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O ye who only seek your own,
Who hold yourselves so dear,
That ye can never give the sad
One simple word of cheer.
Believe me, if ye wish to spend
A life of happy ease,
Seek not your own, but how ye may
Your weary brothers please.

OVER LAND AND SEA.

When a man is told that the whole of religion and morality is summed up in the two commandments—to love God and to love our neighbor, he is ready to cry, like Charoba in Gebir, at the first sight of the sea: "Is this the mighty ocean? Is this all?" Yes, all; but how small a part of it do your eyes survey! Only trust yourself to it, launch out upon it, sail abroad over it, you will find it has no end; it will carry you round the world.

Lord Cromer's report to the British Government on the condition of Egypt during the past twelve months is noteworthy, especially because of his description of the new experiment of State advances to the natives, taking their crops as security. Up to the present time the natives have been oppressed by the only money-lenders in Egypt, the Syrians, Greeks, and Hebrews, who exacted from thirty to forty per cent. interest. Lord Cromer has now inaugurated a plan of making advances on crop security, charging no more than six per cent. interest. He has thus saved an enormous amount to the natives, and, like a thrifty ruler, has not forgotten the other side of the balance-sheet, for he shows a profit on the undertaking.

One of the most important of all religious gatherings of the English speaking world during the present year is the Lambeth Conference of Bishops of the Anglican or Episcopalian communion, which on June 30th convened in Lambeth Palace, London. About two hundred prelates of churches in fellowship with the English Church were in attendance, besides all the Archbishops and Bishops of England, Wales, Scotland, Ireland, and all the Colonies of Great Britain. The first services were devotional. The actual work of the Conference began on Monday July 5th. The sessions of the Conference will close on August 2nd, although from July 12th to 21st, there will be no general meeting, the time being devoted to committee work. No part of the debate or discussion will be open to the public. Great prominence is given in the programme to the subjects of Church Unity, Comparative Religion, and the Labor Problem.

An English Earl, who was a sceptic, was travelling not so long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ—we have all learned better." The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone we crushed the heads of our victims to death.

Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would be killed and roasted in yonder oven, and we would feast on you in no time."

The last week in June witnessed the closing of the public schools of New York. Out of 1,885 candidates who presented themselves at the City College only 42 per cent. passed. It was said that the examinations were more rigid than in former years and the percentage higher because of the lack of space in the City College. There were 778 who passed the examination. Nearly 1,500 candidates from 62 grammar schools entered for examination at the Normal College, 628 passed.

The British Museum has just secured, through the generosity of the well-known art collector, George Salting, one of the most famous relics in existence. It is known by the name of the Santa Spina, and consists of a large amethyst of exquisite beauty and artistic interest, hollowed out to inclose an alledged thorn from the crown of thorns of the Founder of the Christian religion, while one side of the gem is covered by minute paintings on lovely translucent enamel. It was presented by Sultan Saladin to St. Louis of France, and was until about a hundred years ago one of the most celebrated treasures of the French nation. Coming into the possession of the late Baron Pichon during one of the periodical revolutions which occasionally turn things upside down in France, it was put on the market at his death and has now, after a good deal of negotiation, passed into the possession of the English Government at a heavy price.

The General Assembly of the Irish Church, says the *Belfast Witness*, was this year not expected to be very remarkable. Yet it has produced some new departures which will be memorable. One is the Hymnal in concert with the Scottish Churches. Another is the employment of Licentiate, so as to assist over worked pastors and thus acquire some experience before ordination—a thing greatly needed. Another is the erection of an Assembly Hall, Mission Offices and Young Men's Premises on Fisherwick Place Belfast—an enterprise worthy of the church and sure to be a great advantage in many ways. Then in connection with Assembly meetings is the new and improved method of voting for salaried officials by ballot so as to avoid personal irritation, and by proxy on occasion, so as to save the expense and trouble of special Assemblies. And the Provident Fund for Ministers will be of economic value and a much needed prophylactic of penury in old age. The chief debate of the Assembly was on the subject of the Hymnal. The opposition was directed, however, not so much against the particular Hymnal proposed as against the use of hymns altogether. Though brought up by a memorial said to be signed by eight hundred elders the result was a foregone conclusion and the approval of the Joint Hymnal was carried by a large majority in a full house. The reports on the various Schemes of the Church showed them all to be in a prosperous condition. Educational matters received some attention and an effort is being made to secure more effective religious instruction in the Public Schools.

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Toronto, July 15, 1897.

AN AGE LIMIT IN THE MINISTRY.

In certain quarters there has been, of late, a discussion of the question as to the age at which a minister should retire from the pastorate. In Canada there are advocates of a 60 years age limit; in the Western States of a 50 years limit. The discussion has been fanned, to some extent, in Canada, by the criticisms on the provision made by the Church for her Aged and Infirm ministers. We have no sympathy whatever with the view that there should be an "age limit" at which a minister must retire from active work. The militia regulations to hand contain an age limit for officers of the militia, and such a decree may well suit a military force; but in the Church a rule compelling ministers to retire at a given age would not only be tyrannical, but most injurious to the Church. As long as a minister is able to discharge the duties of his pastorate, faithfully and well he ought not to be disturbed therein and no sacred tie such as that between pastor and people should be severed by an arbitrary and unnecessary rule. There be days of innumerable suggestions, but those people who are responsible for launching this subject on the press do not seem to be actuated either by disinterested motives or by love for the brethren. There are wide fields for all the young workers in the ministry whose desire is the ingathering of souls and not a spacious library and a well-to-do, intellectual people. We cannot afford to have our old men elbowed out or discredited because they are aged. Let the young win their spurs; let the middle-aged look ahead. A contemporary wisely remarks that the capacity of a man depends not upon the whiteness of his hair, but upon the activity of his mind and the goodness of his heart. The man of loving heart and active mind is younger and more effective at sixty than is the man of thirty who lacks these qualifications. Man is apt to look "on the outward appearance," but congregations would do better ever to look "on the heart" (I Sam: xvi. 7). On the other hand, there are men who pass a "dead line" before fifty. They began when they entered the ministry with efforts to please the people with beautiful periods and sweet sentiment, instead of solid truth. These forms of oratory are, in their nature, transient. By the time a man is forty-five his efforts in this direction have lost their freshness, and as the man has not been a student, he is at his rope's end.

In the pulpit as elsewhere there is no royal road to success. But when the heat and burden of the day has been honestly borne, the mature fruitage of age is of inestimable value in the Church of Christ.

WELCOME TO TORONTO.

We cordially welcome the thousands upon thousands of Epworth Leaguers to the city, who this week arrive for the great Convention. A gathering so vast is suggestive of many things. It suggests the throbbing activity of the Church among the young people. It suggests the untold, untried power latent in the Church. It suggests possibilities hard for the fertile imagination to cope with, for these young people profess to serve Christ. Are they disciples? Are they the light of the world? the salt of the earth. The mighty force for good behind them is inestimable. True to their profession and to themselves they could overcome the world. It is an encouraging and an inspiring thing to see the multitudes owning God and seeking to worship Him. We are thereby reminded of the latent power for good that exists in the world, every whit as potent as that which "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." As long as Christianity exists as a winning force in the world—which will be until the end—so long will the heroic days remain. The heroic ages are not of the past, but of the very present, and especially does heroism find scope in the ministry of the Gospel of peace. In the comfortable home as well as in the slum, in the school room and in the counting house, in the factory and in the forest and field, self sacrifice, courage and conflict bring out the heroic, the chivalrous and the benign now as of old, and these virtues, possessed in youth grow in beauty and strength with the years. The Epworth Leaguers are banded together for the highest purposes to which man is privileged to aspire, and if true followers of the meek Nazarene, of the gentle yet unswerving Exemplar, so great a body, well-equipped and well and wisely led could alter the course of history on this continent. We pray that their meetings may prove successful and blessed, that they will derive great benefits from them and leave Toronto with a kindly, satisfied feeling. And we wish them to go forth conquering and to conquer for the Master.

CONFERENCE OF CHARITIES.

The deliberations at the meetings of the Conference of Charities and Correction can scarcely fail to stimulate an interest throughout Ontario in social questions of the very first importance. It was a conference of specialists, and experts at that. Men of prominence in their various spheres and men of outstanding personality were there, speaking on vital topics with the authority which trained experience gives to high character. In these days of social unrest, and of keen desire to get at workable principles in order to solve hard problems, the free expression of mature views is of exceptional value. That is what has given such importance to the sessions of the Conference.

Toronto is to be congratulated on having given a creditable welcome to the visitors; once more the Queen city has proved herself a charming and hospitable hostess. And the visitors well deserved any little attention shown them, for they represented the best type of the thoughtful public-spirited citizen of the United

States, and numbered among them men of distinction and intellectual eminence.

One thing we rejoice for, is the attention given to the Conference by the city press. The proceedings were reported at great length, not more so than they merited, but with sufficient fulness to give the country the benefit of the ideas expressed, and in striking contrast to the neglect sometimes meted out to the Conference by the press of the United States. In this instance we have shown the cosmopolitan view of the Canadian press and the delegates no doubt fully appreciated the fact.

OUR SUMMER INFLUENCE.

Under this caption the *Christian Observer* tells of two church members, young ladies of education and culture, who stopped at a summer resting place on the way home from a convention of christian workers. They remained for a few days. With them they had a pack of cards, and they spent much time in playing games—inviting others to join them. When Sunday morning came, they entered the train and started for home.

Because they were professed Christians, their example in these matters did great harm. Hundreds of miles distant from the place where these things occurred, we heard them spoken of, and their evil influence commented on.

At the same summer resort, there were other young ladies. Of them we heard a different report. One illustration may serve. It was Sunday afternoon, the children were growing restless, and were disposed to get up a set of games for their diversion. With a woman's tact, one of them recalled to mind incidents in her experience, and stories from the Bible, then she moved into the group of rollicking youngsters, and soon had them eagerly interested in that which befitted the Sabbath.

Many of us will go from home this summer. In which class of travellers would we be found? Shall it be with those who encourage worldliness, or with those who promote true religion? How would Christ have us act?

The Nation and the Sabbath. Among the useful books recently issued on the Sabbath, is one by Rev. Dr. Jamieson, Blenheim, Ont., entitled "The Nation and the Sabbath." The subject commands attention at the present time and those who have a message will be heard. Dr. Jamieson writes well and he shows clearly the influence of the Sabbath on national life and the right attitude that ought to be maintained towards the Lord's Day. Briggs is the publisher.

