try to right the world, and those whose temerity permits them to attempt the task should be careful that the so-called righting is not in itself a mistake.

Dr. Hugo Winckler is a German critic, and has just issued a "History of Israel in Monographs" in which he asserts that there was no Exodus from Egypt, for the simple reason that the Israelites were never in Egypt. He disposes thus of all the mistakes of Moses, questions of Mosaic authorship and of Moses himself. It is quite unfortunate for this most destructive critic, that just at the time when he has grown most severely dogmatic in his denials, the archaeologists have come back from their winter's explorations in Egypt with new witnesses in behalf of Moses

and his writings. Mr. Flinders Petrie has just announced that in his explorations in the Ramasseum during the past winter, he discovered the finest granite stele hitherto recovered. It is ten and a quarter feet high, five and a quarter feet wide, and absolutely perfect. On one side is an inscription by Amenhotep III., on the other side one by Menephtap, enumerating his Libyan and Syrian wars, and among such enumerations he mentions "destroying the Israelites." For the first time, we believe, the name "Israelite" has been found on the Egyptian monuments.

Our little four-year old boy went with his aunt to a revival meeting. The preacher was very earnest in his delivery, and the child seemed much interested. "Mother," said he when he went home, "I have heard such a great minister; he stamped and pounded and made *such* a noise, and by-and-bye he got so *mad* he came out of the pulpit and shook his fists at the folks, and there wasn't anybody who dared to get up and fight him."

A lady one day saw a roughly dressed man at work on the trees in a Portland garden, and stopped to ask, "What are you doing to those tree-trunks?" "Girdling them, madam, with printer's ink and cotton," was the reply. "It will keep off canker-worms." "How much does it cost?" inquired she. "About twenty-five cents apiece." "Well, I wish you would come and girdle ours. What is your name?" "Hill," the laborer replied! but to her repeated request that he would undertake her own trees he returned an evasive answer. That night she told the story to her husband, and he burst into a roar of laughter. "What is the matter?" she cried. "Why," said he, "that laborer was the Rev. Dr. Hill, late President of Harvard, one of the leading mathematicians living, and the recently appointed pastor of the First Parish Church."—*Critic*.

If every little insignificant sunbeam took it into its head that it would not shine because it could not shine all by itself, what a dark world this would be! And yet the world is full of small men and women who will have nothing to do with anything if they are to be in the chorus. Everybody wants to be soloist and—be seen.

The news from Uganda (Central Africa) is encouraging. They are soon to have native presbyters, taking charge of their own districts. The mission is appealing for twenty additional men. "The cross is claiming Central Africa; Satan is retreating." One of the "Church Missionary" workers writes:—"In no other place in the world will the investment of life and means bring in such large returns. In no other place in the world is the number per missionary of unevangelized heathen so great—for a large part of Central Africa must be reached from this mission. In no other place is the number per missionary of candidates for baptism so large. In no other place is the number per missionary of candidates for the ministry requiring training so large."

## The Presbyterian Review.

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Toronto, July 23, 1896.

### Presbyterian Education.

WHETHER the distinctive principles of Presbyterianism should be taught in educational institutions that are named after the Presbyterian Church, or are conducted under its auspices, is a question which is causing discussion among the Southern Presbyterians. The question has a wide application for "Presbyterian" Colleges are to be found under the wing of almost all the Presbyterian Churches, Canada included. This is how the *Southern Presbyterian* puts the case:—"In the Presbyterian College of South Carolina at Clinton, provision is made for the study of Hodge's Commentary on the Confession of Faith. This is a brief analysis and explanation of the Westminster Confession of Faith, and is closely akin to dogmatic theology. We know of no other Presbyterian College where this is used as a text book, and we do not think it necessary in the college curriculum. Younger students are hardly prepared to understand it, while those intending to become ministers will go over the ground more thoroughly in the Seminary."

The other side is thus ably argued:—"The Presbyterian College of South Carolina exists for the purpose of building up the Southern Presbyterian Church, by giving the proper instruction and training to the Presbyterian young men and women of the South. The Presbyterian College of South Carolina claims to be Presbyterian, and that claim would be deceptive, and dishonest, if the college did not teach Presbyterianism. Presbyterianism does not consist in Presbyterian control, and Presbyterian teachers, unless that control and those teachers let their Presbyterianism appear in their work."

Contributing to the discussion Rev. Professor J. Ferdinand Jacobs adds: "Is it not time the Presbyterian Church was getting enough courage to defend itself? Is there anything to be ashamed of in being a believer in God, in Christ? Is there anything to be ashamed of in taking the Presbyterian view of theology rather than that of some other denomination? If there is nothing to be ashamed of, if it is good enough to be taught to fathers and mothers from newspaper columns and pulpits, it is good enough to teach to the children in the colleges that claim to be Presbyterian, and if it narrows them perhaps the narrowness is better than ignorance of God's dealings with man, or avowed infidelity. At any rate it will not make the young people worse off than their Presbyterian fathers and mothers.

It would be difficult to prove the peculiar advantage to the Presbyterian Church of a college bearing an empty name, and it would be equally difficult to justify the use of the Presbyterian name, without Presbyterian teaching. The religious exercises and instruction ought to be from the Presbyterian stand point, and the history and fundamental principles ought also to be

taught in every such college, as is done for instance in the institutions at Ottawa, Toronto and Brantford.

### Christian Endeavour Figure.

From the annual report presented by the Secretary at the Christian Endeavour convention in Washington, some figures of great interest have been gleaned and are here given. In Canada are 3,292 societies, and in foreign and missionary lands there are 6,399. The United Kingdom has over 3,000; Australia, over 2,000; France, 66; West Indies, 63; India, 128; Mexico, 62; Turkey, 41; Africa, 38; China, 40; Germany, 18; Japan 66; Madagascar, 93.

In the United States the Presbyterians lead, with 5,458 Young People's societies and 2,599 Junior societies; the Congregationalists have 4,109 Young People's societies and 2,077 Junior societies; the Disciples of Christ and Christians, 2,941 Young People's societies and 1,087 Junior societies; the Baptists, 2,679 Young People's societies and 927 Junior societies; Methodist Protestants, 975 Young People's societies and 302 Junior societies; Lutherans, 854 Young People's societies and 268 Junior societies; Cumberland Presbyterians, 805 Young People's societies and 289 Junior societies, and so on through a long list. In the Dominion of Canada the Methodist of Canada lead, with 1,041 Young Peoples's societies and 150 Junior societies (most of the societies known as Epworth Leagues of Christian Endeavor); Canadian Presbyterians are next, with 1,026 Young People's societies and 134 Junior societies; Baptists next, with 173 Young People's societies and 34 Junior societies; Congregationalists next, with 103 Young People's societies and 40 Junior societies, etc. In the United Kingdom the Baptists lead, with over 900; Congregationalist next, with nearly as many; then the Methodists, with over 700, and the Presbyterians, Episcopalians, Moravians, and Friends, in order named. In Australia the Wesleyan Methodists lead, and Congregationalist, Baptists, Presbyterians follow.

### A Rich Record of Blessing.

It is a pleasant thing to draw attention to and to emphasize the great work accomplished in Cooke's Church, Toronto, during the incumbency of Rev. Wm. Patterson, who has just completed ten years in the pastorate of that charge. On Sabbath last he made fitting reference to the growth of the congregation and its agencies from which the following interesting facts are extracted. When called in 1886 there were attached to the call the names of 80 members and 2 adherents, and there were 160 names on the roll. When he preached his first sermon as pastor there were 87 persons present, a good many of them being students. During the ten years there have united with the church 2,088. Of these 1,553 united by profession of faith, and 935 by certificate. There are now only 47 names on the roll that were on in 1886. Since that time 63 members have, died 551 have received their certificates and gone to other congregations, and 261 names have been struck off the roll. A large number of the latter have removed to other places without having asked for their certificates and as is the custom the names were removed when they had been two years from communion. There are now 1,403 members. During the decade 176 adherents have died; there have been 385 baptisms, 112 of which were adults. In 1886 the Sabbath contributions amounted to \$1,504.82; last year they amounted to \$7,275.99. In 1886 the amount raised from all sources was \$2,500.46; last year it was \$11,489.06. In the ten years the congregation raised \$105,550. In the Sabbath

School and Bible Class in 1886 there were 110 scholars, and they raised for the year \$65. Last year there were 690 scholars, and 45 teachers and workers, and they raised \$452. In 1889, \$19,000 were spent in repairing the old church, and four years ago the present new church was completed and opened. During those ten years the Societies connected with the church had done excellent work, and many young men had become missionaries in the Foreign field, ministers, and students with the ministry in view.

A remark made by Mr. Patterson may contain the explanation, humanly speaking, of this success: He said that many of his college companions had continued their studies, and had taken degrees and done honor to themselves, but he could not find time to continue any special study, as his time was fully occupied visiting the sick, attending funerals and preparing for the week day and Sabbath services.

While there have been a great many encouragements there have in a sense been many discouragements, and the most discouraging thing of all is that there is so much to do that cannot be overtaken. More than two-thirds of his visits to the sick are outside of the congregation, and more than two-thirds of the funerals are outside of the membership. This is in a sense city missionary work, and is accounted for by the situation of the Church. The church is in the worst place in the city if what is wanted is a comfortable place to worship in and nothing to do. But, on the other hand, for active, aggressive Christian work, the church is in the best place where it is possible to be situated in the City of Toronto.

**A Donation Acknowledged.** The Rev. Dr. Warden acknowledges receipt of an anonymous contribution of \$100. per the Rev. J. G. Shearer, Hamilton, on behalf of the Church's work in Rev. J. Wilkie's Mission Field, Indore, Central India.

**Knox College Calendar.** We have received the Calendar of Knox College.—for 1896-97 creditably executed. Copies may be procured by application to the Secretary, Rev. Wm. Burns Room 64, Confederation Life Bldg., Toronto.

**Notes from Honan.** The seventh annual report of the mission in North Honan is to hand. The pamphlet has been printed and published at Shanghai. It contains a map of a portion of North China, which will help the reader to follow the movements described in the text, with ease and intelligently. The staff of the mission in North China numbers thirteen, and the detailed account of their labours show the busy life they lead, and the large area to which they minister. The report is inspiring, proving that a great work for the Lord is being carried on by the agents of our church in the distant field of Honan.

