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# The Presbyterian Review.

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## Hope, Faith, Love.

JOHN FULLERTON.

HAVE Hope, have Faith, have Love, young heart,  
Howe'er rough or dark the road;  
Hope that though clouds now darken the sky,  
And tears of sorrow bedim the eye,  
And the frame is bent neath a tiresome load,  
Clouds and sorrow will pass by.

Have Hope, have Faith, have Love, young heart,  
As you journey day by day;  
Faith that whate'er betide you here—  
Doubts or trials—still bravely steer  
Your bark through the storm and the blinding spray,  
Look up, your Father is near.

Have Hope, have Faith, have Love, young heart  
Till the close of Life's brief day;  
Love for your brother, whate'er his creed,  
A helping hand to a brother in need,  
And a kind word and smile alway.  
Thus living, you live indeed.

—Christian Leader.

## The Discoveries at Mount Sinai.

BY THE REV. D. SUTHERLAND.

BIBLE lovers the world over have been intensely interested in the recent discovery at Mount Sinai, by means of which an important increase is made to our apparatus for the historical study of the Christian records. The story of how the discovery came about is now familiar. Mrs. Lewis, an English lady of considerable culture, visited the Convent of St. Catherine last winter. While looking over some of the manuscripts, of which the convent is a storehouse, she unearthed one which her experienced eye saw at once was of priceless value. It was in a tattered condition, and its leaves were stuck together. The steam from a tea-kettle soon separated the leaves, revealing the characters of the text more distinctly. Mrs. Lewis photographed the whole of the manuscript and took the negatives in person to England, where eminent scholars confirmed her opinion as to the value of her discovery. It was found to be a very early copy of the Syriac Gospels, hitherto only known to us in the fragmentary form which scholars speak of as the Cureton Gospels, from the fact that Cureton discovered scattered leaves of the version of which Mrs. Lewis has discovered an almost complete text. Mrs. Lewis is now understood to be editing, with the help of Professor Rendel Harris, a brilliant specialist in Syriac, a transcription of the text for English readers.

Scholars who have examined the manuscript speak enthusiastically of its value. Prof. Rendel Harris, whose sanity of judgment is equal to his breadth of scholarship, testifies that the text of the new Gospels will contain some interesting surprises. Of these he gives us a foretaste by hinting at two important points on which the new text throws light. One is the much-debated question of the authenticity of the last twelve verses of Mark's Gospel. These verses are altogether absent from the Sinai copy, a circumstance of which much will be made in future controversy. The other is the right rendering of the angelic hymn sung over the plains of Bethlehem at the advent of our Lord. Most modern editors prefer the reading, "to

men of good-will," but this old Syriac text has it, "good-will to men," furnishing thus significant weight to the old-fashioned reading. For other emendations or corroborations we must wait in patience until Mrs. Lewis brings out her eagerly-expected book.

This discovery will revive memories of other discoveries made at Mount Sinai. It was in 1814 that Tischendorf found the notable manuscript now known by the name of the *Codex Sinaiticus*, although it was not until 1859 that he managed to get possession of it in its entirety. He had gone to the Convent of St. Catherine in search of ancient manuscripts. Unfortunately he had not provided himself with adequate letters of introduction, and, as a consequence, he was looked upon with suspicion and hindered in his work of investigation. The papers he saw were of little value, but one morning a monk brought in a basketful of papers in order to light the fire. Tischendorf searched the basket and was delighted to find forty-three leaves of an ancient and beautiful manuscript of the Bible. He was told there was much more where these came from. To prevent their destruction he was compelled to enlighten the ignorant monks as to the priceless importance of the leaves they esteemed so lightly, and had for his reward a resolute refusal to even get one glimpse at them. He tried more than once, but all his efforts were unavailing until the beginning of 1859, when he returned to the convent, armed with the sanction of the Emperor of Russia, the head of the Greek Church, to which the convent belongs. The monks could hold out no longer. They surrendered to Tischendorf the treasure he had sought so long. It was even more valuable than his fondest fancy had painted, for it contained not only the whole of the New Testament in Greek, but it also contained nearly the whole of the Old Testament in that Greek translation known as Septuagint. It now takes rank as one of the four earliest and greatest manuscripts for the text of the New Testament, which are at present in existence.

The second great discovery made at Mount Sinai was the discovery, in 1889, of the "Apology" of Aristides by Professor Rendel Harris, the scholar once more brought into prominence in connection with Mrs. Lewis's find. Like Tischendorf, he came to the convent of St. Catherine in search of manuscript. The monks, usually the most hospitable of men, had been taught by experience to be suspicious of scholars, so they received their distinguished visitor with chill courtesy. But he had a key, in the shape of a letter from the head of the Church, which opened every drawer and chest in the convent library. The result of Prof. Harris's burrowing among musty piles of manuscript was that one day he lighted on a translation of the long lost "Apology" of Aristides, which, as many of our readers know, is an apology for Christianity, written by a Christian philosopher of the name of Aristides, and dating as far back as the first half of the second century. The importance of this document for apologetical purposes can scarcely be overestimated.

The third discovery may be the greatest of all, but in regard to its permanent value we cannot speak definitely as yet.

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Toronto, July 20, 1893.