Record of a Noble Work. The British and Foreign Bible Society, at its recent annual meeting, reported its receipts as nearly \$11,000 in excess of those of the present year, amounting to \$642,000. The total issues of the society since its organization in 1804 amount to 151,142,802. The committee report that they have "thus far taken up with glad alacrity every item of translation and revision work that has been brought before them with sufficient evidence as to its excellence and missionary usefulness."

Work and Pay. According to the newspaper reports, Rev. Morgan Wood had some plain words to say to the Bond St. Congregationalists on assuming the pastorate last Sabbath day. The new pastor means "business." The members are not to sleep in Zion, satisfied because they have built a beautiful church, and secured an "up-to-date" minister. It is all right to have a handsome structure and a clever preacher, but Mr. Wood reminded his alarmed flock that these things were not the only duties of Christians. They should go out among the sinners

who most needed the faith and bring them in. Every vacant seat in the church showed that some one had shirked his responsibility, and he added that if the congregation thought there was to be a rest from the stimulus in building up the finances of the church they were mistaken. Only those churches which were successful financially were spiritually successful, and if they hoped to do their work properly they must contribute liberally. A self-supporting, liberal, missionary church is what Dr. Wild's successor wants, and the congregation at Bond street will probably find it a more stable foundation to build upon than "The Lost Ten Tribes."

Sir Wilfrid's English. The "*British Weekly*" says that Sir Wilfrid Laurier speaks English perfectly but his French origin has left a few peculiarities in his pronunciation. For instance, he pronounces "grandeur" as if it were French, and the word "desolate" with an emphasis on all the syllables, as a Frenchman would. The word "sublime" he pronounces as if it were French. His most curious pronunciation of all is of the word "melancholy," to which he gives a strong accent on the second syllable.

The Best Holiday Book. The book to read during the holidays is often hard to choose. Let us put in a word for the Book of Books. Why not take up the systematic study of one of the books of the Bible, during the holiday season! To the Christian, young or old, it would surely prove interesting as well as profitable, and if pursued carefully would furnish a much needed knowledge of the sacred Word. There are good books and good and bad reading of books. Read the Bible intelligently, critically and comprehensively and you will find it vastly more absorbing than any work of fancy or philosophy.

South American Mission. As showing the interest taken in the South American Evangelical Mission, whose headquarters are in Toronto, it may be cited that an application has been read from a corporal in the First Seaforth Highlanders, now stationed at Crete, for an appointment to mission work. His name is John M. McDonald and he has still two and a half years service in the Army. He now wishes to begin the study of the native language and a course of preparation for the mission field providing the mission make use of his services when he is free of the Army. It is a cry from afar which should prove encouraging to those who are working against severe odds.

Church Union in New Zealand. The union of the two Presbyterian Churches in New Zealand seems now to be within measurable distance. The Northern Church takes in from the extreme north to the southern boundary of Canterbury province. The Southern Church takes in the province of Otago and Southland. For many years negotiations have been conducted with the view of making these two Churches one. Often the prospects looked encouraging and then something intervened to regard the movement. Geographical difficulties were urged by some, the endowments of the Southern Church by others, while by others, still, some points of divergence between the two Churches were regarded as blocking the way. A conference of representatives from the North and from the South was held lately, and it seems they have seen eye to eye. This union of Presbyterians will be the last in Australasia, all the others having previously become one. "The consummation of the New Zealand union should" says the *Presbyterian*, "give an impetus to a federation of Presbyterian Churches in Australia and Tasmania. If union on a smaller scale has been a great benefit, what may not be expected in the way of good from the larger union?"

LIFE GLINTS.

For the Review.

The past and future are the darkened heights that wall the valley of life and the strife of every heart is to climb above their shadows.

Life is as boundless as space; its grave is eternity.

To live the present well is but to gild the future hours with joys that never fade.

The thoughts we think and clothe in words bear impress of the inner life.

Life is a journey through a lonely valley, brightened only by the rays of light that shine through acts of duty.

To live is not to die, if life is but well lived.

The study of life is the history of eternity,

Our days are like morning dews that pass away in the golden light, or as fleeting clouds that fade in the noonday sun.

Earth's darkest night overhangs the soul that owns no guiding hand.

Life spans the ocean of being. Death is but a change to new experiences.

The soul that seeks a purer sky from vexing thoughts must rise and trust on pinions far to soar where heaven directs the way.

A power rests upon the soul to speak beyond this transient life in confirmation of the word that says, a brighter day shall yet arise when dim our earthly vision grows if in our lives we choose the good and court the smile of nature's God.

The essence of good living is, living well, choosing well, and doing well.

There is no place in a rule of perfect conduct for "don't do this or that."

Darkness is of the earth, brightness of the sky so life's deepest sorrow lightens when the lock is turned on high.—M. S. MERCER.

HOW THE BUSINESS OF THE CHURCH IS DONE, HER CONSTITUTION AND COURTS.

BY J. A. PATERSON, M.A.

For the Review.

The business of the Church is the King's business. The great aim and object of our Church is to present the message of salvation to the world, and in one sense that is her business. The Church is essentially an aggregation of individuals permeated with the Divine Spirit, and being so, it is of much importance to know what is the best machinery whereby this aggregation can be moved and governed and best fulfil the law of its existence under many a different environment, and so best discharge its highest function to "go and disciple all nations."

Our enquiry is, therefore, what is this best machinery and how does it move? Or in other words What is the constitution of our Presbyterian Church? and how is her business transacted? It may be said that such enquiries matter not. Love the Lord Jesus Christ and we shall be saved. That is quite true, but the Lord Jesus Christ, as the Head of His Church, has appointed its constitution, laws, ordinances, and offices, and if we love Him we should study these out and work them out under Him according to His design and so fulfil His commands. The God of Nature loves order and peace and government, and advancement in Nature and the God of the Church is the same, and He loves order and peace and government and advancement in the Church. He who organized Nature organized the Church.

It is impossible in a short space to present the rational foundation of the constitution of our Church. We can only give a brief synopsis of its structure, leaving our readers to more thoroughly inform themselves by reading such authorities as Witherow, Stewart, Roberts, McPherson, Hodge and Breed.

Firstly then, be it said that the essential principles of the Presbyterian form of Church government are the equality of the ministry, government by elders, and a

gradation of Church courts. There are some who advance the principle of the parity of the elder, that, in fact, there is no essential difference between the minister or teaching elder and the members of the congregation who are elected and ordained as ruling elders. This has gone so far in the estimation of some that it has been gravely debated that the ruling elder can administer the sacraments and be eligible for the Moderatorship of Presbytery, Synod or Assembly. The oversight of the spiritual concerns of the congregation is vested in the elders. They are elected by the members of the congregation in full communion. When elected, and if they accept, then they are fully ordained by the laying on of hands, on declaring before the congregation their belief in the doctrines and standards of the Church and their agreement to maintain and defend the same. They continue elders for life unless deposed or suspended in process of discipline. The temporal and financial affairs of the congregation are under charge of the managers or of the Deacons' Court.

The Board of Managers is usually elected for a term of three years or longer and a certain proportion retire each year by rotation. Managers should be members in full communion, although this rule is sometimes honored in the breach and not in the observance and therein lie grave objections. If the congregation prefers Deacons, then such are appointed only from among the members of the Church in full communion. They are duly ordained and hold office until death, or suspension in process of discipline, or removal, or resignation. The Deacons' Court is composed of the minister of the congregation, the elders and the Deacons. The duties of the Managers or Deacons are more particularly to obtain from the people contributions for the sustentation of the ministry and the schemes of the Church and to disburse all moneys received for these purposes, subject to the approval of the congregation: to attend to the wants of the poor: to take care of the property of the congregation: to provide for the payment of the minister's stipend and other salaries and generally to administer all matters committed to their charge as the congregation may from time to time direct.

Humanly speaking our Church is governed by its Courts, and these are four in number, commencing at the Kirk Session and then proceeding to Presbytery, Synod and General Assembly. The jurisdiction of the Courts extend only to those who are members of the Church, and their decisions and enactments derive their sanction entirely from the spiritual authority wherewith Christ has invested His Church and its officers.

The Presbytery consists of all ordained ministers within the bounds engaged in church work, or who have their names placed on the roll by a special enactment of the Assembly, and an elder from each pastoral charge.

The duties of the Presbytery are to receive and dispose of petitions and appeals from sessions, to provide for the supply of ordinances in congregations; to form mission stations in new congregations, to superintend the education of students and the examination of preachers; to moderate in calls given to ministers; to ordain and to induct into the pastoral office; to judge all matters affecting the moral character of ministers and licentiates; to admonish, rebuke, depose or excommunicate offenders, and in general to superintend the congregations and sessions within the bounds. There are fifty three Presbyteries in the Church, including the Presbyteries of Trinidad, Indore and Honan.

The Synod is composed of at least three Presbyteries and comprehends all ministers and elders on the rolls of the Presbyteries within its bounds. The duties of the Synod are, to adjust the bounds of Presbyteries and to take the oversight of them; to dispose of overtures; to receive reports of Presbyteries and to consider all matters connected therewith; and to attend to all matters assigned to it by the General Assembly. There are six Synods in the Church.

The General Assembly is the highest Court of the Church and bears the title of "The General Assembly of the Presbyterian Church in Canada." It consists of one-fourth of the whole number of ministers whose names are on the rolls of the several Presbyteries of the Church and an equal number of elders. The duties of the General Assembly are—to receive and dispose of petitions, references

and appeals from inferior courts; to deal with matters respecting doctrine, worship and government of the church; to regulate courses of study for students; to admit ministers and licentiates from other churches; to form new Synods and Presbyteries; to correspond with other churches; to conduct the missionary operations of the Church; to preserve the unity of the Church and to advance the Kingdom of Christ throughout the world. The position and functions of the Moderator of the General Assembly after the close of the Assembly at which he has presided and before the constituting of the next Assembly, was incidentally discussed at the Assembly of 1896. The best opinion seems to be that he is *functus officio* after the benediction of the Assembly is pronounced—that, in fact, he is merely the Chairman of that particular Assembly which created him. This question in Canada, has been hitherto only an academic question, but in Scotland it came up in a highly technical way, and was the turning point in an action for libel brought by a minister against a Moderator of the General Assembly in the civil courts where it was held, after much learned argument, that there was no Moderator after the Assembly rose, and therefore there was no defendant in the action which was consequently dismissed. In order to deal with the business emerging during the interval between the annual meetings of Assembly a provision is made for the appointment of a commission by the Assembly, which commission consists of the commissioners appointed at the last Assembly with one minister added, appointed by the Moderator. If the commission meets, it appoints its own Moderator, and so the government of the Church never ceases. "The King is dead, long live the King." The Assembly rises and dies, and by its commission reaches forth a hand from the grave to act, if need be, until the next Assembly sits and lives.