**A Broeze From Canad.** Writing to the *Presbyterian Record*, Rev. J. Wilkie, of Indore, says: "We were greatly cheered by a visit from Mr. and Mrs. Ahearn, of Ottawa, with their two bright children. It was like a breeze from Canada to meet with those from our loved home land, and especially as they so kindly came out of their way to see the work and the state of things here. It was a matter of regret that they came in the midst of one of the vile Hindu festivals when decency hides its face and shameless licentiousness stalks through the city to insult every appearance of virtue. Our lady missionaries dare not enter the city except in closed conveyances and even then are liable to insult. All our work for the week is practically at a

stand still. It is pleasing to notice every year increasing effort to stop these horrid practices, but when men in Canada are bold enough to praise Hinduism and when its false untruthful holders are praised and glorified in Canada and the United States need we wonder at its effrontery here? We would have preferred to have had our friends come to us at a more favorable time for actually seeing the work itself, but both we and the Christians here were delighted to welcome them."

**Farewell to Prof. Ballantyne.** A tender and touching farewell was taken of Rev. Professor Ballantyne and Mrs. Ballantyne last week by the congregation of Knox Church, Ottawa, the ceremony being the closing scene, as one of the newspapers remarked, in one of the most successful pastorates Ottawa has ever known. Rev. Professor Ballantyne succeeded such highly esteemed pastors in that charge as Revs. Dr. Wardrope, Professor MacLaren, and Mr. Farries, and proved a worthy successor to them. The goodwill of his late congregation and of the church follow him to Knox College where in a most important sphere his special talents will be placed under tribute for the Master's use.

**Sunday Street-Cars.** Up to date there has been no abatement in the advocacy of Sunday Street-Cars in Toronto. Moderately and sometimes indirectly, but always persistently the "cause" is being agitated and like the drop of water that wears away the rock, it is expected the opposition will gradually yield to the constant murmur of discontent indulged in. That this expectation will not be fulfilled is to be sincerely hoped. But the issue depends very much on the nature of the action which the Lord's Day Alliance will take when the time for public action comes. No doubt the people of Toronto will give a good account of themselves, and being fully warned will be ready for the open fight when the holidays are over.

**Religious Instruction in Public Schools.** Christian Statesman, whose work on behalf of Sabbath Observance and Religious Instruction in the Public Schools of America, is conducted with marked ability, publishes the following statement: "A Christian Endeavorer, a teacher in the public school East Liverpool, O., was commanded either to cease reading the Bible in the school or to surrender her position. She did the later, and was at once made city missionary by the churches. The whole moral atmosphere of the city is undergoing a process of clarification, and the churches have been brought together in aggressive Christian citizenship and evangelistic work. The result will no doubt be the election of a new school board and the restoration of the Bible to its place in the public schools."

**A Power of Omnia.** The keen discussion at the General Assembly at Saratoga as to the naming of committees called forth the following pithy remark from the *New York Evangelist*, on the qualifications of the Assembly's clerk: "He knows the whole constituency of the Church as no other man can know it. Hence, when a new Assembly is to be organized, the newly elected Moderator is ignorant of the body over which he is to preside, and must have somebody to advise him. And here is a man at his side who knows everybody, and can name the men who are most fit to be Chairmen of Committee, and by suggesting their appointment, he can, to a great extent, control the organization and the action of the Assembly. Hence the Stated Clerk is often spoken of as the power behind the throne that is greater than the throne itself."

## The Council of Trent.

BY REV. LOUIS L. JORDAN, B. D.

Mr. Froude lived only two years after his appointment to the chair of Regius Professor of Modern History at Oxford. He was already seventy-four years of age when this honorable distinction was conferred upon him; and the traditions of the English Universities might perhaps have been accepted as foreshadowing, for the remainder of his public career, a period of dignified ease. But, in accordance with Mr. Froude's conception of life, no station which is fitly described by the dictum "*Optim cum dignitate*" is a station to be coveted. Ever alert and taking keenest zeal in scholarly pursuits, he came to Oxford animated by a serious resolve to work, and anxious also to foster a like spirit in others. In his inaugural address he declared that, although upon joining the university staff he would be found to be one of the very oldest members of it, he would not remain in office a day beyond the time when he felt his strength beginning to be unequal to the task which he had cheerfully undertaken. Hence, in the brief eighteen months during which he was in residence, he did not allow himself to be excelled in diligence by even his most ardent confreres. He read and thought and wrote with an industry that seemed never to grow weary. As a consequence, we possess to-day three complete courses of lectures dealing with sixteenth century themes. These three volumes,—for the three series of studies have already been published,—were prepared rapidly, yet they disclose no indication that they were prepared in haste, and each is a valuable contribution to the department in which the author so long and loyally labored. In this single fact, not to mention others, we find evidence of the wisdom which secured Mr. Froude's appointment, in spite of the powerful and persistent opposition which the very rumor of it awakened; for he was not only a painstaking man, courageous and resourceful as a leader, and thoroughly conscientious as a teacher, but he was also a full man,—comprehensive in his scholarship, and yet one whose mind had been enriched by the spoils of special erudition during a period of more than half a century.

These "Lectures on the Council of Trent," though prepared and delivered by Mr. Froude as his first course in Oxford, have only now been issued from the press. The reason of this delay in publication is well known. In the case of his two later courses, viz: on "The Life and Letters of Erasmus" and "English Seamen of the Sixteenth Century," the whole was carefully revised by Mr. Froude's own hand, and it was his expressed intention that the contents of this volume likewise should be subjected to a similar rigid examination before being given to the world. The subject necessitated an analysis of men and their motives,—over a difficult undertaking, and demanding deliberateness in statement; and Mr. Froude was anxious, even in the eagerness of his constant pursuit of truth, to avoid the risk that unwittingly he might mislead. In view of this fact, known to all who ever knew Mr. Froude intimately, is it not strange that an impression widely prevails that this writer deliberately shirked labor,—preferring to adopt and advocate in his glowing rhetorical periods, representations of history which were often purely personal and a *præsumptio* conclusion? I dare affirm that, in nine cases out of ten, this opinion is itself an *ad hoc* conclusion. Certainly it is far from being warranted.

It was my great good fortune to be a student at Oxford during the period of Mr. Froude's residence there. I heard his much talked of inaugural, in which he boldly took issue with other teachers of history whose methods differed radically from his own. He had no belief that a Science of History was more than an empty dream. All history must, in a measure, be mythical; for, however unconsciously, we ever contribute to it something which belongs not to it but to ourselves. He quoted approvingly Carlyle's oft-repeated saying:—"The history of mankind is the history of its great men." The reporter of past events (he contended) ought to construct his narrative as Shakespeare wrote his immortal Dramas: he should act before one the actors themselves, and allow *them* to speak in the modern hearer's presence. The historian should deduce from the facts no "lessons," moral or otherwise; so to do would be to write fiction,—nay, what is worse than fiction, since fiction which is honest makes no pretence to be true. This inaugural, I confess, captured me, even though it did not wholly convince me; and I proceeded at once to enroll myself among Mr. Froude's students. It was my special privilege however to be invited, subsequently, to join the little circle which met regularly in the professor's study on Saturday afternoons; and it was there, as leisurely examination was made of the documents

and other sources out of which the historian had patiently built up his brilliant "History of England," that my earlier understanding of the man underwent a change which was little short of a revolution. For, in a sense which Mr. Froude never intended, his own words (used in this volume touching some of the misconceptions which have shadowed the fame of the Reformers) are emphatically true of himself.—"I still keep to the belief in which I was brought up, that the Reformation was a great and necessary thing; that it was brought about by remarkable men,—who do not deserve to be forgotten, still less to be traduced." (p. 8)

Of the thirteen lectures contained in this book, six were delivered in the Michaelmas Term of 1892, and six in the Hilary Term of 1893. The final lecture, entitled "Summary and Conclusion," was read before a mixed audience, in which the undergraduates were far outnumbered by Dons and eager strangers. Several priests of the Roman Church attended throughout the course, which was given in one of the handsome new school buildings on High-street. My note-book, in which the lectures were taken down at the time almost *verbatim*, lies open before me as I write, and I find upon careful examination that the editor of the printed volume spoke with perfect exactness in the preface when he says:—"It has been thought advisable to publish the lectures as they stood, with only a few verbal corrections." Such verbal corrections as have been made are indeed few. The successive studies remain just as Mr. Froude first sketched and uttered them. I can see him now, as memory delights to recall him, standing behind his little desk, which is resting upon a slight elevated platform. The professor rapidly unfolds his rather awkward foolscap manuscript, smooths it out with his hands while his penetrating glances seem to search every beholder, and then proceeds deliberately to read the closely written pages. How symmetrical the sentences! How evenly poised the antitheses! How carefully selected every phrase and word and syllable! In this respect, it is true, this final course of lectures is scarcely up to the standard of its immediate predecessors; but when one remembers that the volume is made up of chapters which were drafted and delivered within brief intervals of a week, and that they remain by necessity in the form in which they were first thrown together, he has attained some adequate appreciation of the royal abilities of the writer, and of the rare privilege of the man who had secured him for their teacher.

The first half of the work is given up to tracing, in a most interesting and luminous way, the various circumstances which made the summoning of a council imperative. For his opinions as to men and things, the historian appeals to sources which are not likely to be over-partial to Protestantism. "In what I am going to say" (he remarks.) . . . . "I shall rely on Catholic documents of undoubted authority, on the testimony of Catholic witnesses antecedent to or contemporary with the Reformation." (p. 5.) This part of the volume must be regarded as a very successful summary of a situation, which was influenced by a score of countermingling influences. Thereafter we are given a sketch of the Council in session, its definitions of doctrine, the flight to Bologna, and its subsequent sudden suspension. "A hurried vote was passed that all *our* decrees, those already sanctioned and those that waited for the Pope's approval, should be held valid forever, this done, they locked the doors and went their several ways. . . . The council, the child of so many hopes, which was to have restored peace to Europe, vanished into space, in its last act making peace impossible. It met again ten years later, but in purpose and nature a new assembly, with which I have no present concern. It met no longer with a pretence of desiring peace, but to equip and renovate the Roman Communion for the reconquest of its lost dominions." (p. 290.) In depicting these stirring scenes, all the artistic talent of the historian is called into play. We seem to listen to the discussions as they proceed; we can watch the actors; their secret and conflicting policies are laid bare. Side-lights are skillfully employed, by the aid of which the dimmer portions of the picture are brought out into clear-cut relief. The humor of the situation at times, the irony of the situation, the profound gravity of the situation could not have been portrayed with dexter hand. While to some of the opinions expressed, as to some of the inferences drawn, exception is certain to be taken, these Lectures as a specimen of graphic historical perspective, are certain long to live in the forefront of English literature.