## Maintain the Sabbath Quiet.

THE activity of those opposed to the running of street cars on Sabbath, in Toronto, is already bearing good fruit. Interest has been aroused, the issue is becoming clear, and a hopeful tone, in itself no small factor in a fight, is developing on the right side. There is good ground for this hope, as there can be no doubt that public opinion is voting against a change on the present quiet of the Sabbath. Yet the fight must be kept up with all the energy possible until the victory has been won. The Street Railway corporation is not only wealthy; its ramifications are many and its interests enter many business concerns in the city, of which the public generally are not aware. No effort will be spared; all the pressure that can be brought to bear will be used to the utmost to carry the vote. There are those associated with the corporation, familiar with voting methods, and the voters' lists,—old campaigners, who may be relied upon to bring their ingenuity and knowledge to the service of their masters, and who will give a good account of themselves on polling day. In their favour, too, are the imperfect measures to safeguard the poll and it would be misplaced trust to believe that advantage will not be taken of these and every other available means to carry their point. In the face of all this citizens cannot afford to rest on what has been done already. It cannot be too strongly or too often urged upon them that they must act—not merely plan and theorize—decisively, put their armour on and stay in the field until the fight be over.

The ministers are doing nobly, and so are a number of the leading laymen of the city. But this is a question in which the laymen ought to be very prominently to the front. It is not a profound theological question that has to be decided. It is a plain issue. What is involved can be readily understood by every one who chooses to consider the question at all. The church membership ought certainly to support the ministers publicly. In every congregation committees ought to be formed and organizations established which could meet and counteract the work of their opponents. It is not too much to expect this and more from those who have the cause of God, the best interest of the people, and the good name of Toronto at heart, and these are numerous. Let there be no further delay. It is

necessary that the aldermen and the public generally should feel the strength of the opponents as well as the pressure of the supporters of Sabbath cars.

It is unnecessary to argue the merits of the question, to go over old ground once again. There is a fairly well defined line of demarcation, and the opposing forces take sides, each party practically unanimous as to its own reasons for or against. But one statement has been harped upon, and reiterated until it has had some effect in influencing the people. We refer to the assertion that the number of Street Railway employees has been greatly reduced since the introduction of electricity and, therefore, that the hardship which would be involved in Sabbath labour under the old system would be proportionately lessened under the new. We have taken considerable pains to get at the facts and we believe we are correct in giving the statement a flat contradiction. As near as we can get at the figures, they are as follows, and they are, at least, substantially accurate, if we can place dependence on the only public source open by which such information can be obtained:—

	Men on Cars	In Stables	In Sheds	In Office	In House	In Power Repairs
1892.....	528	229	18	8	—	—
1893.....	580	139	37	10	19	9
	—	—	—	—	—	—
	52		19	2	19	9

Deducting the decrease of ninety men in those employed in the stables there still remains an increase of eleven over the staff of 1892. So far as the argument that electricity has reduced the number of employes is concerned, these figures completely dispose of it; although, even if it could have been shown that the number of workmen connected with the railway had decreased the fact would not be a material reason why the cars should run on the Sabbath.

Nor has one good and valid reason been brought forward by the advocates of Sabbath cars. Instead of enabling workmen to reach the fresh air of our parks, the probability has been clearly shown that Sabbath cars would deprive, in a short time, the workman of his Sabbath rest. We have shown from the above figures that 794 workmen would, at one swoop, be thrown on the mercy of a soulless corporation which would operate seven days in the week, notwithstanding any supposed agreements that, at the present time, might be assented to. And as for guarantees of one day in seven, why, experience has shown that the business man of the world, whose object is money-making, can find ways and means to evade the most solemn promises and pledges. The workman should consider this aspect of the case. He should insist upon it, while the power yet remains to him, that his Sabbath Day shall not be infringed upon. In this young and resourceful country, a short day's work, and a half-holiday on Saturday should be the rule, and then working men would not be humiliated by being made the tools of capitalists who have, generally, shown more interest in their own profits than in the wages of their employees.

Our estimate of our workmen would be unardonably low could we not appeal to them on higher grounds than those of rest and physical recuperation. They are the foundation and substantial stratum of our community, and they contribute to its intelligence and high character probably more than any other class. They appreciate the spiritual and sacred ordinances of the Lord's Day, and we have no doubt, if they secure a fair opportunity, they will vote against the breach of Sabbath observance contemplated.

To succeed, every class of the community must needs work with a will, and as the question, now or in the future, will not be easily got rid of there should be no loss of time in forming organizations to protect the Sabbath.

### The Children's Charter.

**D**URING recent years the many workers in both Canada and the United States on behalf of neglected children, have come to the conclusion that the best method of dealing with such children as are homeless, or are separated by legal process from their natural parents, is to place them as speedily as possible in foster homes, so that they may be restored to family life and receive that kindly and affectionate treatment for which their childhood so strongly appeals. The very best institution in the world can never equal a good home, nor can it so well prepare the boy or girl for the battle of life in which he or she must soon engage. In recognition of this principle the Ontario Children's Charter was drawn up by Hon. J. M. Gibson and readily adopted by the Provincial Legislature. It provides that the courts can at any time sever the parental relationship on sufficient proof being submitted of the unfitness of the parent for the trust, and the guardianship of the child becomes vested in the Children's Aid Society. Parents are not altogether to be relieved of their responsibility, as the courts are fully empowered to assess the cost of maintenance. Efforts will then be made to have the child cared for by near relatives, and failing this, they will be placed in foster homes throughout the Province. The duty of finding homes will be intrusted to the "Children's Visiting Committee," to be appointed in each electoral district, and the efficiency of these committees will very largely decide the success of the measure. It is believed that in the towns and villages of Ontario many persons will be found willing to extend mother-love to these little homeless ones, and there is probably no work that will appeal so strongly to the Christian heart and conscience. Care will, of course, be taken to ensure proper treatment for these little state children, and the supervision of all work in their behalf will be in the hands of Mr. J. J. Kelso, who is well known throughout the Province as an earnest champion of the cause of neglected children. He will have his headquarters in the Parliament Buildings, and will be glad at any time to receive from Christian people applications to adopt one of these little boys or girls. The bill contains many clauses providing for the protection of children from cruelty or neglect, and its details ought to be familiar to all who are now working in the direction of child-saving.