According to the political constitution of the Dominion of Canada no bill can become law until it has received the assent of the House of Commons and Senate and the Governor General, Her Majesty's representative. It is also the Parliamentary rule to have every bill read a first, second and third time before the final passage thereof. By this it is intended to check any tendency towards hasty legislation. In our Church Parliament, (or in other words, our General Assembly) there is a wise provision of another kind which acts as a brake upon the legislative machine and causes it to move so gently that any tendency to precipitate legislation is minimized. The Assembly may pass a declaratory act confirming what it understands to be the law of the Church in any particular matter, but any change of law cannot be effected unless it is dealt with according to the provisions of the Barrier Act. This provides that no proposed law or rule relating to matters of doctrine, discipline, government of worship shall become a permanent enactment until the same shall have been submitted to Presbyteries for consideration. If the majority of the Presbyteries of the Church express their approval, the Assembly may pass such proposed law into a standing law of the Church, and if a majority of the Presbyteries express disapproval, the Assembly shall reject such proposed law or again remit it to the Presbyteries.

The necessary work of the Church at large, which is not legislative, during the interval between Assemblies is carried on by certain standing committees which take under their special charge the various enterprises or schemes of the Church, namely, each of the Colleges, Foreign Missions, Home Missions, Augmentation Fund, French Evangelization, Aged and Infirm Ministers' Fund, Widows' and Orphans' Fund, Church Life and Work, Sabbath-schools, the Presbyterian and Children's Record, Young People's Societies, Finance and the Northwest Church and Manse Building Fund.

There are six theological colleges stretching like watch towers from ocean to ocean—floating high on the outer wall the banner of scriptural truth and the principle of a cultured ministry. "The knowledge of the priest" says Francis de Sales "is the eighth sacrament of the Church." Had he said "the third sacrament" it might have been nearer the truth. And Philips Brooks has it: "In many respects an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow, thin and dry it grows." The Canadian Church, with her double trinity of Colleges thoroughly appreciates the power of not only a pious, but of an educated ministry. We have over one thousand

ministers having pastoral oversight over more than 225,000 souls, contributing a total income of over \$2,140,000.00. Our Church is increasing in a greater proportion than the population of Canada is increasing—and thus we grow from more to more. With growth must come proportionate power so long as we keep steadfastly before us the principle of not only getting heaven for ourselves, but getting it for others too.

"Heaven doth with us as we with torches do,
Not light them for themselves."

THE AMERICAN SCHOOL AT ATHENS.

However Greece may be humiliated to-day, Athens remains a university city for the classical student, as it was even under the overshadowing Roman empire. The modern University of Athens, founded in 1837, immediately after Greek independence was secured, has thirteen hundred students, many from America, as well as other European countries, under the instruction of sixty professors, some of world-wide distinction.

Working helpfully with it and with one another are the French, German, English and American archaeological schools, instructing students from their respective countries, most of whom are preparing for home professorships in the Greek language, history and antiquities.

The American school began in 1882, under the auspices of the American Institute of Archaeology. It is supported by contributions of \$250 each from twenty-two American colleges, and controlled by a board of directors chosen by these colleges, under the presidency of Pro. Thomas D. Seymour, of Yale. This board met at New Haven the other day, and re-elected as director of the school for the next five years Pro. R. B. Richardson, formerly of Dartmouth. The most distinguished teacher of the school has been Prof. Charles Waldstein, the author of many most valuable magazine articles and memoirs on classical art. He was in 1895 chosen Slade Professor of art at Cambridge University, England; but has arranged his duties so as to continue his work at Athens.

The school dwelt, like St. Paul, "in its own hired house" for five years; but in 1887 friends in America enabled it to build a substantial stone edifice, where the director makes his home, as well as several of the students, and where are the necessary library, lecture rooms and offices.

An important part of the work of the school has been in original excavations and archaeological discoveries. In 1893-94 they excavated the Heraeum at Argos, discovering the structure of one of the earliest Greek temples, built of unhewn stone, besides remnants of early pottery, bronzes, terra cottas, marble heads, engraved gems, and plaques inscribed in the earliest Argive character. These excavations have been carried on four years. In 1896 the Greek government intrusted to the school excavations at Corinth, and Professor Richardson has carried these on until practically forbidden by the war; discovering the theatre and so securing the key to the other ruins of the ancient city, and bringing to light many inscriptions both Greek and Roman, remains of private dwellings, and many fragments of great antiquity and interesting sculptures. During the past year one of the students, Mr. Eugene P. Andrews, has deciphered by means of the nail holes yet visible on the stones a bronze letter inscription formerly upon the eastern architrave of the Parthenon. The traces had been noticed by many scholars, but Mr. Andrews swung himself up in front of the architrave, and took "squeezes" of the stones, and found the date to be 61 A. D., the inscription apparently accompanying the erection of a statue to Nero, whom with blasphemous adulation it calls, "the son of a god."

Since 1882 the school has had seventy-three students, of whom fifty-one are now filling important professorships in the United States. The regular expenses are about \$7,000 annually. The endowment of \$50,000 is insufficient, and the board of directors are endeavoring now to increase it \$100,000.—FRANKLIN NOBLE, in *New York Observer*.

WANTED—Agents for "Queen Victoria, Her Reign and Diamond Jubilee." Overflowing with latest and richest pictures. Contains the endorsed biography of Her Majesty, with authentic history of her remarkable reign, and full account of the Diamond Jubilee. Only \$1.50. Big book. Tremendous demand. Bonanza for agents. Commission 50 per cent. Credit given. Freight paid. *Illustrated*. Duty paid. Write quick for outfit and territory. THE DOMINION COMPANY, Dept. 7, 358 Dearborn St., Chicago.

MISSION FIELD.

THE INDIA MEMORIAL.

At the General Assembly the Rev. D. Gordon presented the report of the committee on the memorial of the missionaries in India, and it was taken up verbatim and adopted as follows.

That the council as at present constituted, cease to exist. 2. That a treasurer be appointed by the Foreign Mission Committee and that his duties be defined by that Committee. 3. That the ordained missionaries from Canada who have been one year in the field and have passed the first examination in the language, shall be a committee to prepare yearly estimates for their own work, to be forwarded through the Presbytery to the Foreign Missionary Committee, and to have general supervision of the finances of such work.

4. That the lady missionaries be constituted into a council, with the right to meet, discuss and formulate their views on all matters bearing upon their own work, to prepare estimates for that work, and to take such action as may be necessary for conducting their work, subject to the direction of the Foreign Mission Committee, with right also to meet the Presbytery at any of its ordinary meetings to present their views in open court, and, after conference, to forward statements of their views, with estimates of their work, to the Foreign Mission Committee, through the Presbytery, and that in preparing their estimates the ladies' council be recommended to consult the treasurer of the mission. To be eligible to the council a missionary must have spent a year in India, and have passed the first examination in the language.

5. That the Foreign Mission Committee shall, at the most convenient time, decide approximately the sum that can be spent in India for the year following, and intimate this to the treasurer for the guidance of the Finance Committee and the Ladies' Council in making up their estimates in detail. That, in any reduction of grants, as compared with their estimates; it is recommended that, so far as practicable, the Foreign Mission Committee adopt the proportion of grants approved by the committee of ordained missionaries, and by the Ladies' Council, respectively. Salaries of missionaries from the Canadian church shall not be affected by this recommendation.

Mr. Cassels moved an amendment that, for the management of the finance affairs of the mission, the Foreign Mission Committee appoint annually a committee on finance composed of members of the mission; and that the Foreign Mission Committee define the duties of the Finance Committee. This was lost, and the third and fourth clauses were carried.

Rev. Dr. McLaren moved, seconded by Rev. Dr. King, that the second part of resolution 5, commencing, "that, in any reduction of grants," be deleted. After considerable discussion this was defeated, and the motion for the adoption of the original motion was carried by a vote of eighty-six against forty-nine.

CHRISTIANITY IN CHINA.

Dr. Griffith John, from his long experience in mission work in China, is entitled to speak as he does in the quotations following, and to have much weight given to his utterances as reported in *Evangelical Christendom*:

Last year was a year of peace and prosperity. The officials had again been shown to be at the bottom of all the rioting and disturbances, and the recent movements in favor of Christianity show what might be expected if the people were allowed to go their own way. Around the scene of the 1855 massacre in the Province of Fuh-Kien there are it is said, 20,000 inquirers, of whom 5,000 are said to be fit to become church members. In Shantung and Manchuria similar movements are in progress. In Central China the advance has also been extraordinary, and that not merely in connection with one society, but many. They rejoiced in a wonderful advance all along the line, and there was abundant promise of still greater things. Although not in love with the material changes which are coming upon her, China will be swept along by the tide of progress. Christianity is becoming a mighty power in the land. The native religions have ceased to offer any vital resistance to sin or support to righteousness and truth. Buddhism is dead. Taoism is dead, and Confucianism is dead, too.

LOOKS INTO BOOKS.

THE LACK OF TRUTH IN EVOLUTION. By Newman Smyth. Price \$1.25. New York: Charles Scribner's Sons. Toronto: Wm. Briggs.

We cannot agree with the author on religious grounds as he in this volume assumes the evolution theory to be true. "That earlier wonder of the living cell," says the author, "and the later marvel of the living soul, belong to the same continuous order." He believes that biological researches, on the basis of this theory, gives us

truer and more comforting views of death than we now have. Briefly stated, his contention is that death was introduced for ends useful in life, all seeming evil works out good results, the tendency towards perfection in nature agrees for immortality, death will be finally discharged the moment it ceases to be need to life, the evolutionary idea of death may be harmonized with the Biblical on the ground of "moral unity," and that death is a divine "method of positive benevolence." His argument at best establishes nothing more than a bare possibility. The light which the New Testament sheds on the subjects of death and deliverance from it through Christ, ministers far more substantial comfort to human hearts than can be derived from the guesses of evolution. Charles Scribner's Sons.

SOLDIERS OF FORTUNE. By Richard Harding Davis. Illustrated by C. D. Gibson. Toronto: Copp, Clark Co., Ltd. Price \$1.50.

The "Soldier's of Fortune" is very much in line with the former books by the author, the best known of which perhaps is "Cinderella and Other Stories," published not long ago. The interest is well maintained through the introduction of many sensational incidents, and consequently will render it a desirable book for summer reading when the depressing influences of the heat would make the pages of a more sombre work unenjoyable. In coming to the concluding chapter one will wish that the author had carried the reader a little further into the combined histories of the hero and heroine.