In his favorite Devonshire villa, beside the cliffs of Salcombe, where he delighted to spend the long bright days of summer, the venerable historian passed away on October 30th, 1894. Up to the very last, his busy brain was full of projects for the future. When he was made aware one day that it was even as he suspected, and that a dread disease had marked him for its own, no complaint escaped his lips; on the contrary, he expressed gladness

that the end was now certain to come soon. "I have had my inning," he jauntily remarked: "I am perfectly willing to give place to another." Had he been spared a few years longer, his pen would doubtless have sketched for us many an additional picture, without which the galleries of literature will unquestionably be the poorer. He had it in contemplation, as he intimates here on page 293, to do next for Charles V. what he lived long enough to do for Erasmus, viz. to delineate the salient and secret principles of a life which has been strangely misinterpreted. I have often heard Mr. Froude so speak of this remorseless "persecutor," that I am sure he at least esteemed him to be one of the greatest men in history. The words employed concerning the Emperor, even in the *Council of Trent* volume, give a hint of the utterances which must now forever remain unspoken:—"He was a soldier and a statesman, with a touch of Spanish chivalry. He was constitutionally conservative, believed in the authority of the wise over the foolish, and in the difference between right and wrong. . . . He was willing to use the power of the Empire to put down heresy, but Popes and Bishops must first reform their own ways." (p. 7; And "he had promised that the Protestants should be heard, even if the papal supremacy went down in the struggle." (p. 286)

In an article, published elsewhere, I have sought to make estimate of a man who, more than any other since Macaulay, has made history a new realm both for the critical and the uncritical reader. He has furnished thoughtful men, in truth, with a new standpoint, and, standing there, confidence in the traditional conception of things has sometimes been rudely shaken. Men call him an Iconoclast, and so he was; many are the idols, ignorantly worshipped, which he has dashed to the ground. Men call him a Hero-worshipper, and so he was; it was his business to discover the world's Heroes, among whom were some that men hitherto had been branding as tyrants or fools. History can never be reduced to a Science, he affirmed; yet strictest accuracy, no matter what may be the delay and the outlay, must be the unwearied aim of all who would master it. He never addressed himself especially to scholars; he was by preference the historian of the people, and yet scholars cannot afford to ignore either him or his unconventional conclusions. His pages abound in passages of rare eloquence, but it is not the empty eloquence of the mere rhetorician. The past has been seriously studied, and in his books it is found to be pulsating with the movement of its own spontaneous life. Not only, does scene after scene move along before us with a panorama-like stateliness, but the past lives again, we come into personal contact with it, we are ourselves drawn into the current of its ceaseless eventful action. The risk of such genius in portrayal, unless constantly controlled by a firm relentless hand, is that it must incessantly tempt one to emphasize the lesson of a specially notable career, rather than concern itself to be exact as to the actual details, but this danger, clearly apprehended, was watched with all due caution. Mr. Froude sought to deal honestly and conscientiously by all who became his disciples. He never forgot to exercise that supreme loyalty which he owed to truth, nor did he overlook these responsibilities which are inseparable from the right discharge of the office of a leader. His books read like romances, but they are not romances, nor are they intended to be romances. He is pictorial, yet literal. He is thrilling, yet sober. He is vivid, yet is never the slave of his imagination. He has already secured an honorable place among the very greatest writers of the Victorian era, and there his position is secure, not merely because he was pre-eminently a master of English speech, but because he showed himself to be a fearless pioneer, pushing his way into some of the distant and most difficult domains of modern historical research.

### Answers to Prayer.\*

BY REV. ADDISON P. FOSTER, D.D.

Our Lord in His Pagan ministry gave three parables concerning prayer. The parables entitled the friend at midnight, and the unjust judge, teach.

#### THE CERTAINTY THAT GOD WILL ANSWER PRAYER.

Both of these so-called parables are not such in strictness, but are rather illustrations. They call attention to unquestionable peculiarities of human nature from which an argument is legitimately drawn as to God. They are in logic what are known as arguments from the less to the greater. If man in all his selfishness and injustice will answer prayer, much more will God. This is the whole force of the parable of the friend at midnight. "Ask, and it shall be given you." Prayer shall be answered. God's character as benevolent and his relation to us as Father prove this.

But are there no limitations to this promise? Our own experience tells us that prayer is not always answered in the way we put it. We also find record in God's word of prayer denied in the definite form in which it was phrased. Moses' prayer did not save rebellious Israel. David's child did not live. Paul's thorn was not removed. Even Christ's cup did not pass from Him. The limitation is suggested in the form of Christ's promise. He declares that God shall "give the Holy Spirit to them that ask him." The passage parallel to this, as given by Matthew (7.11), declares that God will give "good things" to them that ask Him. The Holy Spirit, then, includes all good things, or is at least the most desirable of all things, to have which we may well lose all else. God answers prayer, then, in giving us not always the specific thing we ask for, but invariably "good things," what is worth the most to us, what leads to spiritual advantage. Happily if we should ignorantly ask for evil things, He will deny us. Nor are we the only ones to be considered. Our prayer must include humanity at large, and if it does not, God's answer certainly will. A prayer, which, if answered, would bring disaster to others, God will not answer in that form.

The parable of the unjust judge is designed to teach in addition that delay is no indication that God will not answer prayer. God will take His time. God often delays His answers to our prayers. The reasons are various. Delay may be needful to bring about events or to ripen character or to avoid injury to others in pleasing us. We must exercise faith and patience and keep on praying.

The parable of the Pharisee and the publican teaches THE CONDITIONS OF ACCEPTABLE PRAYER.

Prayer is sure to be answered. That we know, for Christ has declared it. But what is prayer? What prayer is acceptable to God? Christ shows us a Pharisee in a soliloquy of self-gratulation, and a publican crying for forgiveness of his sin. The two stand in sharp contrast to show what is prayer and what is not. Prayer should contain petition, not consist of mere soliloquy. Undoubtedly there are other parts in prayer besides petition, such as praise, thanksgiving, confession. But they all spring from a sense of need and dependence, and prompt to supplication. The Pharisee used the forms of thanksgiving, but they were empty. He was really praising himself, not God, and had nothing to ask. This did not please God.

Prayer should be *humble*, uttered in a sense of dependence. It should not be, like the Pharisee's, self-satisfied and self-confident. The Pharisee was proud, and believed that his fasting and tithing and other similar formal good deeds would carry him straight to heaven. He felt no sense of sin, no need of pardon, no dependence on Christ. The publican, on the contrary, saw his helplessness. He cast himself on God, feeling that here was his only salvation. Just such a spirit of self-surrender God demands in all true prayer. Prayer uttered in a spirit of independence and self-will God does not hear.

Prayer should be *intelligent*. The Pharisee was blinded as to certain great truths concerning God and himself. He had no conception of his unworthiness and God's greatness. But ignorant as the publican may have been, he yet had been divinely taught the important truth concerning God and himself. "God be merciful to me a sinner" was a profound and comprehensive confession of faith. Here was a declaration of the character of God, of personal sinfulness, of the possibility of pardon, of life and peace, and, in the peculiar Greek word translated "Be merciful," the potency of sacrifice. The simplest utterances of a soul struggling in the deep waters of conviction are necessarily the expressions of a creed. We believe certain profound truths, therefore we pray and act. Prayer should be *sincere and earnest*. The Pharisee was a dilettante in prayer. He was superficial and insincere. He came with a lie upon his lips. Prayer is the bursting into air of the long-pent lava flow of a sun-burdened soul. It is the expression of intense feeling. It is desire so strong that it is not wearied by delay in the answer nor silenced by apparent failure. True prayer is effort, sometimes intense and exhausting. Luther truly said, "Orare est laborare,"—to pray is to labor.

Prayer should strike at the essentials of life and *begin with spiritual things*. Character first; temporalities afterward. Too often we reverse this order. Our prayer is apt to be for earthly advantages, forgetful of what is worth infinitely more, the realities of the unseen and eternal world. What we need most is a new heart, the Holy Spirit, the forgiveness of God, salvation and guidance of Christ. We are to seek first the kingdom of God and His righteousness. The publican's prayer was acceptable because he followed the right order. Desiring God's mercy in his sin, all things else would be added to him. Let us remember that the Lord's prayer begins with spiritual desires.

\*An Exposition based on (Luke xi. 1-13; xviii. 14-14); in the Bible Study Union Course on "The Teachings of Christ."

## CHRISTIAN ENDEAVOR.

CONDUCTED BY *DR. JOHN DUNCAN-CLARK.*  
Echoes of the C. E. Convention.

Washington '96 is over, and it is now possible to view the great Convention somewhat in the perspective as it becomes a part of the past. To tell one half of the story in the space at our disposal would be impossible; we must therefore content ourselves with merely emphasizing one or two points that impressed us most forcibly. To the Canadian delegation, one of the most delightful recollections of the Convention will be the unexcelled cordiality of the welcome received from their hosts at the Central Presbyterian Church. At no previous International gathering have our people been greeted with greater kindness and hospitality: it seemed as though these good Southern Presbyterians vied with one another to make us feel, not like strangers in a strange land, but like members of one large, loving family. We will never forget our dear friends of the Central Church, and more especially will the name of Miss Mollie S. Lord, the charming leader of the Reception Committee, be indelibly graven on our memories. But Canada was everywhere right royally treated; the soprano of the American Eagle seeming to blend with the deep bass of the British Lion in a harmonious chorus of international goodwill and Christian fellowship.

One of the greatest meetings of the Convention, was the gathering of men held on Saturday morning in Tent Washington. Secretary Baer presided, and Mr. C. W. Hunt, a former barrister of Minneapolis, Minn., delivered the first address. It was a bright, earnest Gospel appeal that lifted up Christ, and struck the keynote for the meeting. Commander Booth-Tucker, of New York, the new leader of the Salvation Army forces in the United States, followed in words of burning power. He called upon men to yield themselves up to God, and instanced the Army as an illustration of how the Almighty could take the weak things of the world and make use of them to destroy the strongholds of sin. As an evidence of the power of the power of the Gospel, he called to the platform a young Russian, who had been rescued from the gutter, a miserable drunkard, by the Army. The young man stepped forward, dressed in the uniform of a Salvation officer, with a bright, clever happy face, that told at once of a heart possessed by the peace of God. It was a striking picture, and the audience felt its power. Taking a violin, the young man drew his bow across its strings, and with the first note a wonderful stillness pervaded the great gathering of 12,000 men. Out on the air there floated the sweet strains of "Nearer my God to Thee," and under the spell of the music, played with marvellous feeling and beauty, we felt in very truth drawn nearer to God. The speaker then concluded his address by the touching story of a missionary in a place of great trial and difficulty, who in reply to a letter of sympathy and encouragement wrote "The blood of my precious Saviour is ever before my eyes, and I can see no difficulties." This noble sentence he left with us as a watchword for our future work.