*Aged Ministers' Fund.* Among the gratifying features of last Gen. Assembly was that portion of the report of the committee on the Aged Ministers' Fund, which indicated a very decided increase in the amount of the annuity paid to our pioneer ministers. The adoption of the rule to pay annuities according to years of service rendered in the Canadian Church is one which should have been in force years ago, and it affords sincere pleasure to be able to note that our aged veterans received, this year, an advance, in some cases, of as much as seventy-five dollars over last year, and the committee is aiming at a still greater increase next year. But there is another portion of the report which is not satisfactory, and which certainly should be laid to heart

by the Church at large. We refer to the decreased collections from congregations, and the strange anomaly of over 250 congregations failing to recognise the fund by even one dollar of a collection. While the committee deserve well at the hands of the Church in the laudable endeavour to raise our aged ministers somewhat above the pressure of want, it surely demands a "Christian Endeavour" on the part of every congregation to second their efforts in this line. We may have something to say in reference to the endowment in another issue. Meantime congregations should not relegate this fund to the region of peradventure, and try to satisfy its claims by the mere fragment of a balance after everything else has had its share.

*Missionaries Wanted.* Two vacancies fall to be filled by the Foreign Mission Committee, and the appointments ought to be made without delay. Both are important, and the Committee, though desirous of placing missionaries in the field at once, must exercise care in the selection. One is at Alberni, on Vancouver Island, B.C., a station the charge of which Mr. J. A. Macdonald has been compelled to resign on account of ill health. Embraced in the station are a girls' home, with a matron, and a day-school in which a teacher labours. These are under the supervision of the missionary. Only the ladies in charge are there now, and the work is arrested and much interfered with. Candidates should lose no time in communicating with the committee. The other vacancy is at Mhow, Central India. Rev. Norman Russell has been, in addition to his other duties, acting as chaplain to the troops there. This work he had to abandon on account of the increasing duties of the mission, and the committee is called upon to supply a missionary to take up the work of the chaplaincy and assist in the mission also. The salary from the Government is about sufficient to meet the expenses, and as a knowledge of the English language would be sufficient the duties could be entered upon at once. In both cases ordained men are required, and, as the cases are urgent, it is to be hoped applicants will lose no time in coming forward.

*Mr. Karmarker at Montreal.* An explanation has been made of the Karmarker incident at the Christian Endeavour Convention, Montreal, which places the matter in a somewhat different light from that attached to it at first. It seems Mr. Karmarker had his speech written before his arrival at Montreal and handed a copy of it to the Press Committee. Through them it found its way to print with the passage complained of included. But when the stranger understood his surroundings better, after a day or two in the city, he decided to omit the passage from his speech, and as a matter of fact he did not utter the words attributed to him at all. The press representatives did not detect the omission and did not alter the printed speech to accord with the spoken one. This explanation was made known in Montreal, and it ought to have been published by the papers which went into a frenzy of indignation over the affair. Had Mr. Karmarker expressed himself as he had written, there should have been no complaint made, but the fact that he refrained from doing so, shows that he is not the hot-headed, indiscreet person which some hasty people have tried to make him out to be.

# The Pulpit.

No. 2.

REV. D. C. HOSSACK, M.A., LL.B., PARKDALE, TORONTO.

A summary of whose sermon is given on this page, was born in Cobourg, Ont., in 1862. He represents the younger ministers of our Church. He was educated in the Collegiate Institute of his native town and in Victoria University, graduating with the degrees of M.A. and LL.B. He studied law and was called to the bar in 1886 and practiced his profession for a short time. Relinquishing law he entered Knox College where he completed his theological course in two sessions and immediately took charge of St. Andrew's Church, Orangeville. Since April last he has been the pastor of the important congregation of Parkdale where his ministrations have been, so far, fully up to the expectations of the people.

The Parkdale Presbyterian Church was formed about thirteen years ago, its first pastor being Rev. W. A. Hunter, M.A., who ministered for it for four years. He was succeeded by Rev. R. P. Mackay, M.A., who, after an incumbency of over seven years, became secretary to the Foreign Mission Committee. The vacancy thus created was filled last spring by the election of Mr. Hossack. When Mr. Mackay assumed charge the membership numbered 130; it is now about 600. The church is well-built, with good-seating capacity and equipped with a commodious school-room and other necessary ante-room accommodation.