The *Homiletic Review* for July is a strong number containing in addition to a great variety of sermons and sermonic material; articles by Dr. Joseph Parker on the "Training of True Preachers," by Dr. W. W. McLane on the "Jaso of Theology versus Science," by Dr. Carlos Martyn on the "Pulpit in a Republic," by Archdeacon Sinclair on the "Revival of the Lay Diaconate in the Church of England," and by Prof. McCurdy, "Light on Scriptural Texts from Recent Discoveries." Funk and Wagnalls. Price \$3.00 a year.

In *Expository Times* for June gives a portrait of Prof. A. B. Davidson, of New College, Edinburgh, and the usual bright criticism of the latest Theological Literature. The most striking original article is that by Dr. Briggs on the "Gnostic Form of the Sayings of Christ." If the recent announcement as to the discovery of the Logia of Papias should prove to be correct, immense interest will be added to studies of that character. Unfortunately this is not yet confirmed, but until contradicted we shall hope that it may prove true at least in some sense. The *Expository Times* is only sixpence a number, and is well worth the money to any one who is interested in theological studies.

The *Preacher's Magazine* for June opens with a sermon from Dr. Parker on the "Suicide of Isolation from God," and one on the "Lilies," by Mark Guy Pearse. Then follows a large collection of outlines that ought to be suggestive to the wise preacher who knows how to use them. William B. Ketcham, 2 Cooper Union, New York. Price \$1.50 a year.

The *Canadian Home Journal* for July, published in Toronto, has just reached us. It is artistically gotten up, full of spirit, well illustrated, and in every way lays just claim to be the leading ladies' paper of Canada. Music, art, fashions, games, The Household, fascinating and reasonable stories written specially for the *Journal*, bright, timely articles on books, people and current events are among its leading features, and commend it to every woman in the Dominion. Single copies 10 cents, or \$1 a year. Address *Canadian Home Journal*, McKinnon Building, Toronto.

The *Preachers' Magazine* for July opens with a sermon from Dean Farrar on "Religious Unrealities." This is followed by one from Dr. Pentecost on "Christian Unity in Diversity," and by a large number of plans or suggestive outlines from eminent preachers. For those who know how to make use of such aids, this magazine ought to be welcome. Wilbur B. Ketcham, 2 Cooper Union, New York. Price \$1.50 per year.

The *Converted Catholic* is the organ of the Rev. James A. O'Connor's Mission in New York to Roman Catholics. It gives special attention to questions affecting the development of Romanism in the United States, and gives much information not easily obtainable elsewhere as to the inner life of that church furnished largely by those who have at one time or another served in its priesthood. Its tone on the whole is moderate, and is every year growing more so. The danger from the growth of Romanism is not an imaginary one, but the forces of civilization are against it as well as the truth of the Gospel and it is doomed to failure. The most serious danger is from the infidelity which it develops in those who discard its superstitions. The great need is for the preaching of the simple Gospel to those who are breaking away from its fold. Price \$1.00 a year.

THE HOME CIRCLE.

THE TWO BELLS.

Long years ago, so runs the ancient story,
Two bells were sent from Spain to that far clime,
Now found, beyond the sea, that to God's glory
And in His house together they might chime.

And to this day one bell is safely swinging
Within its sholt'ring tower, where, clear and free,
It hallows each day with its mellow ringing,—
The other bell, the mate, was lost at sea.

And when in gentle chimes the bell is pealing,
The people listen; for they say they hear
An echo from the distant ocean stealing—
It is the lost one's answer, faint yet clear.

Oh, love, like those two bells we sailed together,
And you have reached your holy work and rest,
But stormy was the way and rude the weather,
And I was lost beneath the wave's white crest.

O'er my buried heart the waters glisten,
Across my breast the sea-weeds weave and twine,
Dead is my soul's best life, save when I listen
And hear your spirit calling unto mine.

Then the old longing awakes; I start, I shiver,
I try to break the bonds which hold me dumb,
I turn, I strive with many a throes and quiver,
I feebly answer, but I cannot come.

TEACHING HIS BOY TO DRINK.

BY JOHN R. CLEMENTS.

In the early hours of a spring morning, while journeying on a railway train to an appointed service for the Master, I found, as fellow travellers in the two seats in front of the one I occupied, an elderly woman, presumably the grandmother of a little fellow of not more than two summers, who sat with her, while behind them were the parents of the boy.

We were nearing the end of the journey as the man took a flask from his pocket, drank from it, and passed it to the old woman, who drank, too. Then the father, taking the flask again, offered it to the little lad who was urged to "have a nip" with the rest, which he did.

I quailed at the sight, and then my blood grew warm with indignation as I thought of what the father had deliberately done—pressed the "cup of death" to the lips of his first-born, and he so young!

How my inmost being cried out for some restraining hand to make forever impossible the repetition of an offence like this, and I thought of Lincoln's resolve when he first saw the slave trade in all its iniquity: "If ever I get a chance to hit that thing, I'll hit it, and hit it hard."

May you do likewise, my hearer.

MOTHER'S INFLUENCE.

Amid the daily cares and trials and besetments of life, when pressed by its varied responsibilities, and driven almost to distraction by the multiplicity of duties devolving upon us, let us pause for a moment and consider some of the compensations of motherhood. You are worn and weary with the care of that helpless infant upon your knee, and almost too tired to think of the other children who besiege you with their eager questionings.

And beside all this, perhaps the loving husband or some other member of the family falls ill, requiring your anxious care. If you could stop long enough to survey the almost boundless extent of your duties, you might well enquire "Who is sufficient for these things?" You are sometimes even tempted to ask if life is worth living, with so much to contend with; and you become almost weary of the struggle.

But when you look at the helpless babe in your arms and think how dependent it is upon you, is not one clasp of the tiny fingers about your own worth all the self-sacrificing care you have given it? And do not the pleasant, thoughtful "Good-bye, mamma," of your girl, and the merry smile and hearty kiss of your boy, to mother and babe on leaving for school, more than repay for all your morning's thought of them?

If we do not reap these rewards, it is because we have not sown for them; for our children can be trained to be tender and thoughtful of parents, and it is our duty to so train them. "Honor thy father and thy

mother" is the first commandment with promise, and we fail in our duty if we do not train them from infancy to habits of kind thoughtfulness for their parents. There is no more painful picture than to see a child growing up thoughtless, selfish, disrespectful, and tyrannical, disregarding the wishes and feelings of his parents; and there is no sadder life than such a one can make for his mother.

On the other hand, nothing is sweeter than filial devotion, be it from a son or a daughter; but no child is likely to be considerate of others if not trained to habits of obedience and courtesy. And just here a mother's daily example is worth more than volumes to the growing child. Consider that these children under your care are looking to you for guidance, and are to carry through life the influence of your sunny smile, your cherry greeting, your noble Christian character, your patient resignation, and see how immeasurable is the circle of your power. And do not forget that in the daily routine you are silently but surely moulding lives for eternity.

Who knows but your child may, from the very strength of the influence you shed upon him, be led to a greater work for God than you had ever dreamed of?

Oh, burdened mothers, striving to do your whole duty, appreciate your "high and holy calling," and take courage! Learn to sacrifice the lower to the higher needs, and husband your strength for the greater demands of later years.

A stranger's hand might, if necessary, minister to the wants of your helpless infant and the child be none the wiser; but no one else could take your place to your daughter at the budding of womanhood, or to your son in the hour of temptation when he looks to your strength of character for help and encouragement, and to a mother's tender heart for sympathy.

Dear, overburdened mothers, don't lose heart or hope! Take courage and comfort from the lives of your children. That helpless infant may some time be given the opportunity to do a greater work that you ever could, even if your hands were free. Let us be content to live in the lives of our children, not forgetting that our highest duty is to train these little ones for God and eternity.

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk, he held in his hand a beautiful, half-opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the best thing. "She'll understand," he said to himself, "and I know this will please her most."

FORGETTING PROMISES.

A promise made to a child or to the lowliest, most unworthy person should be kept, no matter how hard it may be to keep it. "I entirely forgot my promise," one says, as if forgetting it were much less a sin than deliberately breaking it. We have no right to forget any promise we make to another. If we cannot trust our memory, we should make note of our promises and engagements on paper, and then keep them scrupulously, on the very minute. To break even the slightest promise is grievously to wrong and hurt another life.—
J. R. Miller.

THE BIBLE CLASS.

PAUL AND THE CHURCH IN ROME.

(For July 25th.)

BY PHILIP A. NORDELL, D.D.

The origin of the church in Rome is unknown. There is indeed a tradition which ascribes its origin to Peter, which credits him with a twenty-five years' ministry in that city, and which designates him as its first bishop who transmitted his alleged primacy to the Roman pontiffs. But it is reasonably certain that this tradition is an historical fiction invented and maintained for ecclesiastical purposes. The simple fact that Paul regarded this church as coming under his own supervision is, in view of his rigid principle never to build on another man's foundation, conclusive proof that it was not included within the territorial limits of any other apostle.

PAUL'S LETTER TO THE CHURCH IN ROME.

Paul's letter to the Romans, the most theological of his Epistles, was written from Corinth as he was on the point of concluding the third missionary journey. Two questions arise in connection with it, first, as to the composition of the church in Rome; was it made up of Jews or Gentiles? Secondly, as to the aim of the Epistle; was it doctrinal or polemic? Those interpreters who have regarded the church as mainly Jewish have also regarded the Epistle as mainly doctrinal, and the first eight chapters as containing the heart of the Epistle, to which chapters nine to eleven form a rather unimportant supplement. Those, on the contrary who have looked on the church as composed of Gentiles, have taken the Epistle as in the main a polemic against Judaizing influences either actually operative in the church or anticipated; these interpreters, accordingly, have found the heart of the Epistle in chapters nine to eleven, to which the preceding chapters form a doctrinal introduction. A comprehensive estimate of the facts in the case will incline one to the opinion that each of these views is one-sided, and that the truth embraces both purposes even though the church must be regarded as mainly Gentile. Paul greatly desired to impart to the Roman Christians "some spiritual gift." He had not visited Rome. Therefore he had had no opportunity to instruct them, as he had other churches, in those doctrines of righteousness through faith, of the believer's mystical union with Christ, and of the blessed condition and assured hope that spring from faith. This instruction he now imparts in the first eight chapters. After that he meets the objection that Gentiles would be likely to make at once. "Why have the Jews, your own countrymen, not accepted this gospel, which purports to have come as a special divine revelation to them?" In reply Paul expresses his profound regret at the present exclusion of the Jews from the benefits of the Gospel. But he shows that this was also foreseen and predicted, that the blame rests on the Jews themselves, and that this rejection is not final, but that they also will be brought in through the calling of the Gentiles. This discussion of the rejection of Israel may be regarded perhaps as the last note in the great Judaistic controversy that had for so many years disturbed the church.