The chairman then introduced the Rev. J. Wilbur Chapman, of Philadelphia, whose powerful address will be long remembered by that great congregation. There is indeed good reason to believe that some scores, if not hundreds will date their conversion from July 11th, 1896 as a result of his pleading. Thousands will certainly look back to it as the starting point of a new purpose and energy to live for God. He took as his text a statement, which he said no man would dispute, at least so far as the first clause was concerned. It was the words found in Heb. ix. 27, "It is appointed unto all men once to die, but after this the judgment." In the strength of God's Spirit he pressed the solemn sentence home, and made the great audience repeat again and again that awful word "the judgment." "Say it again, men!" he would cry, and like the booming of waves upon the shore, there would roll back from twelve thousand voices the dreadful word "judgment." It was wonderfully impressive, and as, with words of tenderest pathos, he told of his faith in a future free from judgment, secured by the work of Christ on Calvary, and pictured the joyful meeting with loved ones who had gone before, in that vast assemblage of men there was not a cheek undampened by tears. It was a wonderful sight, as I sat at the press table and looked on the faces of those gathered thousands, and through my own dimmed eyes, saw a multitude of heart-touched men. Then came the climax. The speaker called on those to rise who desired to signify their acceptance of Christ's salvation. Everywhere throughout the audience men rose so their feet, youth and old age together joined in taking Jesus as their Saviour. Even in the choir there were a number who responded to the invitation. While this little army remained

standing, prayer was raised to God in thanksgiving for what He had done, and thus the meeting came to a close.

Sunday was given up, to a large extent, to the ordinary Sabbath services, the only added features being a Sabbath Observance meeting attended by some 5,000 people in the afternoon, and an Evangelistic service for citizens held in the evening in Tent Washington, and conducted by the Rev. B. Fay Mills, of Ft. Edward, N. Y. The service at Central Presbyterian church, the Canadian headquarters, was conducted by members of the Canadian delegation. Mr. S. John Duncan-Clark presided, and the Rev. Mr. Fyneb, of Cookeville, Que., and the Rev. J. S. Conning, of Caledonia, Ont., delivered helpful and inspiring addresses.

Monday morning was marked by the meetings of the World's C. E. Union held in Tents Williston and Endeavor. Among the countries represented at these gatherings were, England, India, China, Persia, Germany, Africa and Armenia.

Monday evening saw the last, and perhaps the greatest sessions of the Convention. Four churches, a hall, and three tents were called into requisition for these consecration services. In the tents the Roll of Canada and the States was called. The Canadian delegation divided into three, and one part went to each tent. I went with those who gathered in Tent Endeavor, where John Willis Baer presided, and our own Rev. Wm. Patterson preached a most eloquent sermon from Ezekiel's vision of dry bones. The consecration service was very solemn and impressive. Canada was called on first, and we responded with Romans xii. 1 repeated in unison. Then followed the States and Territories, each reciting or singing some verse expressive of their desire to be more fully used of God. A verse of "Blest be the tie that binds," joined us in heart and fellowship, then with bowed heads we repeated the Mizpah benediction, and were dismissed by Mr. Patterson.

Thus was ended Washington '96; may rather let us say it was just begun, and God grant that eternity may feel its influence.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JULY:—"Pray that the fellowship typified by the Christian Endeavor movement, based upon fidelity to Christ and loyalty to one's own Church may prevail, and that it may be greatly promoted by the International Convention at Washington."

### Little Kindnesses.

PRAYER MEETING TOPIC, Aug. 2. "LITTLE KINDNESSES." Luke vii. 35-47.

Little kindnesses are like little drops of oil on the wheels of life that make everything run without jar or friction. They are the choicest grapes on the branch, that abides in living union with the vine; the little radiating waves of light that speak the presence in the heart of the Sun of Righteousness. There may not be so great nobility nor so much of the spirit of Christ in the generous donation of the millionaire, as in the gift of a cup of cold water by some less wealthy disciple. It is not the extent of the deed, but the motive that prompts it, which makes it acceptable in the sight of God. Little Kindnesses may not count for much individually, but in the aggregate they make a life that harmonizes with the life and character of Christ. They are, like mercy, "twice blessed," they bless both giver and recipient. Each act of self denial, each little generous gift of time or trouble, or comfort for some one else, not only brings joy into the life of that some one, but reacts with sweetening influence upon the life of the giver. Thus Christ expressed an eternal axiom when He said "It is more blessed to give than to receive," and everyone who builds his practice upon its teaching tastes for himself some little of the joy of Heaven.

One beautiful Endeavor hymn thus expresses the thought of our topic,

Slightest actions often  
Meet the sorest needs,  
For the world wants daily  
Little kindly deeds.  
Oh, what care and sorrow  
You may help remove,  
With your songs and courage,  
Sympathy and love.

Many a weary mile of life's journey is shortened and gladdened by a tender word timely spoken; many a dreary day is brightened by a smile; many a sore, heart-burden eased by the silent caress of a sympathetic hand. Shame is it that so many lives should go mourning to the tomb, when so little is needed to make them rejoice and be glad. Reader, let us, for Jesus' sake, remember the power of a little kindness, and so let pass no opportunity thus to manifest the Master's life. As I write these

words there still echoes in my ears the refrain of a sweet hymn we sung for the first time, a week ago in Washington,—

Let a little sunshine in,  
Let a little sunshine in;  
Clear the darkened windows,  
Open wide the door,  
Let a little sunshine in!

## FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-OLARK.

International S. S. Lesson.

LESSON V.—DAVID'S KINDNESS.—AUGUST 2.

(2 Sam. ix. 1-13.)

GOLDEN TEXT.—"Be ye kindly affectioned one to another with brotherly love."—Rom. xii. 10.

CENTRAL TRUTH.—Kindness.

ANALYSIS.—Loyal FRIENDSHIP, v. 1-4.  
Royal FAVOR, v. 5-13.

TIME AND PLACE.—About B. C. 1040. Jerusalem and Lodebar.

INTRODUCTION.—Through the overthrow of David's enemies the power and extent of his kingdom grew greatly and uninterruptedly. In 2 Sam. 8, there is given a general summary of the triumphs by which he secured to Israel its commanding position.

The condition of affairs within his own kingdom is shown by the statement that he ruled his people with judgment and justice, and that the Lord preserved him whithersoever he went.

It was at some time during this prosperous period, and probably about seven years after his establishment at Jerusalem, that the recollection of Jonathan's faithful friendship in the time of his own sore need, caused David to seek out Jonathan's helpless son, as told in to-day's lesson.

VERSE BY VERSE.—V. 1. "Is there yet any?"—So grace seeks the lost. In v. 6 we read, "David sent and fetched him," and when we put this side by side with the beautiful parables of Luke xv. we see how the Holy Spirit teaches the Gospel of Grace every where by type or fulfilment throughout the Scriptures. "For Jonathan's sake."—David's grateful memory of Jonathan's kindness prompted him to this act of kingly graciousness. See also we read, "God for Christ's sake hath forgiven us. Eph. iv. 32.

V. 8. "That I may show."—The thought of kings is too often "Whom can I conquer? where is there fresh field for victory?" But David was never an aggressor, and his was the truly royal attitude when he sought for some one to whom to show kindness. "Kindness of God."—1 Sam. xx. 14, 15. Whittlesays "Kindness of God is a key to the story. David here is a type of the Father, who, on the ground of the covenant with Christ is seeking for those to whom he can show compassion.

V. 4. "He is in Lodebar."—Lodebar means "a place of barrenness," and there are we all until the compassion of God finds us, as the mercy of David found Mephibosheth.

V. 6. "And David said."—David saw not in Mephibosheth the blood of Saul his enemy, but the features of Jonathan his friend. So God pardons and blesses us, because he looks at us in Jesus, His Son.

V. 7. "Thou shalt eat bread at my table."—From Lodebar the "Place of Barrenness," to a seat at the king's table, was a wonderful change. But it is no less a change that God grants to us. It is our privilege, having been fetched out of Lodebar, the place of our spiritual hunger and privation, to sit continually at the table of the king and partake of His richest provision.

V. 9. "I have given all . . . all."—So is the grace of God to us boundless in its extent. Look up that little word "all" in your Bible, and make its mighty promises yours.

V. 11. "As one of the king's son."—The parable of grace is complete. Thus are we taken into the household of the king; not as servants, not even as guests, but as sons and daughters.

V. 13. "Mephibosheth dwelt in Jerusalem."—Do you dwell there, dear reader? It is your privilege to be in the royal city, the city where Jesus rules, the city of peace, even now. You need not say, "I cannot get up there, I am weak and lame in both my feet," for the king will send and fetch you if you will but let Him. Oh! why remain longer in Lodebar, when you might even now be in Jerusalem.

"Lame on both his feet."—The nurse fell as she ran with the baby in her arms. The child was hurt and for long years afterward there was a man lame in both his feet because of the nurse's misstep. Nurses and teachers and parents do not know how they may hurt lives for all their days by some act of carelessness, by some misstep, by some wrong teaching. There always are men and women limping, or crippled in body, through some one's carelessness with the baby. But there are other marrings worse than those of the feet or limbs; there are crippled minds and lame souls, and the fault is somebody's.—Westminster Teacher.

## The Teacher.

"Just how far, says the *Philadelphia Call*, an instructor of children should properly be expected to supplement the absence of suitable moral training by the parents and guardians of their scholars is a question that bears an important relation to public education.

"There can be no doubt that every teacher—male or female—should be required to furnish a good moral example to the children, either in or out of school, and this is not likely to be done unless they are truly moral people themselves. Hence the necessity in engaging teachers to secure those that can be depended upon in this respect. It is not enough that an applicant is well posted in those branches of knowledge that he or she is expected to teach, or that they possess the faculty of teaching. These requirements are necessary, but no more so than a good moral character.

"It is against the policy of our public school system to teach religion, as understood by the various churches, but though religion is, or always should be, morality, morality is not by any means the kind of religion taught by different religious sects, and we can see no reason why morality *per se*, as well as good manners, should not be regularly taught by teachers in our primary schools to those who need such teaching. It would do no harm to those whose homes are made happy by attention to these important matters, and it is as necessary as grammar and geography to those who are brought up in homes where morality and good manners are unknown.

"There are some teachers in our primary departments who, both by example and precept, teach morals to the children under their charge, and it is to be noted that they are among the most successful ones. The question is, whether it would be wise for school directors to acknowledge the advantage of such teaching, and require it as a part of the duties of those who teach in the primary schools. The *Call* believes that it would. Good morals and good manners are necessary to success in life, and they should form the first lesson of the young, either at home or in school."

It is a fact that many young men take up teaching in district schools, who only propose to teach long enough in order to make money sufficient with which to pay their way through a law school or a medical school. The profession of law or of medicine is with them the ulterior object. Teaching school is simply a means to an end.