## SERMON ON ACHAN.

Text, Joshua vii. 21:—The children of Israel had been at war with the inhabitants of Canaan and had been blessed by the Lord. They had been commanded not to take for themselves of the accursed stuff. They were told that if they did they would be accursed as a nation, and that the individual taking it should be destroyed. Achan took of the stuff—a Babylonish garment, two hundred shekels of silver and fifty shekels of gold and hid them in his tent in the earth. When the Israelites attacked Ai they were driven back and thirty-six slain, the small number indicating the weakness of the Israelites. Joshua fell upon the ground before the Ark, and God called him to rise and prepare for to-morrow. Sanctify yourselves against to-morrow. Joshua is commanded to have the tribes pass in order that the guilty man may be selected. The guilty man is selected and found to be Achan, who tells where the stolen articles are. Achan and his children are stoned with stones and burned with fire. The Israelites are then successful in fighting the Canaanites.

We meet with a difficulty at the outset. Why did God destroy the innocent children of Achan. God loves the children. Could He, who took little children up in his arms and blessed them, and who said "Suffer little children to come unto me, for of such is the Kingdom of Heaven," command innocent children to be destroyed? We cannot explain this. The command must appear harsh to all of us, and we cannot understand it. We can only trust God and remember that the book which gives this narrative tells us that he is righteous altogether. We cannot stand where God stands and see all things as he sees them. We see in the twilight and he sees in the light. His point of view is the infinite; ours the finite.

Achan was in the battle and doubtless bore the burden that fell to the soldier's lot. Perhaps he felt he was justified in taking something to himself. The Tempter may have approached him in that manner. Doubtless the crime crept into his heart as a mere thought or suggestion. At first it was light as thistle down upon the wind. It grew and grew until the garment, the gold and the silver filled his whole vision. The thought took possession of him.

Achan knew that it was forbidden. His secrecy in hiding the stuff in his tent indicates that. He was even cunning in his secrecy. He placed the silver beneath the gold and the garment in order not to make a deep breach in the ground. Probably he

smoothed the earth over and placed something upon the fresh earth. He knew that a curse was to rest upon the man who would commit such a deed and he knew that the spoil was to go into the treasury of the Lord.

Achan was led away from his true self. Satan attacks us in that manner. He weakens us—undermines us—and when we are not ourselves destroys us. The prodigal was not in his natural state when he spent his substance in riotous living, for it was when he came to himself that he said he would go home. How often have we found ourselves waking as from a dream and looking over a course of action which we could not justify. We wondered how we could have done what we did. When a man is at his best he is most natural.

It was a large sum he had in his tent. Was there any virtue in the largeness? Some might think so. Many excuse a man who is sufficiently clever to steal a large sum. It is hardly called stealing. Probably Achan did not consider his work a theft for he would try to justify his conduct. He forgot the command not to do it as the cunning manipulator of stocks forgets that he is told not to cheat.

It was done. He thought about it for some time, but at last he could say the deed was done. He had taken the spoil and hidden it in his tent. He could not change the past.



REV. D. C. HOSSACK, M.A., LL.B.

It was done. Why did he not think of all the evil? Why did he not consider? We may ask ourselves that question. Why do we not consider the probable effects of our sins? For his sake, for his family's sake, for the nation's sake and for God's sake he should have considered the matter.

For his own sake he should have paused. He lost his life and his name went down to infamy. Even if he had not been detected he would have known that he was an abandoned man and a thief. For him there would have been no songs in the night but eternal remorse.

For his family's sake. They were stoned to death and burned. It is true the sins of the fathers are visited upon the children. How necessary it is to be careful with children. Their innocence may be removed as easily as the bloom on a peach may be removed by even a gentle hand. There are two great causes of sin—inherited tendencies and an evil example. We build our prisons of brick and stone, and sit down with great complacency expecting them to be filled.

For the community's sake. The hearts of the people melted and became like water. The nation was defeated. The community has rights. When a man commits sin that is likely to injure the morals of the people, men have a right to interfere. They pay for the prisons and reformatories. They have an interest in their children.

For God's sake. God is pure and is offend-

ed at evil. God loved Achan and would be pained at his fault. God loved the children of Israel, and was sorry that they should be put to defeat and shame.

Through all this we see an overruling Providence. The people of Ai knew not why they had been successful and then unfortunate. The Israelites knew not why they suffered defeat until God told them. We cannot understand God; He "moves in a mysterious way his wonders to perform"; In the first attack upon Ai there was probably the correct military movement, but God intervened. In the midst of all the trouble of the world we must believe that God rules:

"Behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above His own."

When trouble comes we are not to despond. Such is God's teaching. "Up, sanctify yourselves." "Sanctify yourselves against to-morrow." God receives more praise for the hopes of to-morrow than for the blessings of to-day.

The Israelites had need for inquiry. They did not know what made them weak. Have you ever felt that failure was your lot, and your portion forever? If you feel that now, ask if there is not something the matter with you. Inquire. Perhaps one sin may spoil all. It is necessary for a church to sometimes inquire if anything is the matter with it.

At God's command the tribes are brought forth. Why did Achan not confess? Probably Satan had persuaded him that his sin was very little. He may have felt that he could justify himself. Probably he thought there were others worse than he. He may have waited for others to be chosen. Men do not realize their sin. Some will say, "Lord, I never saw thee as hungrier," etc. The rich young ruler was mistaken. "All these have I kept from my youth up." David was surprised and astounded to hear Nathan say, "Thou art the man!" A prisoner taken into a cell will not realize how wretched a place it is until the daylight streams in and shows him that he is standing in the midst of serpents and slimy creeping things. The sinner does not realize his position until the light of purity falls about him. If you have grown in grace you know that the place where you once stood is far worse than you once thought it to be. The tramp who has reformed sees now the disgrace of the ragged coat.