PAUL'S INTEREST IN THE ROMAN CHURCH.

Though personally a stranger to the larger part of its members, Paul felt that a strong bond of union existed between them and him. This appears at the opening of the letter. After the custom of that time he wrote his own name at the beginning rather than at the close. One might have supposed that the next statement would contain the name of the church addressed, but this is not the case. Between the two he inserts a parenthetical passage (vs. 26) descriptive of the person and work of Christ, from whom he had received his apostleship to the nations. This Gospel of Christ is the bridge which connects the writer with those whom he addresses. Since it was a Gentile church Paul felt that it was included within his apostolic mission, and since it was located in Rome, the heart of the empire, he felt also its immense importance in the future spread of Christianity. For this reason he was particularly anxious to establish it in the faith, so that it might not be swept away by errors which were already disturbing the churches. This apostolic mission of his included all nationalities and all degrees of culture, Greeks and barbarians. Here the Romans, as partakers of Greek culture, are classified with the former. Indeed the whole style of the subsequent Epistle shows that it was written for people of culture, who were able to make a broad and philosophical survey of the state of the world, and who were able to grapple with problems that had long engaged philosophic thought.

Paul did not, however, purpose to make Rome the scene of a prolonged ministry. His work was essentially that of a pioneer,

*An Exposition of Lesson 80 in The Bible Study Union Sunday School Lessons on "The Three Great Apostles."

and when a church had been securely established in any place his work was essentially done. Nor did he purpose to remain in Italy. As proconsular Asia had been evangelized from Ephesus, Macedonia from Philippi and Thessalonica, and Achaia from Corinth, so Paul intended that Italy should be evangelized by the church in Rome while he pushed on to the remoter West. In writing to that church, and in visiting it he entertained the further purpose of enlisting their sympathy for his work in Spain, and possibly of winning some of its members as helpers in that work. His desire to visit Rome was gratified, but not in such way as he anticipated.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—PAUL PREACHING IN ATHENS.—JULY 25.

(Acts xvii. 22-34.)

GOLDEN TEXT—"God is a Spirit; and they that worship him must worship him in Spirit and in truth."—John iv. 24.

TIME AND PLACE—Several months after last lesson; Athens.

INTRODUCTION—The hostility of the Jews of Thessalonica had not only driven Paul and his company from Thessalonica, but had followed him to Berea, and made it necessary, as we may infer from the story, for Paul to leave that city hastily and secretly, while Silas and Timothy remained behind. We find Paul next at Athens, the capital of Greece, and at that day the intellectual capital of the world. Paul was deeply stirred by the evidences he saw everywhere of the idolatrous tendencies of the people, and he gave himself at once to his great work of preaching the gospel in the Jewish synagogue and in the market place, with such zeal that the attention of the Athenian philosophers were attracted to him, and he was invited to speak in the Areopagus, where the greatest orators and teachers of Greece had been wont to teach.

VERSE BY VERSE—V. 22. "Mars' hill."—The meeting-place of the council of Athens, called also the Areopagus. "Athens."—See introduction. "Too superstitious."—A better rendering would be very religious, the people of Athens were very much devoted to their numerous false faiths.

V. 23. "Your devotions."—Rather, The objects of your worship. "An altar."—Among many altars to false gods, there was one to the Unknown God. "Ye ignorantly worship."—Or unknowingly worship. "Him declare I."—That is I come to make this God known to you.

V. 24. "God that made the world."—This God is the creator of all things. "He is Lord." Because He is creator He is also ruler of heaven and earth. "Dwelleth not in temples."—Shrines and temples were built everywhere to the false gods, but the true God dwelt in the heart.

V. 25. "With men's hands."—That is, by sacrifices and offerings,

V. 26. "Hath made of one blood."—The unity of the race and the unity of God are here connected. "Determined the times . . . bounds."—He has controlled by His providence all that affects men, either as nations or individuals.

V. 27. "Haply."—Perhaps. "Not far from every one."—Near us, to hear and answer us when we seek Him.

V. 29. "The offspring."—That is, his children.

V. 30. "Winked at."—Overlooked, treated the ignorance of men leniently. "To repent."—Of sin, of all such neglect of Him.

V. 31. "In righteousness."—Without partiality. "By that man."—His Son Jesus Christ.

V. 32. "Some mocked."—Ridiculed the very idea of any resurrection of the dead. "We will hear thee again."—Others with more courtesy refused to entertain the thought.

V. 33. "Paul departed."—Not from Athens, but from the assembly.

V. 34. "Clave unto him."—Became his companions and followers. "Areopagite."—A member of the Areopagus, or supreme court of Athens.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul brought unto Athens.—Acts xvii. 13-21.

Second Day—Paul preaching in Athens.—Acts xvii. 22-34.

Third Day—The heavens cannot contain God.—1 Kings viii. 22-30.

Fourth Day—God must be worshipped in Spirit.—John iv. 5-26.

Fifth Day—To whom will ye liken God?—Isa. xl. 12-31.

Sixth Day—"The heavens declare His righteousness."—Ps. xvii. 1-12.

PRAYER MEETING TOPIC, July 25.—"The Way, the Truth, and the Life."—John xiv. 1-31.

A WORLD ENCIROLING MOVEMENT—HOW SHALL IT FULFIL GOD'S DESIGN?

The Message of the President of the United Society of Christian Endeavor, Rev. Francis E. Clark, D. D., to the 16th International Convention of Christian Endeavor Societies, San Francisco, July 8, 1897.

(Continued from last week.)

4th. A universal movement must be a sacrificial movement; in its very essence a missionary movement.

Let us make more determined individual effort this next year to obey our Lord's last command to evangelize the world. Go ye,—make it singular and personal, Go you,—Go you. Africa's, China's, India's unsaved millions plead; God commands. Go you. It is no excuse to say that you live in America, and have family, business, social ties that imperatively keep you here. You may never leave your native shores, but the command comes to you none the less. Go. Go you. It is possible now, if you can give twenty-five dollars a year, and few of you who can attend a convention cannot give as much as this, to have your foreign representative on the mission field. Of course you will give as much to home missions to save your own country from the perils of civilized heathenism. This whole convention with its long preliminary journey is a lesson in patriotism and home missions; and home missions is another way of spelling patriotism.

A student in training, a catechist, a Bible woman, a pastor, a teacher, a village school, a mission church at home or abroad,—one or all of these is within the giving power of almost every Endeavorer to whom I speak. Have your representative at work while you sleep. Work twenty four hours a day for God. Have your personal representative, above all, so that your heart and interest and love may be in the extension of the kingdom of God the world around; for where your treasure is, there will your heart be.

I know of no way so good for Endeavorers to make this thought a definite and tangible part of the new Endeavor year, as by joining the Tenth Legion,—the legion of those who give at least a tenth of all God gives them, whether it be ten cents or ten million dollars, back to Him for the spread of His kingdom.

Give this through your own churches and your own missionary boards; then will these appalling clouds of debt, which hang over so many of our boards, flee; and better than all, if Endeavorers generally adopt this principle, they can never again return to darken the missionary horizon.

5th. A world-encircling movement must listen to God's voice, and continually obey it. It must not be led away by faddists or theorists or selfish axe grinders; but it must always, if it would prosper, keep an open ear to God's voice, and will never rest satisfied with past achievements.

You have heard in other years, Christian Endeavorers, the voice of God, and you have aroused yourselves in your might to the interests of Christian citizenship. In every land your banner has been unfurled, bearing this motto, "Our Country for Christ." You have heard again God's call to a larger devotion to missions, and you have unfurled another banner with the grand device, "The World for Christ." The Endeavorers of California, our hospitable hosts, have done valiant work, as have many others for the rescue of the Sabbath from the hands of the enemies. These banners we will always keep flying. No inch of ground once gained will we carelessly surrender to the enemy.

"My Country, 'tis of Thee," shall be our song under whatever flag we live.

"Christ for the world we sing,
The world to Christ we bring."

shall be coupled with it. Indeed, we will press ever-advancing columns and take new redoubts. Sabbath-breaking, the saloon curse, the gambling den, the brothel, shall receive no quarter at the hands of Christian Endeavorers. "Our Country for Christ," "The World for Christ." But is that all? Ah! there is another motto which is more important still, "Myself for Christ." Are you disappointed, Endeavorers? Did you expect some new and startling message of aggressive warfare. Look closely and perhaps you will find this well-worn phrase a greater advance step than we have ever taken.

Again and again we need to come back to this fundamental thought. The Christian Endeavor movement can only prosper as Christ is in its members and its members are in Christ. "As the branch cannot bear fruit . . . except it abide in the vine, no more can ye, except ye abide in Me" is as true of a movement as of an individual, and on'y through its living members can a movement abide in Christ.

This is a world movement, thank God, away from materialism, formalism and a barren Ecclesiasticism back to God Himself. It is like the vast vivifying current of the Gulf stream, a mighty, resistless, continet-encircling torrent in the bosom of the ocean. It is called by many names, but everywhere the essence is the same. It is the "Spirit-filled life;" the "life hid with Christ in God" the life emptied of self and surrendered to God. Everywhere and always it is life, life abundantly. Of this movement Christian Endeavor is a part, vitalized by it, and, on its part, contributing to it.

Endeavorers, let this be the motto, the purpose, the prayer of this our coming seventeenth year; to come within the blessed reach of this current, to abide in Christ, to surrender ourselves to Him, to let Him use us, to think less of our efforts and more of His fulness, to seek a larger infling from above, deeper draughts of His life, more emptiness of self, more fulness of Christ.

Thus only will Christian Endeavor, and all for which it has come to stand—Christian citizenship, Christian Missions, and a thousand forms of benevolence, receive ever fresh life and vigor.

That no one may accuse me of dealing in glittering generalities let me be very practical and, if possible, suggestive. A life led with Christ in God does not come by chance. We must choose it, desire it, seek it. Let me, then, suggest two definite practical ways in which it may be promoted.