## The Seven Bibles of the World.

The seven Bibles of the world are the Koran of the Mohammedan, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians. The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ. The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era. The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era. The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ. Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings. The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

An agnostic is the most unreasonable man on the face of the earth. A man who has no faith in the unseen God is, as to his mind, a blank. Please observe this boy sitting upon the top rail of a fence. "My boy, it is growing dark; time for bed; why do you sit there holding up your hands?" "Oh, you know," he replies, "I am holding on to half a mile of string; my kite is at the other end up there in the sky." You look up, and shake your head, and say: "We see no kite! how do you know?" With a laugh the boy cries out: "If you will come alongside of me, and hold the string, you can feel it pull." "I see no kite," vociferates the agnostic. "No matter," responds the ardent youth. "I know it is there, for I feel it pull!" The Christian says. "True, I can not see God, but when I take hold of the promises of God, I know that he is at the other end of the string, for I can feel him draw!" He can joyfully sing: "My faith looks up to thee."



## THE PAN-PRESBYTERIAN COUNCIL.

(Continued from last week.)

The third day of the Council opened with a discussion on the Catechisms and Confessions. Papers were read from Prof. Doumergue of Montauban and Prof. Salmond of Aberdeen. The former asserted that the influence of Calvin was very far from dead in France yet. The most striking paper however was undoubtedly that of Prof. Heron of Belfast, on the practical uses of Creeds and Confessions. These he claimed were four in number: (1) A creed declares the sense in which the Church understands Scripture. (2) A creed serves as a rule or standard whereby the Church regulates the teaching given by her officebearers. (3) A creed is also a bond of union and fellowship for those adhering to it; and (4) it is, especially in its catechetical form, a manual of instruction for the members of the Church. Under the first of these heads he gave a trenchant criticism of Heard's Hulsean Lecture on Alexandrian and Carthaginian theology and of Hatch's Hibbert Lecture on the Influence of Greek Ideas and usages upon the Christian Church. He showed that the early creeds were by no means formed under the misleading influence of Greek Philosophy but rather in protest against that influence. The audience followed him with such interest that though his time had expired long before he was finished they insisted on his continuing to the end.

Principal Grant presided at the evening sederunt when the subject was "The educational Influence of our Church."

Saturday was given up to sight seeing by the members and on Sunday most of the local pulpits were filled by the strangers to the satisfaction of the congregations.

When the Council resumed on Monday it was to consider the matter of church service. Dr Stevie of Philadelphia discussed the "Reading of the Scriptures". Prof. Dick of Belfast read a paper on "Prayer" and Principal Stewart of St. Andrew's one on "Preaching." The same subject was continued in the afternoon by papers on "Praise" from Rev. T. J. Wheldon of Bangor, on the "Sacraments" from Prof. Blaikie and on "Giving" by General Prime of Yonkers, New York. In the open discussion which followed the Rev James Rennie, Moderator of the United Presbyterian church defended the anthem as a part of public worship, why, he asked should there be any more difficulty in the congregation, praising God by an anthem through the choir than in praying to God through the lips of the minister?

In the evening Lord Overton submitted a paper on "Presbyterianism: its dependence on Vital Godliness." They held, he said, that orders were of small moment compared with the life of Christ pervading the whole church. This was followed by a paper from Mr. I. A. Campbell M.P., on its Influence on Social Philanthropy." Judge Vanderburgh of St Paul emphasized its "Influence on national character." It was Calvinism that saved Scotland from a civil and religious despotism, and in saving the liberty of Scotland, it saved English liberty as well. The Rev. Dr Watson of Liverpool, "Ian MacLaren" was on the programme to read a paper on "Its Interest in Religious Literature and Theological Study" but sent an apology intimating that he was unable to be present owing to domestic affliction.

Tuesday was Foreign Mission day, and the chair was appropriately occupied by Principal Miller of Bombay, Moderator of of the Free Church Assembly. Reports were read on the subject both from the European and American sections, but Professor Lindsay expressed his disappointment that they had not given anything like a conspectus of the work being done in the world by their churches. It was worth knowing that the Presbyterian churches did more than one fourth of the whole mission work done among the heathen by non-Roman Catholic Churches. Dr. Hall hoped such a statement would yet be prepared and circulated widely throughout all their churches. It would promote the missionary spirit among their people and lead to more generous contributions. A strong resolution of sympathy with the Armenians in their sufferings, was moved by Dr. Ross Taylor of Glasgow and seconded by Dr. Roberts, before the adjournment.

The missionary subject was continued in the afternoon and evening with papers from Dr. George Smith of Edinburgh on the "Student Volunteer Movement" and papers sent in by various missionaries from their fields discussing the questions of the proper place of the medical and educational departments in mission work. The chief paper in the evening was by Dr. Park of Belfast on "Our Present Advantages in Past and Present success." He began by comparing the missionary enterprise to the pushing of the Canadian Pacific Railway through the Rocky Mountains. Apparently impossible, it had been done, and now the rest was comparatively easy. In concluding his very able paper he said Captain Younghuband tells us, in his recent book of travels,

about a cave at Mustangh, near Chitral, on the northern frontier of our Indian Empire. This cave lies high up on the hillside, and in it, the people said, burned a perpetual light, coming from the eye of a dragon which inhabited the cave, or from a jewel in its forehead. Our British explorer determined to find out the secret. With great difficulty he climbed up the perpendicular rock and entered the mouth of the cave, and in a moment the mystery was explained. The cave was practically a hole right through the rock, and the light was pouring in from the other side. The roof of the cave was covered with some white deposit, and reflected the light which fell on it upon the world which lay at the other side. There is the secret of all true Christian life and all useful missionary work. When the inner life is lived in God's presence, when there is no barrier to prevent the light of Heaven pouring into the heart continually, when Churches and Christians live in unbroken communion with the Unseen and the Eternal—and I do believe that they are trying to do so more than ever before—then shall their light shine forth on a darkened and weary world, and shine with ever increasing brilliance, so that the day will soon come when all flesh shall see the Salvation of God, and the glory of the Lord shall cover the earth as the waves cover the sea. (Loud applause.)

The sixth day was opened with an able paper by Dr. MacVicar of Montreal on "The Relation of Philosophy to Theology." A Synopsis of it is given elsewhere. This was followed by a couple of papers on "The Higher Criticism," from Dr. Kidd of Glasgow and Dr. Lenox of Chicago, and one on "Evolution" by Dr. Todd Martin. These papers called out perhaps the best open discussion during the whole Council, taken part in by Prof. Lindsay, Prof. Salmond, Dr. Fox, Dr. Hall and Prof. Orr.

In the afternoon the whole Council went to a garden party given by Lord Overton at Overton House near Dunbarton so that there was no session. The excursion was much enjoyed by the large company.

In the evening a number of papers and addresses were given on Sabbath school and city mission work.

On Thursday, after electing Dr. Marshall Lang of Glasgow as President for the next term, the Council took up the consideration of the work of the various churches, especially of those on the Continent of Europe. It was urged that in prosecuting Evangelical work that the more prosperous Churches of Britain and America would be only repaying a portion of the debt which they owed to the great Reformers.

As at previous Councils, complaint is made of the insufficient time allowed for free discussion and of the trivial character of much of the discussion that took place. A considerable portion of the benefit that might be derived from the meeting is thereby lost.

The next meeting is to be held in Washington in 1899. The interval is made three years instead of four to avoid the disturbing influence of the Presidential election in 1900.

## The Armenian Atrocities.

The American Board of Commissioners for Foreign Missions have requested the publication in the PRESBYTERIAN REVIEW of the following statement:—

The American Board has recently received communications from its agents in Asiatic Turkey, portions of which, at least, should be given to the Christian public of America. Under date of June 16th, Mr. Peet, the Business Agent of the Board at Constantinople, who is also prominent upon the Relief Committee at that city writes:—

"I have just received information from the region of Diarbekir through Dr. Harris, of England, who is now looking about in that part of the country, to the effect that the situation at Diarbekir is worse than that at Oarfa. I had hoped that the coming of warm weather would bring relief, and evidently it has in many parts of the field, but there are still some sections where even the coming of warm weather has not met the hunger of the people. The amount of it is we must hold our lists open and press upon the people the need for continued assistance and yet must be prepared to face the fact that with the coming of cold weather we shall have to redouble our efforts. We are appalled at the magnitude of the work before us. The situation is simply dreadful and is becoming more and more serious day by day. Every Christian and humanitarian sentiment demands that we press on for the largest subscriptions we can get for these unhappy and persecuted people."

That the case may be better understood, Mr. Peet encloses some extracts from letters received from the interior, showing the desperate condition of multitudes in the towns and villages who have now nothing to support them and little hope for the future. One or two of the extracts may be given as fairly representing them all. A missionary in Harpoot writes:—

"Our relief so far has been simply to keep the people alive, and how near the brink of starvation they have come you can judge from a village which I visited to-day. It was formerly a village of about one hundred and fifty houses. Perhaps fifteen remain; the rest are completely destroyed. Only the walls remain to show how fine a village it once was. The people were clad in rags; there were no beds in their houses, save in some twelve houses. All winter they have slept on the floor with no covering. The tops of all the trees about the village were cut off, and only the bare trunks remained. During the winter the villagers have cut the branches and carried them to the city to sell them for food. Now the bare, mutilated stumps remain standing all around the village, so many witnesses to the desolation wrought here. There are no lambs playing on the grass, no cattle in the fields, and only one or two dogs left. In the houses I found no grain or food. In some houses there was a little bread, in all there were little bundles of grass which is now their principal food. The faces of the women and children were emaciated and yellow. I asked one little boy if he had eaten bread that day, and he replied "no"—he had eaten only grass. Other children said they had eaten a piece of bread as large as my hand. When we sat down on the ground, surrounded by most of the villagers, some of the children were all the time pulling up grass and eating it, roots and all. So far as I can judge there are only a few days between the people and starvation. I hope to be able to help them before they reach that point. I am buying grain to take there and distribute. But what appals me is the outlook. You tell us that contributions are falling off. That seems to indicate that there is nothing before the people but lingering death. I am holding back relief here in the face of a constantly increasing pressure.

I am preparing a list of villages to be aided no more, during the summer at least, and I am refusing to give beds and clothing, sorely as they are needed, but our money will come to an end before long and then what?

Cannot you give us some hope? The people meet us with a look of pleading and ask, "Is there no hope for us?" I pass the question on to you. It may be there is light ahead, but it is very dark just now, save as we look up. . . . The appeals from Arabkir, Palu and Peri are urgent. We need £100,000 in this field, but we have not dared ask for it. Indeed, we ourselves cannot fully grasp the situation. It is only as the dire necessity is crowded upon us that we fully understand it. Don't let up on efforts to send us relief."