Be sure your sin will find you out. Did Achan think himself secure when he had hidden the spoil in the tent. The silver was beneath.

How soon the reward of his sin! A Babylonish garment, two hundred shekels of silver and fifty shekels of gold! Think of it—the price of a scull! A Babylonish garment against immortality. Were these paltry things at the best worth thirty-six men, suspense, pain, Joshua's suffering, God's sorrow, the death of the children, the weakening of the nation and the loss of an immortal soul! Was the game worth the candle! Turn away from virtue and soon the thing you seek will seem poor and unworthy. It is always so.

Purity brings success. When the cleansed Israelites attacked Ai they succeeded. Then the spoil was given to them. "Seek first the kingdom of God, and all these things shall be added unto you." Purity makes a man strong. Young man, would you conquer in life? Be pure! Young woman, would you succeed, and be "tall and sun-crowned?" Be pure, love righteousness. "The pure in heart shall see God." "The righteous man is like the tree planted by the rivers of water." "The wicked flee when no man pursueth, but the righteous are bold as a lion."

In the old days men fought with sword, spear or lance. Purity of heart even then gave strength. May we not in the spiritual battle employ the words of the old warrior who believed that a pure heart gave him courage.

"My good blade carves the casques of men  
My tough lance thrusteth sure,  
My strength is as the strength of ten  
Because my heart is pure."

# Church News.

## The Church Abroad.

**SCOTLAND.** ABERLADY U. P. church was opened recently by Rev. Dr. Andrew Thompson.

VICTORIA HALL has been engaged for Sabbath services by the seceders from the Free Church.

THE Scottish Women's Church Defence Union has been formed to work against the disestablishment of the Church of Scotland.

REV. ROBERT HOWIE, of Govan Free Church, states that the Church of Scotland, notwithstanding its great strength in some constituencies, has adhering to it less than a third of the population.

THE death is announced of Rev. Patrick MacFarlane, of Pitteuweem. A native of Alexandria, Dumbartonshire, he was ordained to the Fifeshire parish in 1854.

MR. CHARLES WADDIE urges the Kirk to stand on the treaty of Union and defy the British Parliament. He asserts that a Scottish parliament would never consent to disestablishment.

GREENOCK Free Church presbytery got £3,537 from the Debt Extinction Fund and collected for it £3,031. Their gross collection for all purposes during the past year was £15,866, of which £3,059 was for the Sustentation Fund and £1,915 for missions.

A PRIVATE meeting of Constitutionalists held in Inverness, attended by about thirty ministers and as many elders resolved that the secession was not justifiable, and that a friendly conference be arranged with Rev. Donald MacFarlane and his friends in order to bring them back to the fold, if possible. The conference subsequently took place, but the MacFarlanites stood fast to their position.

REV. CHARLES JERDAN, M. A., LL. B., of Sir Michael Street U. P. church, Greenock, has been presented, at a congregational meeting in celebration of his semi-jubilee, with an illuminated address from the elders and managers, and a revolving bookcase filled with books from the congregation. Mrs. Jerdan received a reading lamp.

REV. DANIEL GUNN, of Lewes, England, well and affectionately known as Free Church minister at Dumbarton, Scotland, died recently after a period of lingering illness. He removed to the south of England, where he took up pastoral work, thinking the change would benefit his health, but he did not rally. He was a kind friend to young men aiming at the ministry, and many who fought their way onward and came through the exit examinations successfully, will remember his help and encouragement with deep gratitude. He was at one time Presbytery clerk of Dumbarton.

THE following report of anniversary services in Berwick will interest many of our readers:—"Anniversary services were conducted in Wallace-green church, Berwick, by the Rev. N. A. Ross, M. A., LL. D., of Trinity Presbyterian Church, Newcastle. The collections, which were on behalf of a debt of £300, caused by the erection of additional buildings in connection with the church, amounted to £37 10s. On Monday, June 25th, a dedication service was held in Wallace-green church, Berwick, on the occasion of the unveiling of a memorial to the late Rev. Principal Cairns, D. D., who was formerly pastor of the congregation. The Rev. J. M. Witherow, M. A., present minister of the church, presided, and conducted devotional exercises. He also made a few remarks about the worth and character of the late Principal, which were followed by eulogies from the Mayor of Berwick, (County Councillor James Gilroy, J. P.), and County Alderman A. Darling, who spoke from personal recollection of the deceased divine. Thereafter the congregation repaired to the front of the church, and the memorial, which is placed in the vestibule of Wallace-green church, was unveiled. The

memorial consists of a mural tablet. The architectural portion, which is Gothic in feeling, has been designed by Mr. Washington Brown, A. R. S. A. In the panel in the centre is an admirable head in marble of the Principal, the work of Mr. Stevenson, R. S. A. The memorial, which is white statue marble, is an excellent likeness. It has been erected by subscriptions from the congregation and friends.

REV. HUGH MUNGLE, of Glasgow, has accepted the call to Workington church in the Presbytery of Carlisle.