1st. In seeking this closer walk with God give more attention to family religion. A multitude of Christian Endeavorers have, within the past sixteen years, been set together in families. As the years come and go, other millions will enter these same relations. The Endeavorers of America can, within the next decade, distinctly raise the tone of the religious life of the families of the nation. Why not carry our Endeavor principles into the family? Promote family religion by making more of daily household worship, and by having, at least once a week, family Christian Endeavor worship, in which every member, even to the lisping four-year-old, shall have some personal participation. Let the children of Christian parents grow up as confessing, outspoken disciples of Christ in the family, making their choice of him very early, and never remembering the time when they did not love Him.

Older brothers and sisters, as well as parents, can do much in introducing this our fundamental principle of outspoken devotion to Christ into the family.

2nd. Remember the morning watch. Set apart, religiously and sacredly, at least fifteen minutes every morning to communion with God. More imperative than any business engagement, more sacred than any matter of family concern, more important than eating or sleeping, make this daily engagement with God. There look into the face of God. "Practice the presence of God" for at least fifteen minutes every morning before the day's cares distract your mind, and you, like Moses, will be able to endure "as seeing Him who is invisible."

"Remember the morning watch" was the last cry of the departing missionaries to their companions on the Liverpool pier, as the steamer which carried them to Asia cast off her hawser. "Remember the morning watch" I would repeat as we cast from the old year of Christian Endeavor, and move forward into the future. Perhaps within the ranks of Christian Endeavor we may form a band which we may call "The Brotherhood of the Morning Watch," or "The Comrades of the Quiet Hour." Oh, if a million Endeavorers every day for a year to come would remember the quiet hour, the power of Christian Endeavor with God and man would be multiplied a hundredfold!

THE WORLD FOR CHRIST.
THE NATION FOR CHRIST.
THE FAMILY FOR CHRIST.
MYSELF FOR CHRIST.

That fourfold Christian Endeavor cord cannot be broken. "The world does not yet know what God can do through a fully consecrated man." America's greatest evangelist heard a passerby on the street remark to another. And that remark influenced, and in a way transformed, his whole life.

The world does not yet know what God can do through a fully consecrated organization. O Endeavorers, hear that, and realize its vast import! It is for you to show what God can do through a movement dedicated unselfishly to Him. We have the infinite might of the infinite God to use. We have Omnipotence to draw upon,

Ask and ye shall receive.

Men lived for generations on the lid of the world's greatest diamond vault in South Africa, and never knew the priceless gems beneath their feet.

The gold fields of the Rand have been ready for centuries yield up the key of their untold treasure to the intelligent discoverer.

Electricity has been a mighty but dormant power in this world since Adam first walked in Paradise, but, until Franklin flew his kite, no man realized that there was a subtle, unseen power sufficient to turn every wheel, and drive every car, and light every city in the wide world. But so it was.

O Christian Endeavorers, there is a mine of undiscovered wealth on whose edge you are treading! There is a might inconceivable which you may have for the asking. It is the treasure of the Spirit's abiding presence; it is the might of God's power, which He offers to the humble and contrite heart. Will you take it? Will you use it for the coming of the Kingdom?

The seventeenth year of Christian Endeavor, whose white, unwritten page we now turn with the opening day of this Convention, will show how you have answered this question.

THE LITTLE FOLK.

THE LITTLE SALESMAN.

"The trains are going to pass here instead of down to Turner's, mamma."

"I want to know. Who told you so, Charlie?"

"I heard the ticket man say so; he said the down train would likely lie here ten minutes."

"Yes; they used to pass here a long time ago, I remember. Oh, well, we don't travel, so it don't make any difference to us. I often wish we could."

"We will, mamma, when I'm a big man; an' I'll buy you the nicest clothes there is, too."

"You dear boy. I'll be glad if you can do for yourself first. It makes me feel sad that you can't have all you need now."

"Don't, mamma; I have lots; but I was thinking; you know in the papers Aunt Nora sent was a story about a boy selling harvest apples to the folks in the train that stopped by his house, and he made a heap of money. Couldn't I do that, now?"

"Why, I suppose you could, if you had apples."

"I could buy 'em to sell again, you know."

"So you might, only there would not be very much profit, I'm afraid. If we had some grown on our place it would be a good plan."

"I wish we had. Can I have another cruller? They're splendid. Say though, wouldn't the train folks like them better'n apples?"

"I think it likely; most every one praises my crullers that eats them; and travellers are always lunching on something, I've heard."

"It would be an awful trouble for you to make a basketful, wouldn't it, mamma?"

"Some, of course; but if it was a way to help make a living, I'd be glad to do it. I surely ought not to grudge my work when I've got such a willing little man to go out and sell them."

"Oh, I'll be proud to do it. I'll be on hand the minute the cars stop, and when they're gone won't you laugh to see me come down across the lot with an empty basket and money jinglin' in my pocket? I guess so!"

"I think I will. It will be more profit than selling things you have to buy yourself. When does the change take place, dear?"

"To-morrow, 'cause it's the first of the month; it's the 10.50 train and the 4 o'clock one, so Mr. Lawrence said, that'll run on the switch; and I can begin right away!"

"Yes, if I get some more sugar and lard to-night, and get at the cakes in good season."

Charlie could hardly eat or sleep that night for thinking of his business venture, and the next morning he did all he could to help his mother, and no more anxious watcher ever hovered around a kettle of frying crullers than he, and his mother gave him one of the first done, to sample.

"You never made any so good before, mamma."

Fortunately they had a new market basket, and Mrs. Graham lined it with nice paper, and spread a spotless napkin over the delicious cakes, and Charlie, with his clothes well brushed and neat as to face and hair and hands, started on his road to fortune. He was not afraid, and yet his heart thumped much harder than usual as he stood beside the car track waiting for the train to slow up.

"Please, can I go on the cars to sell these?"

The conductor swung himself carelessly to the ground, saying: "All right, little man. Let's see; doughnuts, hey? Well, no doubt you'll find customers; but don't loiter; we only lay by till the up train comes."

Charlie turned the napkin back and presented his basket to a man by the door. "Hallo! fried cakes; where'd ye get 'em?"

"Mamma just made 'em; a cent apiece."

"Mr makes 'em an' you sell 'em? Well, now, that's business. I thought I smelled something good; it must a-been these a-fryin'. Here's a nickel; I'll take five, anyhow."

By this time two children across the aisle were frantic in their entreaties, and the mother took half a dozen, and a lady in the next seat took a couple, and some one beckoned on the other side, and a young man far in the front sung out: "Hey, youngster, save some of them goodies for this part of the universe!"

Charlie had no time for the other car, for a whistle signaled the coming of the up train, and then his basket had only three cakes left in it. Forty-five cents taken in, in about seven minutes. How his feet ran down the common to his mother's little brown cottage, and how his tongue stammered in his eagerness to tell it all in one breath; but the coins spread out on the table were eloquent witnesses to his success.

"You precious boy!" said his delighted mother. "I was real downhearted yesterday with our many needs and little cash, and

wondering if it would not be wise to move away to some large place to find work."

"But you won't need to now, mamma, for the people were crazy to get the cakes. Can you have some more for the afternoon train?"

"To be sure I can. I'll go at them right after dinner; but next week you can only go to the second train on account of school; that is, till Saturday."

"Oh, mamma, that'll be losing half!"

"But, dear, you musn't lose your studies in school, and after the novelty has worn off one train a day will fill your ambition."

Just before 4 o'clock Charlie was at his post, rather less hurried than before.

This time the stately conductor himself took a couple, and there was no lack of eager customers; but one gentleman said: "Haven't you any sandwiches, boy? I don't eat cake, but I'd give five cents for a ham sandwich just this minute." And another said: "I would, too; however, these cakes are fine. Is this a regular business, sonny? because I am on this train every afternoon, and shall reckon on such a treat as this."

Charlie had time to go through both cars, and bounded home with an empty basket, a lot of change, and several newspapers which had been given him, to his great delight.

He told his mother about the request for sandwiches, and she said she had been thinking the same thing and would make some.

So when Charlie came from school Monday he found his basket all ready, one end filled with crullers and the other with sandwiches; and in a short space of time he came back with basket empty and a little over a dollar in his jacket pocket. And wasn't he a proud and happy boy? To be sure, his mother had the hardest part to do, but it was labour that she did not dislike, and could be done in quiet in her own home, and she was very thankful for the chance.

Of course, Charlie was envied, and imitated after a fashion. Some of the boys took to going through the trains with apples, cracked nuts, and popcorn, but after all it did not hurt our little salesman, for none of the boys' mothers would consent to make anything, because Mrs. Graham was a poor widow, and her boy a brave little helper.

"Wasn't it a piece of prime good luck that the trains took to passing here, mamma?" said Charlie after some weeks had gone by.

"Yes, my dear; but perhaps we had better call it a special providence."

PRINCESS VICTORIA.

THE SIMPLE LIFE OF ENGLAND'S QUEEN IN HER CHILDHOOD DAYS.

James Cassidy has written for the July "St. Nicholas" an article on the "Girlhood Days of England's Queen," in the course of which he says:

There was an occupation in which the wee woman of seven years, wearing a simple white gown and large straw hat, was frequently soon engaged. It was watering the garden plants. One of those who saw her said that as he sometimes watched her intently at work, he wondered which would get the most water, the plants or her own little feet!

The Princess was an early riser, getting up at seven, frequently earlier in the summer, and breakfasting at eight o'clock. Her breakfast was just such as any well-cared-for little girl, who was not a princess, might be expected to enjoy; bread and milk and fruit, placed on a small table by her mother's side.

When breakfast was finished the little Princess went for a walk for a drive, while her half-sister, Feodore, her almost constant companion, studied with her governess. From ten to twelve the Duchess instructed 'Drina, after which she was at liberty to wander at will through the rooms, or to play with her many costly toys.

Two o'clock was the dinner-hour of the Princess, though the luncheon hour of the Duchess. Plain food, nicely cooked, was placed before the little girl; and she did it justice, for she was healthy and strong, and enjoyed her meals. After dinner she received assistance in her studies till four o'clock, when she was taken by her mother to visit a friend, or perhaps to walk or drive, or she was permitted to ride a donkey in the gardens.

At the dinner hour of the Duchess her little girl supped next to her mother. Then came a romp with her nurse, Mrs. Brock. By the time the romp was finished the house-party would be at their dessert, and then the Princess would be called in to join them.

Nine o'clock was bedtime, and she never prolonged her day beyond that hour. No matter whether she was at home or at the house of a friend, "nine o'clock bedtime was rigidly enforced." Her little bed was placed beside her mother's larger bed, so that by day and night mother and daughter were never far apart.