Dr. Gates, President of Euphrates College, writing May 27th, says:—

"Sometimes I feel tempted to drop everything and go on to Constantinople and thence to Europe to try to make people realize how desperate the condition is. I have visited eight villages now and my own eyes have been opened, but how can people a thousand miles away understand it. Is it not time to take up this problem in earnest? My heart is sick and faint with the pressure of want and misery which we cannot relieve. As I passed through a village the other day the whole village came out to the road and stood there weeping and crying, 'We are hungry, we are hungry,' as we rode on. Their cry haunts me. I have sent them a little relief to put off the day of starvation, but their lands lie fallow, their houses are in ruins and no hand is stretched out to lift them up and set them on their feet. What is the end to be?"

The American Board passes on to the public these appeals. Shall they be responded to? The Red Cross Association, under Miss Barton's direction has devoted its attention chiefly to providing seed, farming implements and similar articles, leaving to the missionaries, for the most part, the work of providing bread for the hungry. They cannot supply much more bread unless aid is sent them speedily.

Contributions forwarded to F. H. Wiggin, Assistant Treasurer of the American Board, 1 Somerset-street, Boston, will be at once sent to the needy districts.

### Eight Weighty Words.

BY REV. R. H. WARDEN, D.D.

Accompanying the statement of the estimates for the current year, published in the PRESBYTERIAN REVIEW of last week were the following notes by Rev. Dr. Warden:—

1. Home Missions.—To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required.

2. Augmentation of Stipends.—This scheme is now under a Committee distinct from the Home Mission Committee. Last year the revenue was equal to the amount required to pay the grants in full. It is earnestly hoped that this year the scheme will be liberally sustained.

3. Foreign Missions.—This fund begins the year with a debt of \$8,784.00. The work in many of the fields is at present most promising, and there are urgent demands for additional laborers. The amount required this year is fully \$24,000 in excess of the amount received from the congregations of the Church last year. While the amount required for the Woman's Foreign Missionary Society is stated, it is to be borne in mind that this is entirely distinct from the amount required by the Foreign Mission Fund of the Church. The Woman's Foreign Missionary Society raise their money chiefly by means of the Auxiliaries and Mission Bands connected with the Society.

4. French Evangelization.—The estimate includes the amount required for the Central Mission Schools at Pointe Aux Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and Missions.

5. Colleges.—Since the abolition of the Common Fund in 1858, congregations contribute to one or other of the Colleges as they think well. The amount required for each of the colleges is given. It is earnestly hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. It will be observed that the estimate for Knox College is very greatly in excess of preceding years, partly because of the deficit from last year, and because of the appointment by the General Assembly of two additional Professors. Manitoba College requires \$1,500.00 in excess of the amount heretofore contributed because of the special expenses in connection with the Summer Session, which the Assembly has laid upon the College in the interests of the Home mission work of the Church. All congregations, both east and west, are expected to aid in making up the amount.

6. Widows' and Orphans' Fund.—A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The income last year from all sources was \$3,600.00 short of the expenditure, and it may become necessary to reduce the present small annuity given to widows and orphans. Liberal congregational contributions are indispensable to prevent this. Special attention is called to this matter.

7. Aged and Infirm Ministers' Fund.—The revenue of this Fund was also last year insufficient for the expenditure to the extent of \$1,150.00, and the annuities at the present rate can only be continued by much more generous support upon the part of the Church.

Assembly Fund.—In addition to the expenses immediately connected with the meeting of Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees who have no fund of their own, such as the Committees on Sabbath Schools, Distribution of Probationers, Church Life and Work, Statistics, Young People's Societies, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance. The Fund begins the year with a small indebtedness. As the large bulk of the expenditure (printing of the Minutes, etc.), has to be met in July and August, it is earnestly hoped that congregations will remit for this Fund at the earliest possible date.

### Family Worship.

There is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join in her family worship. Everyone has acquaintances she would not hesitate to ask to the table, and would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. More likely it arises from that sin of restraining spiritual confidence, which is a peculiarly besetting one in this materialistic age; for the diversity of creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance more likely arises from that weak shamefacedness that too often presents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one that even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.

## Church News

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

### Montreal Notes.

The Rev W D Reid of Victoria church, has just returned from the Christian Endeavour convention at Washington, where he headed the delegation from Quebec as President of the Provincial Union. All the delegates seem to have been delighted with their reception in the American capital and are enthusiastic over the success of the gathering.

There is little doubt that the work of French evangelization is going to be greatly helped by recent events in the province of Quebec. The assertion of political liberty can hardly be made without carrying with it a spirit of greater independence and inquiry in regard to religious matters as well. Certain it is that in this respect things are already very different from what they were a few years ago. This is plainly indicated by reports of Colporteur work in a district some fifteen or twenty miles from Montreal. The Colporteur writes as follows. I found the people not so bigoted as they were ten years ago. This month we have been insulted only in a few houses, but ten years ago they throw stones at me and insulted me everywhere. This time if the priest had not spoken against us we would have sold many New Testaments. We spoke of the gospel with 112 families or individuals. We read part of it in 68, though we could pray only with ten of them. Another writes: Since the beginning of the month I have entered most of the houses alone, but met with very little opposition. I was glad to see in not a few houses a volume called "The Life of our Lord," sold by the Franciscan Brothers, containing the four gospels annotated. The notes closely resemble those of Bishop Baillargon in his version of the New Testament. This last item is interesting as showing that in districts where evangelic effort is being made by Protestants, the Roman Catholic authorities themselves are constrained now to encourage the circulation of the Scripture, in a form approved by them. If this were to become general the need for outside effort would largely pass away.

A form of evangelic effort which has been adopted by one Colporteur has met with such success that it suggests the possibility of great extension, viz: the use of the stereopticon with slides, representing gospel scenes. In a recent report he says: I had a good illustrated lecture at Joliette. About 100 Roman Catholics were present and seemed to be pleased. I emphasized the need of reading the Scriptures to see for themselves the truth, the free salvation in Christ who gives peace and joy.

One of the most interesting and successful French missions under the care of the Board, is that which was started a few years ago by the Students' Missionary Society in St Jean Baptiste, one of the suburbs of the city. The missionary at the present time is Mr E H Brandt, one of the graduates of last session. Two services are held every Sabbath with an attendance in the morning of from twenty-five to thirty, in the evening running up to forty-five. There is a Sabbath school of 20, and a good week night service, also a prosperous day school. The people themselves meet all the ordinary running expenses of the mission and contribute \$60 towards the missionary's salary. An effort is now being made to increase this amount and have the missionary ordained at an early date. The missionary has free access to many Roman Catholic families in the district and some are always present at his services.

### General.

Presbytery of Kingston has granted translation of Rev. Mr Gray called to Selkirk, Presbytery of Winnipeg. Rev T J Thompson, of Belleville, has been appointed Moderator pro tem of Stirling to declare the pulpit there vacant

when report of Mr. Gray's induction to Selkirk is received.

Principal Grant of Queen's University, Canada, preached on Sunday, the 21st July, for the Rev David Macrae, of Dundee, Scotland, who was a fellow student with him in Glasgow College 40 years ago.

Induction of Rev. Mr. Claxton, called to St. Columba, and St. Paul, Madoc, is appointed to take place in St. Columba Church, Madoc, at 6 p. m., on the 21st inst. Mr. Moore to preach, Mr. Black to address the minister, and Mr. Martin the people.

During the vacation period, the following clergymen may be expected to occupy the pulpit of St. James' Square Church, Toronto: Rev. Alexander Brown, M. A., Glasgow, Scotland, on July 26th. Rev. W. G. Jordan, B. A., Strathroy, Ont., August 2nd and 9th. Rev. John McGillivray, B. D., Montreal, August 16th, and Rev. Joseph Hamilton, Mimico, August 23rd.

Mr. Riddell, stationed at Pierson, Assa., preached a memorial sermon in memory of the late J H Brown, a Presbyterian student, who was also stationed here. He took for his text, "Blessed are the dead that die in the Lord." He was listened to attentively by a large audience. Mr McKay has arrived to take the place of the late J. H. Brown.

The corner-stone of the new Erskine Presbyterian Sunday School, Hamilton, was laid by Mrs. Shearer, wife of Rev. J. G. Shearer, pastor of Erskine Church. A large crowd was present and Rev. Dr. Bethour, Rev. J. G. Shearer, Rev. J. Gourley of Port Elgin, Revs. A. McWilliams, Dr. Fletcher, John Morton and Messrs. John Knox, John Crerar, Q.C., J. T. Middleton, M.P.P., and W. W. Buchanan took part in the services.

A fire which came nearly destroying Erskine Church, Toronto, broke out shortly after 10 o'clock last Friday morning. Some children were playing with matches in a shed in the rear of the church, and through their carelessness the building took fire. The rear of Erskine Church was damaged to the extent of \$50. Had it not been for the prompt appearance of the fire department Erskine Church might again have been destroyed by fire.

A meeting of the Presbyterian congregations of North Easthope and Hampstead was held in the North Easthope Church on Monday, the 11th inst. The pastorate of the congregation has been vacant for nearly two years and the meeting was called for the purpose of making a call. Some difficulty has been experienced in raising the salary \$750, which is required by the laws of the church, but a special dispensation has been received from presbytery by which a minister may be called at \$700 per annum. The meeting adjourned for six weeks without making a choice.

Prof. Ballantyne, who was recently appointed to one of the vacant professorships at Knox College was on Wednesday, July 15th present with a farewell address by his congregation of Knox church, Ottawa. At the close of the weekly prayer meeting Mr Macmillan and Mr. Cunningham made the presentation. The address which was read by Mr Macmillan was accompanied by a set of the latest edition of Chambers' Encyclopedia, a copy of the Standard Dictionary, and a silver inkstand. The address bore testimony to the success of Mr. Ballantyne's pastorate, to the steady growth in the prosperity, spiritual and temporal, of the congregation during the short time he had occupied the pulpit.