THE Presbytery of London has sustained a call from Clapton in favor of Rev. Wm. Johnston, B. A., of Wolverhampton.

THE following reasons are given by the London Presbytery for dissolving the Whitefield congregation: its depleted condition, its proximity to Crown Court Presbyterian church, the number of Christian agencies at work in its vicinity and the speedy expiry of the lease.

THE Theological Club of London consists of a few Presbyterian ministers of London, England. Recently the members had their first summer outing. A very pleasant day was spent in visiting Milton's Cottage at Chalfont, St. Giles, Buckinghamshire; the quaint old Quaker meeting-house at Jordan, in the burial ground connected with which lie the remains of William Penn; and the picturesque little village of Chenies, so interestingly associated with the Bedford family (the Russels.)

AT the opening of the new headquarters of the Seamen's Christian Friend Society in Ratcliff Highway, Earl Aberdeen, who has long taken a deep and practical interest in the work of the society, delivered an address on 'The Importance of Work for the Welfare of Seamen.'

THE British Weekly furnishes the following succinct outline of a sermon preached in Manchester, a short time ago, by Prof. A. B. Davidson, of Edinburgh. The text was Mark x, 17,—the young man kneeling to Jesus. He gave an appreciative description of the questioner: a striking analysis of sin, temptation, falling; a condemnation of the tendency to appreciate a great sinner, because some such have become great saints. The question showed to what school of thought the young man belonged. His idea was to do. He was much taken aback when the Saviour proposed that he should denude himself. 'He went away sorrowful.' 'Ho only? How near we may be to the truth and yet not realize it.'

THE Welsh Calvinistic churches of Liverpool had together promised to raise £3,405 for the Bala College special fund.

REV. J. CEREDYDD JONES, an old student Bala College, has received a call from one of the largest churches in Chicago.

THE late Rev. Dr. Owen Thomas's library, which was presented by the Mayor of Bootle to Bala College, has been catalogued in a handsome volume of 172 pages.

PRINCIPAL T. C. EDWARDS, D. D., of Bala, has started home from Rome greatly improved in health. On his way he visited Florence and Venice. He intends crossing the Continent via the Waldensian valleys and is expected to arrive at home about the end of August.

THE church at Austin is UNITED STATES. threatened with the loss of its pastor, Rev. F. O. Ballard, who has received a call to the Memorial Presbyterian church at Indianapolis, Ind., to succeed Rev. Dr. H. A. Edson, its founder and first and only pastor.

PARK College, Missouri, called two Chicago clergymen to assist at the recent commencement exercises. Rev. Dr. Thomas Marshall preached the baccalaureate sermon, and Rev. William M. Hindman, Moderator of the Presbytery, delivered the annual address before the Alumni Association. Both sermon and address were well received and left abiding impressions for good.

THE Board of Directors of the Union Theological Seminary announces that Prof. Briggs will continue his work in the department of Biblical Theology as hitherto. The Rev. Arthur C. M. Gilbert, D. D., has accepted the Washburn Professorship of Church History, and the Rev. Williams Adams Brown the instructorship in Systematic Theology.

THE Lane Seminary trustees have requested Prof. Henry Preserved Smith to continue his relations with the seminary for one year, but suspended his work as a teacher, pending his appeal to the General Assembly. Prof. Smith thereupon tendered his resignation, which was accepted. Prof. E. D. Morris was instructed to continue teaching theology at the seminary, and to call in such assistance as he needed. The trustees then adopted a resolution condemning the action of the Washington General Assembly and adjourned.

SUNDAY attendance at the World's Fair steadily decreases, notwithstanding lovely weather and excursion inducements. Many of the exhibits, other than religious, are closed or covered, even by foreigners from whom other action was anticipated. The expected crowds either prefer some cheaper and more hilarious method of spending the day, or are restrained by other motives from entering the gates. The failure in revenue may become a factor in changing the policy of the directory in regard to the Sabbath.

REV. DR. WALLACE, of the Eighth church, Chicago, gave the baccalaureate address at the recent commencement of the college in Washington, Iowa, his former home. His theme was "Christianism," and he discussed its practical common sense aspects. The local press speak of the discourse as "beautiful in form and manner, sound in sentiment; the thinking clear and close, style matchless, rhetoric without a fault and delivery excellent."

## In Canada.

### Presbytery of Stratford.

THE Presbytery of Stratford met in Stratford on the 11th inst. Rev. John Kay, of Milverton, was appointed Moderator for the next six months. Wm. R. Ross, of Burns church, Iowa, was introduced by Rev. Mr. Ferguson, and upon examination it was agreed to receive him as a student with a view the ministry under the care of the Presbytery. Rev. Mr. Grant reported upon the contributions to the schemes of the church and showed that North Easthope headed the list. Standing committees for the year were appointed with the following convenors:—Statistics, Mr. Grant; Foreign Missions, Mr. Henderson; Home Missions, Mr. Hamilton; French Evangelization, Mr. Pantou; Sabbath Schools, Mr. McKibbin; Sabbath observance, Mr. Cameron; Temperance, Mr. Ferguson; A. & I. M. Fund, Mr. Stewart; W. & O. Fund, Mr. Dickson; Colleges, Mr. Cosgrove; State of Religion, Mr. Leitch. Commissioners to assembly reported their diligence. Mr. Pyke was appointed to prepare a paper for next meeting of Presbytery, which is to be held in North Easthope on the 11th of September, at 7:30 p.m.—A. F. TULLY, Clerk.