Regular study, regular exercise, simple food, and plenty of time out of doors, plenty of play and plenty of sleep, distinguished the up-bringing of England's future Queen.



THE TALL OLD CLOCK IN THE CORNER STANDS,
 IT TELLS THE HOUR WITH ITS POINTED HANDS,
 HARK! IT STRIKES NOW CLEAR AND EVEN:
 ONE—TWO—THREE—FOUR—FIVE—SIX—SEVEN!
 TIME TO ARISE,
 OPEN YOUR EYES;
 NOW CHILDREN ALL,
 HARK TO ITS CALL!
 WASH YOUR FACES, BRUSH YOUR HAIR,
 SEE WHO'LL FIRST BE DOWN THE STAIRS.

KINGSTON PRESBYTERY.

The quarterly meeting of the Presbytery of Kingston was held at Napanee, on Tuesday, 6th of July, Rev. D. G. McPhail, Moderator, presiding.

The Rev. J. Dinnie was elected Moderator for the next six months.

The following standing committees were appointed:

Home Missions—Rev. M. W. Maclean, Convener, and with him Messrs. Gracey, McKay, Moore and Binnie, Ministers; Messrs. Russell, Hudson Mackintosh and Dyde, Elders.

Examination of Students—Rev. M. MacGillivray, Convener, and with him Messrs. Mackie, Houston, Boyd and Prof. Fowler, together with the representative elders of Kingston Sessions.

Sabbath Schools—Rev. W. W. Peck, Convener, and with him Messrs. Fairlie, McPhail, Gallagher and Martin Ministers; Messrs. Ostrom, R. G. Birrell, Templeton and Rollins, Elders.

Church Life and Work—Rev. J. Mackie, Convener, and with him Messrs. Cumberland, McArthur, Claxton, Ministers; Messrs. N. D. McArthur, Hopkins and W. G. Maxwell, Elders.

Augmentation—Rev. S. Houston, Convener, and with him Messrs. MacGillivray, Thompson, Peck and Laird, Ministers; Messrs. Adams, Craig, Urquhart and Jones, Elders.

Statistics and Finance—The Clerk of Presbytery, Convener, and with him Messrs. Gracey, Boyd, Johnston and Gandie, Ministers; Messrs. Balcarquell, Galt, Meiklejohn and Adams, Elders.

X. P. Societies—Rev. W. S. McTavish, Convener, and with him Messrs. Black, McKay, Fleming and Ballantyne, Ministers; Messrs. Brownlee, Truesdale, Boulter and McIntosh, Elders.

Aged and Infirm Ministers—Messrs. Cumberland, Gracey and McPhail, Ministers; Messrs. Gillies, Rathbun and W. G. Craig, Elders.

Appointments to visit mission fields were left in the hands of Home Mission Committee.

Mr. Houston submitted report of Committee on Augmentation and the following were appointed to visit augmented congregations: Tweed, Messrs. McTavish and Jones; Harrowamith and Wilton, Messrs. Peck, and Birrell; Amherst Island, Messrs. MacGillivray and Russell; Newburgh, Messrs. McLean and Houston; Trenton, Messrs. Thompson and Templeton; Roalin and Thurlow, Messrs. Moore and Burns; Zion Church, Kingston, Messrs. Laird and McIntyre; Pittsburg, Messrs. Gracey and Gillies.

Last year only \$633 was raised for augmentation within the bounds of this Presbytery. The Presbytery aims at not less than \$1,000 for the current year.

A petition from Tamworth asking for separation from Camden V., was laid over till the September meeting.

It was reported that steps were being taken for the erection a church at Foller. The Presbytery expressed its gratification and commended the work.

A proposal for co-operation with the Methodist Church in mission work at Pierna was referred to the Home Mission Committee. Mr. Bruce Kist reported the work being done at Collinsby.

Mr. Harbison was duly licensed as a preacher. The Presbytery adjourned to meet in St. Andrew's Church, Kingston, on the third Tuesday of September, at 2 p.m.—W. T. W. Clerk.

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 Presbytery held its annual quarterly meeting on the 29th ult. The attendance was not large and the business was for the most part of a routine character. A number of the commissioners to the Assembly who were present reported their diligence and gave some account of the work done. The evening sederunt was held in Calvin church and was devoted to the induction of the Rev. J. L. George as pastor of that congregation. The sermon was preached by the Rev. D. MacVicar of Victoria church. The Rev. E. Scott addressed the minister and the Rev. Prof. Ross the people. There was a good attendance of the congregation and at the close of the service the new pastor received a cordial welcome from them individually as he was introduced to them. A social meeting to afford a welcome of a less formal kind was held on Friday, July 2nd, when addresses were delivered by a number of the neighboring ministers of different denominations. At almost any other season of the year the attendance would have been larger but there was nothing lacking in the heartiness of the reception and Mr. George enters upon his work under the most favorable circumstances, and with the good promise of success.

The closing exercises of the French Union mission school at Point St. Charles were most successful and interesting. Miss Clara Gatignol, who has charge of the school, is to be congratulated on the marked progress the pupils have made and the manner in which they acquitted themselves reflected great credit upon all concerned in the work. A very interesting picnic was held by the children of the mission, when the Junior Christian Society of the Congregational church united with them in a few hours' enjoyment at the Point St. Charles Athletic Association grounds. Various games were engaged in, refreshments were served, and a short programme of singing hymns, and repeating the pledge in French and English, was rendered. The children thoroughly enjoyed themselves, and a very happy afternoon was brought to a close by the French children singing the National Anthem in their own tongue.

The annual picnic of the Norwood Presbyterian Sunday-school was held on Saturday, July 3rd, at Electric Park, Back River. The members of the school were out in force, and during the afternoon their number was considerably augmented by friends from the city, St. Laurent and Back River. A lengthy and very enjoyable programme of races and games was carried out, after which supper was served by the ladies of the Sunday-school, the committee charge being Mrs. F. Tolhurst, Mrs. Hague, Mrs. Busby and others.

A congregational meeting was held in Melville church, Westmount, on the 20th ult., for the purpose of ascertaining whether the congregation was prepared to give a call to a minister. Two names were proposed, and considerable discussion took place as to the comparative merits of the two candidates. On a vote being taken the meeting was found to be so evenly divided that it was decided to take no further action at the present time. The probability is that both names will have to be dropped and an effort made to unite upon some other candidate. Owing to the large number of the members absent from home during July and August little progress can be made in arriving at a decision until September.

The Rev. W. D. Reid, B. D., formerly pastor of Victoria Church, is now attending the session of the Summer School of Theology, in Oxford, England. During the past few months he has made an extensive tour in Southern Europe, Palestine, and Egypt. He is likely to remain another winter abroad before returning to resume pastoral work in Canada. Mr. Reid's letters to his friends in Montreal indicate that he has thoroughly enjoyed his trip and that he has a keen appreciation of the interesting points in the places he has visited.

An advance step in the way of practical church union has been taken in Sherbrooke, where, during the months of July and August, the Presbyterian and Methodist congregations will worship together, the service being held in the one church in the morning and in the other in the evening. During July the services will be conducted by the Rev. Mr. Shoarer of the Presbyterian Church in order to allow the Methodist minister to take a holiday. In August the arrangement will be reversed and Mr. Shoarer will take a rest. Such examples of interdenominational good will are much to be encouraged and must ultimately simplify the problem of ecclesiastical co-operation in other directions as well.

GENERAL.

Rev. Dr. Moore, Ottawa, left on July 6th for Ireland. He will be absent several months.

The semi annual Christian Endeavor Convention of East Pictou was held in the Church at Barney's River on Wednesday.

Three congregations in Hants Co., N.S., Elmsdale, Gore and Kennetcook, and Maitland are still without settled pastors.

The Presbyterian church, Cape Vincent, has extended a call to Rev. Mr. Marsh of Buffalo. Mr. Marsh has accepted the same.

The corner stone of the new Presbyterian manse, Moorefield, was laid on Dominion Day by Rev. H. Edmison, M.A., of Rothesay.

The half-yearly business meeting of St. David's, Maitland, N.S., Y.P.S.C.E., was held July 2nd. The reports showed the society to be in a flourishing condition.

Mrs. Jeffrey, of Toronto, Secretary of the Women's Foreign Mission Society is visiting the Presbyterian Mission schools among the Indians. She is at present visiting the Fife Hills School.

The Presbytery of Lunenburg and Yarmouth met on Tuesday, June 24th, for the purpose of ordaining and inducting to the charge of the congregation of Clyde and Parrington, Rev. Archibald Williamson. Rev. E. D. Millar presided.

A meeting of the Presbytery of Peterborough will be held in Centerville on Thursday Aug. 26th, at 9 p.m., for the purpose of ordaining and inducting Mr. McIntosh, who has been called to the pastoral charge of Centerville.

The Presbyterian church, Grand Bend, was opened recently. Rev. Mr. Pritchard, of Forest, preached very able sermons both forenoon and afternoon, the church being well filled. The following Monday evening Rev. Mr. Aylward, of Parkhill, delivered a very able lecture on "Hymns and Hymn Writers."

The congregation of Knox Church held a business meeting at the close of the prayer meeting June 30th. The recent grant of \$750 made to Rev. Dr. Jackson, was sanctioned by the congregation. The pew rent system was discussed, but nothing definite was done, the voluntary system at present in vogue continuing until the end of the year.

PICTOU PRESBYTERY.

The Presbytery of Pictou met at New Glasgow, on Tuesday July 6th. Dr. Murray and Messrs. Ross, F. J. Coffin and A. J. MacKichan were present as corresponding members.

Elders' commissions were received and sustained as follows: New St. Andrew's, J. R. Cunningham; United Church, W. McMillan; St. Luke's, Salt Springs, K. F. Cameron; St. James, Antigonish, W. D. MacMillan; Zion Church, E. R. Fraser; Glenelg, and E. River, St. Mary's, Angus Cameron; Carmel Church, Westville, D. McPherson; West River and Green Hill, T. Kennedy.

Mr. W. M. Thompson was appointed Moderator for the current six months and the clerk was re-appointed.

Messrs. P. Cavanagh, D. R. McKenzie and Kenneth Cameron were present as Commissioners from the united congregation of Barney's River. They asked for the services of Mr. J. R. Macdonald as ordained missionary. Presbytery was much gratified to learn of the progress being made at Barney's River. Continued Mr. Macdonald as supply until next meeting of Presbytery

and directed the clerk to exchange with Mr. Macdonald at an early date with a view to perfecting arrangements for Mr. Macdonald's appointment.