Knox church, Ottawa, was filled to the doors on July 12th, when Rev. Mr. Ballantyne, the retiring pastor of the church, preached his farewell sermon. The reverend gentleman's utterances were listened to with marked attention. At the conclusion of his sermon Rev. Mr. Ballantyne spoke of the work performed during his two years' pastorate, showing that the church had progressed and prospered during his incumbency. And in this connection it is not unworthy of remark that no little of his pastoral success, and of the profound regret felt by the congrega-

tion at his departure, is due to the scrupulous care observed by Rev. Mr. Ballantyne to avoid anything like party political references in his pulpit utterances. Rev. Mr. Ballantyne took his text from Philippians, iii., 13, 14. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

There was a fair attendance of Sabbath School teachers on July 13th in the lecturo-room of the Bloor street Presbyterian church, when the third of the series of meetings under the auspices of the Toronto Primary Sabbath School Teacher's Union was held in this church, Mrs. Duncan, president of the Union, presided and after the meeting had been opened with prayer, Miss Edith Readman gave an illustration of the manner of teaching a new hymn to primary scholars, illustrating her remarks by blackboard sketches. Mr. Chard then taught the Bible lesson for the evening on "The ark brought to Jerusalem." The lesson was also illustrated by blackboard work. The illustrating of Bible lessons by blackboard drawing was then taken up by one of the teachers, and followed by a discussion as to the best method of so doing. The lessons and hymns at these meetings, which are to be held every Tuesday evening at a quarter to eight in the Bloor street Presbyterian church, are always taught as to a class of teachers, and these meetings have proved of great assistance to the Sabbath school teachers attending them.

### Presbytery of Bruce.

The Presbytery of Bruce met at Southampton on Tuesday, the 14th inst., at 5 o'clock, p.m. Mr. E. A. McKenzie was appointed moderator for the ensuing six months. On motion of Mr. McQuarrie, a committee was appointed to consider the advisability of changing the method of appointing commissioners from this Presbytery to the General Assembly. A memorial was presented from a number of residents in and around Inverhuron asking that some arrangement might be made by the Presbytery whereby they might be supplied with religious services in Gaelic. It was agreed to send a commission of Presbytery with a view to effecting some arrangements whereby the Gaelic speaking people might be supplied with services without interfering with existing congregations. Mr. Bell gave notice that he will move at the next regular meeting of Presbytery for the consideration of making some arrangements whereby expenses of commissioners to Assembly may be paid out of a general fund. The standing committees were appointed for the year as follows, the name of each convener being here given. Home Missions, Mr. Iolmie; Sabbath School, Mr. J. C. Eckford; Statistics, Mr. Johnston; Superintendence of Students, Mr. McQuarrie; Systematic beneficence, Mr. Kippan; Finance, Mr. Fitzpatrick; Young Peoples' Societies, Mr. Guthrie; Church Life and Work, Mr. Craigie. Mr. McKenzie and Mr. Drumm were appointed to address the next annual meeting of the Women's Foreign Mission Society. The next regular meeting of Presbytery was appointed to be held in Paisley on the 8th of September at 1.30 p.m.—J. Johnston, Clerk.

### Presbytery of Maitland.

This Presbytery met at Lucknow, June 30th, 1896. Rev. R. McLeod, moderator pro tem. There was a fair attendance of members. The special business before the court was the call to Rev. John Ross from Malagawatch and River Dennis, Cape Breton. N. S. Commissioners Messrs. Hugh Chambers and Alex. MacLean from the session and congregation of Ashfield and several of the members were present all of whom expressed their strong attachment to Mr. Ross as their pastor, and their regret if the issue of the call should be a severance of the pastoral tie. Mr. MacLeod presented the claims of the congregations calling Mr. Ross stated his mind and spoke of his ten-

derly interest in and affection for his people. At the same time he was led to the conclusion that the line of duty for him was to accept the call, subject to the approval of Presbytery. The Presbytery on motion agreed to the translation of Mr. Rose from his present charge of Ashfield to that of Malagawatch and River Dennis, Cape Breton, and placed on record its high appreciation of the character of Mr. Rose as a Christian and minister. The pulpit of Ashfield church will be declared vacant whenever Mr. Rose is inducted into the pastorate of Malagawatch, etc. He is instructed to wait the orders of the Presbytery of Inverness. Leave was given to Mr. A. MacKay to moderate in a call to North Kinross, Riversdale and Fanniskillen.—John MacNabb, Clerk.

#### Presbytery of Stratford.

Stratford Presbytery, held its regular meeting in Knox Church, Stratford, on July 14th. Mr. McLachlin, of Harrington, moderator, presiding. After some routine business Mr. M. L. Leitch, of Knox church, Stratford, was elected moderator for the next six months. Mr. Henderson's resignation of the pastoral charge of Atwood, and Monkton was accepted, the pastoral tie to be dissolved on Aug. 16th prox., and the charge declared vacant by Mr. W. Cooper, of Listowel, on the following Sabbath, Mr. Cooper to be moderator of the vacancy. The following resolution was unanimously adopted anent Mr. Henderson's removal from the Presbytery:—This Presbytery in accepting Mr. Henderson's resignation cannot do so without placing on record its very high estimate of him as a man and a minister of the gospel. We desire to take special notice of the grand work accomplished by him in Atwood and Monkton in building up one of the largest congregations in the Presbytery, and also that he has been very successful in his work among the young. We have found him in the Presbytery a most efficient member, and always ready to do whatever the Presbytery might require of him. Our best wishes go with him into whatever field of usefulness God may open up for him, and we trust in God's good Providence that his special gifts may soon find a proper sphere for their exercise. Commissioners to Assembly reported their diligence. Mr. A. Stewart, student, delivered a sermon on Rom. 1:16, and was duly certified to college. Mr. T. A. Bell, B.A., was examined for licensure in all the prescribed subjects. His examination was sustained as satisfactory, and he was licensed to preach the gospel. Presbytery will hold its next regular meeting in Knox Church, Stratford, on Tuesday, Sept. 8th, at 10.30 a.m.—Andrew Henderson, Clerk, pro tem.

#### Presbytery of Chatham.

Chatham Presbytery met in First Church, Chatham, on Tuesday, July 14th, at 10 a. m. The minutes were read and sustained. Mr. W. Galloway, lately minister at Hillsdale, presented his certificate of ministerial standing from Barrie Presbytery. On motion the certificate was received and it was ordered that his name be added to the appendix of the Roll of Presbytery. It was moved by Dr. Battisby, seconded by Mr. Fleming, and agreed that Presbytery deeply regrets that, in advertising for an ordained missionary for Price field, the sanction of the Assembly's H. M. Com. was not first obtained, and would assure the committee that the action of Presbytery in the above matter was purely an oversight "that will not be repeated." And further, that Presbytery asks that the grant of \$100 be given to Price for the next six months, ending March 31st, 1897. Dr. Battisby reported that he had organized the new mission at Morpeth dispensing the sacraments and making up a communion roll. Mr. McLaren was appointed moderator of the field with Mr. McLean, Mr. D. Haggart and Rev. Mr. Stevenson as assessors. A minute re the late Mr. Waddell was presented, received and adopted. The Clerk was appointed a committee on students' exercises. A motion congratulating Dr. McColl on his receiving the degree of D.D. from Queen's College was adopted. Dr. Bat-

tisky and Mr. Mustard, Commissioners to General Assembly, reported re their diligence there. It was agreed to hold the next regular meeting of Presbytery in St. Andrew's Church, Chatham, on the 8th of Sept., at 10 a.m. Closed with the Benediction.—W. M. Fleming, Clerk.

#### Presbytery of Brandon.

The Presbytery of Brandon, met in Brandon on Tuesday, July 14th, at 10 a.m. Members present.—Messrs. Carswell, Beattie, Moore, Chesnut, McDiarmid, and Shearer, ministers; Todd, Elder, Ives, Richards, elders. A unanimous call was presented by Mr. McDiarmid for Oak Lake congregation in favor of Rev. J. M. Gray, of Stirling, Ont. It was sustained and ordered to be forwarded, and arrangements were made for prosecuting call before Kingston Presbytery. The stipend promised is \$900, with free use of manse. Mr. Wm. Tennant was enrolled as Presbytery elder for Carberry. Standing Committees were appointed with conveners as follows:—Home Mission and Augmentation, W. Beattie; Sabbath School, W. H. Irwin; Statistics and Finance, T. R. Shearer; Young Peoples Societies, E. A. Henry; Church Life and Work, D. Carswell; Examination of Students, A. Moore; Maintenance of Manitoba College, T. C. Court; Foreign Missions, W. Beattie. Mr. John Gray was taken under care of Presbytery as student with ministry in view. Allocations were made for schemes of the church. The accounts of the Treasurer of Presbytery and of Home Mission Committee were audited, and several other items of business transacted.—T. R. Shearer, clerk.

#### Presbytery of Quebec.

The Presbytery of Quebec met in Morrin College, Quebec, on the 7th of July. The Rev. David Pugh was appointed moderator for the ensuing twelve months. The Revs. E. MacLellan, I. R. MacLeod, A. L. Love and D. McColl, commissioners to the General Assembly, reported their attendance and diligence, and received the approval of the court. The clerks submitted, revised standing orders, which were adopted and ordered to be printed. A call from the congregation of Scotstown, in favor of the Rev. Alexander King, was submitted. The call was sustained, and Mr. King having intimated his acceptance by telegram, the induction was appointed to take place on the 4th of August. The moderator of the Session of Melbourne was granted leave to moderate in a call when circumstances warrant. The following were appointed to visit augmented congregations, viz:—Revs. Dr. Kellock, W. Shearer, A. T. Love and I. M. Whitelaw. Standing committees were appointed of which the following are conveners, viz:—Home Missions, Rev. A. I. Love; French Missions, Rev. D. Tait; Augmentation, Rev. Dr. Kellock; Sabbath Schools, Rev. A. Stevenson; Examinations of Students, Rev. C. A. Tanner; Statistics, Rev. I. R. MacLeod; Church Life and Work, Rev. I. M. Whitelaw; and Young Peoples Societies, Rev. W. Shearer. The next meeting of Presbytery was appointed to be held in Sherbrooke, on the 8th of September.