### Presbytery of Owen Sound.

THE Presbytery of Owen Sound met in Knox Church, Mr. Creasor in the chair. Dr. J. B. Fraser acted as clerk *pro tem*. Mr. McAlpine was chosen Moderator for the current year. Cordial thanks were given to Mr. Creasor for his fidelity and urbanity in the discharge of his duties as Moderator. Commissioners to the Assembly reported, and accounts for travelling expenses ordered to be sent to the Finance Committee, and if approved to be paid. Standing Committees were appointed:—Home Mission, Mr. Somerville, Dr. Waits, Dr. Fraser, Messrs. Creasor, McAlpine and McKenzie; Finance—Messrs. McLaren, Davidson, elders of Meaford and Euphrasia; State of Religion—Messrs. Simpson, A. McNabb, and elder of Thornbury; Sabbath Schools—Messrs. P. McNabb, Dr. Waits, Mr. Little and elders of Knox and Warton; Temperance—Messrs.

Hamilton, Jamieson, Smith and elders of Keady and Killyth; Sabbath Observance—Messrs. McLennan, Fraser, Jamieson, Sutherland, and elder of Knox, Sydenham; Systematic Benevolence—Messrs. Rodgers, Forrest, Fraser, elders of Markdale and Hepworth; Statistics—Messrs. Somerville, McLean and W. P. Telford; Examiners—Messrs. McLaren, Dr. Waits, McLean and Somerville. The first named will act as convener. Committees were appointed to visit Mission Fields. Mr. McLean, Lion's Head, Mr. P. McNab, Indian Peninsula and Mr. McAlpine, Berkeley, etc., students and cat-rehns were instructed to appear at the September meeting and read discourses from subjects prescribed. Mr. Little was appointed to look after the interests of our people at Townsend's Lake. Dr. Waits reported that he had visited Wiarton re-resignation of Mr. Yeomans. Report was received and thanks tendered. The resignation of Mr. Yeomans was accepted, Mr. Rodgers to declare the pulpit vacant July 2nd, Mr. McLean to act as Moderator *pro tem*, and congregation to receive supply half the time through the session and half through Presbytery. Presbytery expressed regret at the resignation and resolved to record its high estimate of the worth and work of Mr. Yeomans. The following arrangements were made for Dr. Paton of the New Hebrides Mission:—Sabbath, July 23rd, Annan, 11 a. m.; Women's Meeting, 2.45 p. m., Division Street Church, Owen Sound; mass meeting, 4 p. m., Knox church, Owen Sound; and at 7 p. m. in Division Street church, July 24th, Keady, 2 p. m., Chatsworth in the evening. Dr. Paton to be requested to give an afternoon and evening to Thornbury and Mesford. Dr. Fraser was appointed to moderate in a call to a minister in Keady. The Presbytery then adjourned to meet in Knox Church on the 19th Sept at 10 a. m., and was closed with the benediction.—J. T. FRASER, Clerk *pro tem*.

#### Presbytery of Glengarry.

The Presbytery of Glengarry met at Alexandria on the 11th inst., a good proportion of the ministerial members being present. Rev. D. D. MacLennan was appointed Moderator for ensuing six months. Quite a number of elders' commissions were submitted and sustained. Mr. Burnett, convener of a committee appointed at last regular meeting to take the matter of endowment of A. & I. M. fund in hand, reported having met, and recommended that two neighboring ministers exchange on the Sabbath and canvass the congregation during the week, assisted by the elders. The report was adopted. The matter of rating Presbytery and Synod Fund was then considered. It was resolved to adopt "Families" as basis of rating for ensuing year. Rev. Mr. Givan, Convener of Presbytery's H. M. C., submitted the fact that ten dollars were kept back from aid receiving charges within the bounds, and suggested that the congregations within the bounds be recommended to make up the deficiency. The clerk was accordingly instructed to write to each congregation asking a collection of \$200 for this purpose. The delegates to last Assembly then reported dutiful attendance on that court and also ample benefit therefrom. Standing committees were then struck. Messrs. Hastie, MacLaren and Calder with their respective elders, were appointed a committee to arrange for missionary meetings within the bounds next fall. The Moderator was appointed to prescribe subjects for students' exercises. A request from the session of East Lancaster for leave to restore a disciplined elder to church privileges was granted—Messrs. Burnett and MacLaren dissenting. The clerk and Mr. MacLaren were appointed to audit the treasurer's book. Mr. Simpson tendered his resignation of the treasurer'ship. It was accepted and Mr. Simpson thanked for his long and valued services. Rev. Mr. MacLaren was appointed treasurer. The matter of funerals was then taken up and the following resolution re-affirmed. The following recommendations respecting the manner of conducting funerals within the bounds were adopted by the Presbytery of Glengarry in September, 1884, and

re-affirmed in March, 1893. The clerk was instructed on last mentioned date to have the same printed and distributed within the bounds: 1. That wakes be discontinued. 2. That Sunday funerals be discontinued. 3. That religious service should begin punctually at the hour that has been fixed. 4. That this service should not exceed twenty minutes in length, except on special occasions. 5. That 2 o'clock in the afternoon should be adopted generally as the hour of holding funerals. 6. That abolition of the custom of putting crapes on hats of other than immediate relatives or of such as have special duties to perform.—M. MACLENNAN, Clerk.