In response to a petition from Wine Harbor it was agreed that that station be supplied by the minister of Sherbrooke until the next meeting of Presbytery.

Mr. Henderson obtained leave of absence for three months, in order to visit Scotland.

Dr. Patterson, on behalf of the Committee appointed to look into the state of the Sabbath Law, reported, showing that the Committee had attended to the matter with due diligence.

Standing Committees were appointed as follows:—

Church Life and Work,—W. P. Archibald, Convener; Dr. Patterson, Messrs. Thompson, Rogers and Grant, Ministers and Dr. MacKay, Thos. Macdonald and J. W. Fraser, elders.

Sabbath Schools,—Mr. MacNicol, Convener; Dr. MacLeod, Messrs. J. W. Penman, W. H. Smith, Ministers, and John Ross and A. Macdougall, elders.

Young People's Societies,—Mr. Grant, Convener; Messrs. Rogers, Tufts, Campbell and Henderson, Ministers and Messrs. R. Murray and J. D. Macmillan, elders.

Statistics,—Mr. Carson, Convener; Messrs. Cairns and Coffin, Ministers and Messrs. Daniel Macdonald and J. D. Macgregor, elders.

Augmentation,—Mr. Sinclair, Convener; Messrs. Macfarlane, A. J. Macdonald, Tufts, Cairns, Coffin, Cumming, Carson and Carruthers, Ministers, and Messrs. Angus Cameron, R. Macdougall, T. Kennedy and T. Cantley, elders.

Presbytery adjourned to meet in James Church Hall, Tuesday, September 7th, at 9.30 a.m.—J. R. MUNRO, Clerk.

PRESBYTERY OF LINDSAY

Met at Cannington, June 29th, and was duly constituted by the Moderator, Rev. D. D. McDonald. The following members were present, namely, Messrs. D. McDonald, W. G. Hanna, M. McKinnon, P. A. McLeod, D. D. McDonald, G. McKay, J. A. McKenzie and A. E. Duncan, Ministers; and Messrs. John Smith, C. C. McPhadden, J. L. Brown, J. Kirtin, W. Cameron, John Thompson and Robert Irwin, Elders.

The minutes of the last regular meeting held at Sunderland on the 16th of March last, also of the special meetings held at Cannington and Lindsay on the 30th of March and 12th of May were read and duly sustained.

Rev. Mr. Cooper, of Listowel, and Messrs. Cleland and Inglis, of Atwood, were invited to visit and deliberate as corresponding members. The Clerk laid on the table a call and papers from the congregation of Atwood and Monkton in the Presbytery of Stratford, addressed to Rev. P. A. McLeod, Minister of St. Andrew's Church, Sonya.

The Atwood and Monkton call was taken up. Papers were read, and Rev. Mr. Cooper, the commissioner from Stratford Presbytery, and Messrs. Cleland and Inglis representatives from Atwood and Monkton respectively, were heard in support of the call and craving translation. Messrs. Thomson, C.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

"The Infusion"

Is bright, clear and of extreme delicacy of flavor. It can be drunk with impunity, even by confirmed dyspeptics, it is so pure.

"SALADA"

CEYLON TEA

LEAD PACKETS ONLY
BLACK AND MIXED
ALL GROCERS.

25c, 40c, 50c, and 60c.

Rennie, A. McTaggart, James Leask, D. L. McTaggart, James Murray and S. Burns were heard on behalf of Sonya and Creaswell in opposition to granting the translation of Mr. McLeod. Mr. Cooper was again heard urging the acceptance of the call, which was then placed in the hands of Mr. McLeod, who briefly stated his acceptance subject to the will of Presbyter.

Moved by Mr. Hanna, seconded by Mr. Cameron and agreed that the translation of Mr. McLeod be granted, and that he be transferred to care of the Presbytery of Stratford after the 12th of July.

Several members of Presbytery gave expression of their appreciation of Mr. McLeod and regretted the severance of past relationship. Mr. McDonald, Eldon, was appointed to preach the pulpit of Sonya and Creaswell vacant on Sabbath 18th of July, and act as interim Moderator of Session. Upon motion duly made seconded, and carried, Rev. H. Currie was appointed Moderator for the ensuing year. Mr. J. M. Cameron presented a call addressed to Mr. W. M. Reid from the congregation of Leaskdale and Zephyr signed by 107 members and a number of adherents promising \$700 annually and the use of the manse. Moved by Mr. Hanna duly seconded and agreed that the action of Mr. Cameron be sustained and placed in the hands of Mr. Reid. This being done Mr. Reid in brief and suitable terms accepted the same. The following arrangements were then made for the induction to take place at Leaskdale, July 13th, at 2 p. m. Mr. Cameron to preside, Mr. A. E. Duncan to preach, Mr. Hanna to address the minister, and Mr. McKay the people.

The convener of Home Missions was instructed to look into the matter of alleged arrears due Mr. Millar from Kinmount.

Messrs. Reid, A. E. Duncan, and O. C. McPhadden were appointed to a committee to visit Sunderland and Vroomanton in the interests of Augmentation; and Messrs. D. McDonald, J. W. MacMillan and the elder from Lindsay to visit Cambay and Oakwood for the same object. The Session records of St. Andrew's Church, Sonya, and of Knox Church, Canington, were upon examination attested as carefully and correctly kept. Rev. Simon Macdonald, of Lindsay, was appointed stated Clerk in place of Mr. P. A. McLeod, who has been translated from the bounds. The next regular meeting was appointed to be held at Fenlon Falls on Tuesday the 21st of September next upon arrival of the boat about 11 o'clock a. m. Business being finished a most interesting and profitable conference was held on the subject of family religion, in which nearly all present participated. Closed with the benediction.—S. MacDONALD, Clerk.

A LAME BACK.

One of the Most Painful of Maladies.

Mr. Peter Millar Suffered for Years, and Experimented with Many Medicines Before Finding a Cure.

From the Brockville Recorder.

Perhaps no prettier place is to be seen in Ontario than that at Newman's upper lock on the Rideau Canal. At this station for a quarter of a century resided Mr. Peter Millar, who during that period acted in the

capacity of lockman, and was perhaps the best known man on the canal. Mr. Millar is now a resident of Merrickville, having retired from active life. To a correspondent of the Recorder he related the following experience: "For many years I was troubled with a lame back, which gave me great pain at times, and caused me much loss of sleep. I tried different kinds of medicine but found little or no relief. The spring of 1895 I was assisting at getting out ice one day when I felt something snap or give way in my back, and it was some time before I could straighten myself up. I now became so bad that when I laid down I was unable to rise without assistance, and I fully made up my mind that I had become a chronic invalid, and never expected to see a well day again. A couple of weeks after my back had almost entirely given out, I saw by an article in a paper that Dr. Williams' Pink Pills had cured a person troubled similarly, and I immediately sent and procured a box to test them. Before I had finished the box I found my back somewhat stronger so I procured five boxes more and by the time they were used I found myself completely cured. Since I took the last box I have not had a pain or particle of lameness, and my health has been far better than it has been for years before."

To ensure obtaining the genuine always ask for Dr. Williams' Pink Pills, as there are many pink colored imitations.

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is a word with a fathomless depth of meaning; under its sheltering wing, capitalists of both mean and great proportions foster, extend and develop enterprises, and by its aid are enabled to influence and move to their own advantage the monetary markets of the world—thus very often by their abundant knowledge of financing and personal care and observation rising to the highest pinnacle of fame in the financial world.

Security is closely related to just law, so that the individual as well as the community at large is deeply indebted to it (comparatively speaking), by reason of the protection afforded from evils of many kinds.

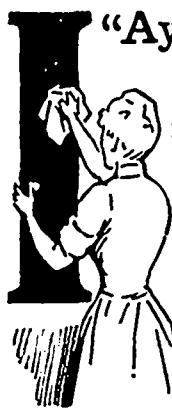
Security is certainly something that makes safe and protects, and grants freedom from danger or risk. In every business department of life, shrewd men aim at security to the utmost, and in order to have their business on a secure basis will strive perseveringly and unceasingly until such end is attained.

Security in the matter of life insurance is essential, if you desire your dependents to reap the benefits of a policy of life insurance after you have crossed the "great beyond." See to it, friend, if you have a policy of insurance on your life, that the company in which you are insured is secure in every particular. If you have not yet insured, or if you are contemplating insuring, it will be decidedly in your interests to investigate the unexcelled financial standing of the North American Life Assurance Company. Thus when you take out a policy, if it is taken in the North American, you will rest assured in the arms of security.

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Births, Marriages and Deaths.
Marriages.

BUSTARD-HENDERSON-At Eskline church, Montre-
al, on June 29th, by Rev. A. J. Mowat, Edwin Bots-
ford Bustard, U.C. to Elliot, only daughter of the late
Alexander Henderson.

DEACON-DOWDALL-On Wednesday, June 30th, in
the Knox church manse, by the Rev. A. Fitzpatrick,
B.A., Mr. Vincent Deacon, to Miss Katie Bell Dow-
dall, both of Sherbrooke.

DRELMOND-SCOTT-At the manse, Carleton Place,
by Rev. A. A. Scott, M.A., July 1st, Mr. Edward
Drummond, of Goulbourn, and Miss Annie Christina
Scott, of Beckwith.

OULIVY-MARBLE-At the residence of Mrs. Curtis,
aunt of the bride, on Thursday, June 24th, by the
Rev. Mr. Galick, Miss May Marble, of Phoenix, N.Y.,
to David Oulivy, second son of James A. Oulivy, Esq.,
Montreal.

MONKEY-BOWTICK-In Westminster Presbyterian
church, Brooklyn, N.Y., June 30th, Alfred Gairdner
Momet, eldest son of H. Momet, Esq., Orono, and
Miss Laura Northrop Bowtiek, both of Brooklyn, N.Y.

Deaths.

GRANT-Suddenly, at the manse, Port Molen, C.B.,
June 22nd, James Kenwick Falconer, youngest son of
Rev. W. Grant, aged 5 years and 7 months.

LOCKE-In this city, on June 30th, 1897, after a long
illness, borne with Christian fortitude, Margaret Lee,
aged 67 years, widow of the late Forest Locke, Esq.

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Pains, Neuralgic Pains,
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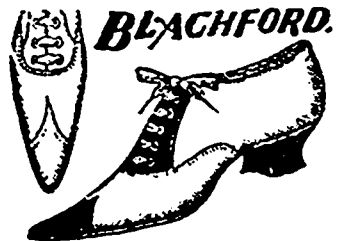
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