I. R. MACLEOD,  
Pres. Clerk.

#### The Infant's Home and Infirmary.

This institution, situated on St. Mary's street, in this city, is worthy of more than a passing mention. A visit to the Home, which is reached by the Yonge street cars, going north, will amply repay those interested in the care of infant life. We are sure our readers will peruse the following short sketch with pleasure and much sympathy:

The Infants' Home and Infirmary was established nearly twenty-one years ago. Before that time there was no single refuge in the city for a destitute or deserted infant. During this period the managers of the Home have sheltered nearly 2,000 mothers and admitted over 3,000 infants and children under three years of age. The primary object of the Home as set forth in its constitution is to "receive and tenderly care for des-

titute children under two years of age." Early in the history of the Home, it was found that if infant life was to be properly cared for a rule must be adopted, and strictly adhered to, that when possible the mother must enter with her infant. It will, therefore, be seen that although called an Infants' Home a large proportion of the work of the managers lies among the mother nurses, each woman when pronounced fit to do so by the physician, taking charge of two infants. The care of the infants of wet nurses forms a portion of the Home work. Before the Home was opened there was much suffering and mortality among this class of children. Infants deprived by death of a mother's care admitted; but to make this Home in any sense a Foundling Institution would be a decided injury to the community, therefore to guard against this possibility the managers do not admit deserted children except on an order from the Mayor. Were these deserted children thus placed together in one home, the separate cost to the city would be very great, beside the impossibility of exercising proper supervision over each child. A woman who wishes to desert her infant will pay one month's board to some woman, and then does not reappear. Did the Infants' Home take in such children without question, the managers feel they would be aiding a great wrong. Experience has shown that given the opportunity of remaining a few months in charge of her infant, free to love and care for it herself, there is very little chance of the mother deserting her child after she leaves the Home. The managers have found the adoption of the children a most satisfactory portion of their work, deserted or orphan children, being the class adopted. Out of the 181 adoptions only one child has had to be removed.—Rule No. 5 regarding the admission of mother nurses says, "No unmarried woman admitted, except with her first born," and the good accomplished by adherence to the rule, and the care and religious influences exercised upon such inmates has produced in many instances most blessed results. Of some infants a quotation taken from the secretary's report of a recent year, will be applicable, "I took a little forsaken baby in my arms the other day, and I looked into the beautiful blue eyes. Its father had left it and its mother had given it up, so it was only "God's child," and there was to me a meaning in the words I had never seen before. "The Father of the Fatherless." What a difference it would make to the managers of the Infants' Home if the public generally would more distinctly realize the gracious words of the Saviour, "Ye do it unto Me."

#### Famous Men and Life Insurance.

"Can a Christian man rightfully seek life insurance?" asked Henry Ward Beecher. Then he answered it by saying, "Can a Christian man justify himself in neglect of such a duty?" In morals, the obligation to insure in protection of dependents, or as provision for old age, is axiomatic.

"Lightning is the wit of heaven," said Sydney Smith. That depends on how it strikes you. Insurance, however, has but one definition, indemnity, security. It is protection against an overwhelming loss."

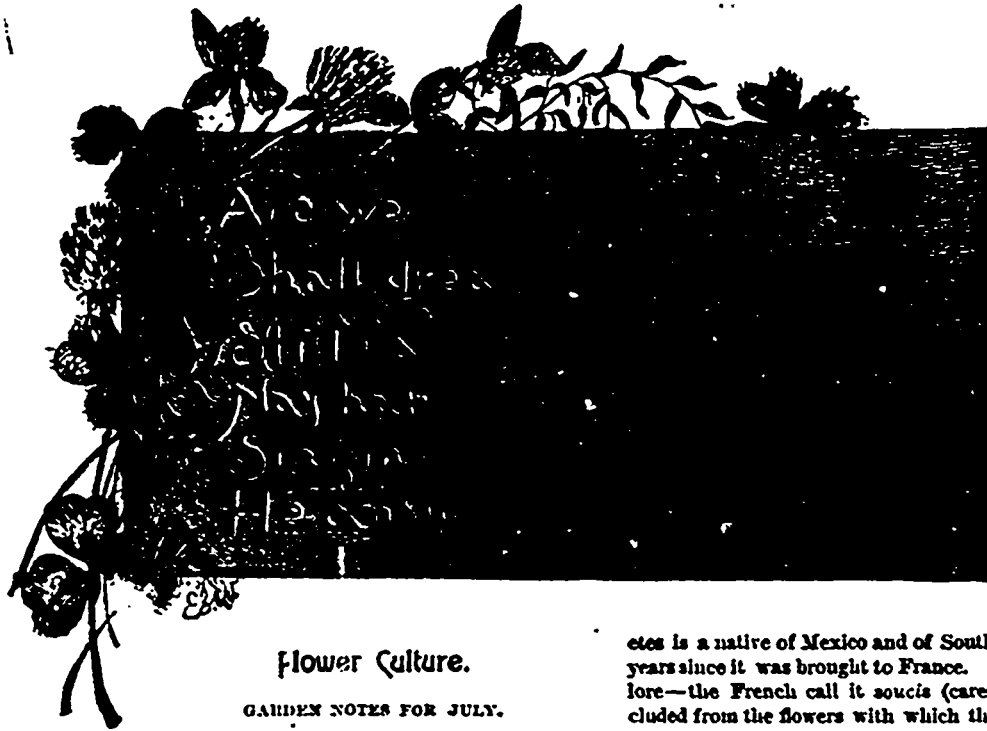
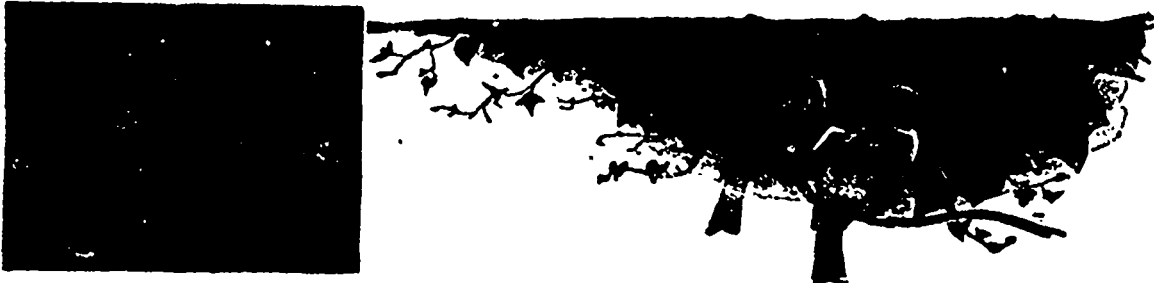
On his death bed Alexander Pope said, "There's nothing meritorious but virtue and friendship." This was an unconscious tribute to life insurance, which is both virtue and friendship."

"Benjamin Greenleaf says:—"Subtraction is taking one number from another to find the difference." When one member of a family is subtracted the remainder find the difference in the loss of support. Hence insurance."

Secure a policy of insurance in that successful and progressive home company, the North American Life, and thus protect your dependents against the possibility or probability of an otherwise "overwhelming loss."

The Compound Investment Policy of the North American is an excellent medium under which to accomplish such an object, and is peculiarly adapted to meet the wants of all classes of intending insurers.

For full information address Wm. McCabe, Managing Director, Toronto.



### Flower Culture.

#### GARDEN NOTES FOR JULY.

Those who require fine plants of mignonette for autumn and early winter flowering ought to make two sowings of seed, the first one about the middle of June, and the second about the middle of July. For several years I have adopted the following method, and have always found it to answer satisfactorily: Take as many six-inch pots as there are specimens required, and after draining them well, fill to within an inch of the top with a mixture of loam and rotten manure, well broken up; press it down rather firmly and sow the seed thinly, and cover lightly with finely sifted soil. Place them in a shady place, either in a frame or under hand lights. After the seedlings are up, give more air night and day. The plants will soon become strong enough for the first thinning to take place, which should consist of the weakest plants. In a short time a second thinning will be required, leaving from nine to eleven of the strongest plants at regular distances over the surface of the pot. These may be allowed to grow until they have rooted well, but at the same time they must not be allowed to get pot-bound, as if so, the stems become hard, they will attempt to bloom, and their future growth will be checked in consequence. At this stage they will be fit to put into the pots in which they are intended to flower. This large shift is necessary, because mignonette does not thrive well when frequently shifted. I use eleven inch or twelve inch pots, inside measurement. They should be perfectly drained and quite clean. As to soil, I have tried several mixtures, but have found none to equal turfy loam twelve months old and decayed, and which has been frequently soaked with farmyard liquid manure. This will, without any addition, grow the plants well. Pot them firmly and water at once; keep the sun from them, and stand the plants out-doors on a cool bottom of ashes and protected from strong winds. Stake each plant firmly at first, and when they have grown an inch or two, take out the top of every shoot; this will cause them to break two inches or three inches down the stem. These shoots, in due time, will need stopping and tying as the plants advance, until they have formed the outline of good specimens, when they are allowed to flower. At the latter part of the summer, when the plants are taken under cover, they should have a light, airy place in a greenhouse temperature. A caterpillar very similar in color to the foliage, and at first very small, will commit sad havoc

if not watched and destroyed. When the plants are well set with bloom a top-dressing of rotten manure should be given to them, and when the surface roots find their way into this, weak liquid manure should be applied twice a week, which will assist the plants when flowering, and give a good return for the labor bestowed upon them.

#### THE MARGOLD.

The true Marigold, *Calendula officinalis*, is indigenous to the south of Europe, and has long been cultivated for its medicinal qualities, as well as for a pot-herb. The genus *Tagetes*

is a native of Mexico and of South America, whence a few years since it was brought to France. It is not without its folklore—the French call it *soucis* (cares), and it is carefully excluded from the flowers with which the country folks tell their fortunes. The *Calendula* is also in disfavor for this purpose, as it is considered unfavorable to faithful love—its language being variously given as “jealous love” and “contempt.”

The Germans give the *Calendula* a pretty name, *ringel-blume*, ring-flower, while by some authors its language is given as “sacred affection.” We are told that it was called *Calendula* because some of the species were supposed to be in blossom every month of the calendar. The poets loved the flower; the “ardent Marigold,” Keats called it. Shakespeare numbers it with the flowers of “middle summer.”

“The Marigold goes to bed with the sun,  
And with him rises weeping.”

The ease with which this flower is cultivated should be one of its recommendations for a prominent place in the garden. A well prepared bed of good rich soil in which to transplant from the hot-bed, or in which to sow the earlier varieties is all that is necessary. While some of the *Tagetes* varieties are better planted in the hot-bed, the *Calendulas* may be sown in the open ground, and once established will self-sow, furnishing plenty of material for ribbon-beds. I saw an extremely effective bed of this sort last season. It ran parallel with a hedge at the foot of a sloping lane; two rows of *Euphorbia*, or *Melissa*-head formed the background, and two rows of *Calendulas* the foreground. The contrast between the pale green and snow white of the *Euphorbia marginata* and the delicate but brilliant yellow and orange of the *Calendulas* was charming. An oval bed of the *Calendulas* bordered with scarlet *Phlox* is effective.—*Lick's Magazine*.

#### THE EVERLASTING PEA.

The Everlasting Pea is one of the most ornamental climbing plants in cultivation. It is an exceedingly hardy as well as a showy plant. Both the white and rose-colored varieties have long been in cultivation—how long it is impossible to say—but the striped varieties are of more recent origin. The name Everlasting Pea is in reference to its perennial character in contradistinction to the annual duration of the Sweet Pea. It is readily distinguished from the latter at a glance, in consequence of the racemes being many-flowered instead of only two-flowered. Generously treated, it will grow eight feet or ten feet high,