#### Presbytery of Chatham.

CHATHAM PRESBYTERY met in St. Andrew's church, Chatham, on Tuesday, July 11th. \$375 was conditionally granted to the Rice mission field to help them to build a manse with a view to becoming a settled charge. It was reported that a student under the care of Sarnia Presbytery had a mission station within the bounds of a congregation of this Presbytery, and the clerk was instructed to correspond with Sarnia Presbytery in regard to it. The clerk was instructed to prescribe exercises for the students within the bounds. Messrs Ripley, McKerral and McMillan were with Mr. Becket as moderator, appointed an interim session for Kent, Bridge and Wabash. Commissioners to General Assembly reported regarding their action there. A call from Comber and West Tilbury, signed by eighty-three members and forty-two adherents and promising a stipend of \$750 and a manse, in favor of the Rev. A. L. Cotter was presented, sustained, and accepted, and it was resolved that the induction should take place at Comber on Tuesday, 25th inst., at 11 a. m., Mr. Manson to preside, Mr. Gilchrist to preach, Mr. Hunter to address the people and Mr. Fleming the pastor. Leave to find their own pulpit supply till the September meeting was given to the Sessions at Windsor and Tilbury Centre. The next regular meeting will be held in First church, Chatham, on Tuesday, September 11th, at 10 a. m.—W. M. FLEMING, Clerk.

#### Presbytery of London.

THE Presbytery of London met in the First Presbyterian church school-room, London, the Moderator, Rev. Mr. Ball, in the chair. After routine a call from Kintyre in favor of Rev. J. H. Barnett was considered and sustained. There was also a call to the same gentleman submitted by the congregation of Dunwich, which was also sustained. The clerk was instructed to telegraph to Mr. Barnett these facts, and the Presbytery proceeded to consider a call from Knox Church, Perth, in favor of Rev. D. Currie, of Glencoe. Rev. Mr. Campbell, from the Presbytery of Lanark and Roufrow, and Mr. Allan was heard in favor of the translation. A very large deputation from Glencoe appeared and pleaded earnestly against the translation. Mr. Currie was heard for himself, and accepted the call. The translation was accordingly granted. Rev. Mr. Miller to declare the pulpit vacant on the 30th June, and Rev. A. Henderson to act as interim Moderator thereafter. A call from Delaware in favor of Rev. A. E. Vert was sustained. Mr. Vert, being present, accepted the call and his induction was appointed to take place at Cook's Church, Caradoc, on the first day of August at 2 p. m., the Presbytery to meet at 10 a. m. to hear trials and discharge other business. A request was submitted by Rev. Mr. Cook from Dorchester and Crumlin congregation asking the Presbytery to approve of a certain proposed agreement regarding manse property. During the consideration of this, it being six o'clock, the Presbytery adjourned. The Presbytery met at half past seven p. m., and resumed the consideration of request from Dorchester and Crumlin. The Presbytery agreed to sanction the adoption of the agreement submitted. The report of the committee appointed to confer with Mr. Ball, reported that they had not been able to accomplish anything and asked to be discharged. This was agreed to. The Presbytery then took up the consideration of the petition from

Vanneck congregation submitted at last meeting. Another memorial from the congregation was laid on the table, but was not received, as it had not been submitted to the session. After considerable discussion it was agreed to appoint a commission of the Presbytery to visit Vanneck and examine into all matters connected with the petition and issue the case. The commission are:—Rev. Messrs. Murray, Ballantyne, J. Curry, Clarke, McDonald, Sutherland, Cameron, with Messrs. Stevely, Armstrong and Yonge, elders. A telegram was received from Rev. Mr. Burnett accepting the call from Kintyre. Parties were appointed to hear his trials and ordain and induct him. Permission was given to Dunwich congregation to moderate in a call before next meeting of the Presbytery. An appeal from Mr. Jas. Munro against St. Andrew's session was taken up. Mr. Munro wanted to take up some old grievances of 1879 and later. As a matter of course Mr. Munro had to be heard. The appeal was dismissed. Mr. Munro appealed to the Synod. The resignation of Rev. Mr. Dawson of the pastoral charge of Tempo and South Delaware was read. The congregation was cited to appear at Caradoc on August 1st. This closed the proceedings.

It is stated that Rev. Mr. Tolmie, of Brantford, has accepted a church in Buffalo.

THE Presbyterians of Glencoe have unanimously decided against allowing Rev. Mr. Currie, the pastor, to be removed.

SINCE Rev. Mr. Gray left St. Andrew's church, Windsor, in has been without a pastor, but it is likely that a call will be extended to Rev. Mr. Tolmie, of Brantford.

REV. DR. F. BEATTIE, of Columbia, S. C., addressed the Y.M.C.A. meeting in Toronto on Saturday evening last, his subject being "Character Making."

MR. ANOUS McCALLUM, a graduate of the University of Glasgow was recommended by the last meeting of the Presbytery of Montreal to be received as a student of the first year in theology.

ON Monday evening, the 10th inst., according to appointment, the Rev. R. M. Craig, of Melville church, Fergus, presided at a meeting of the congregation of Chalmers' church, Elora, called for the purpose of selecting a successor to the Rev. Dr. Middlemiss. After public worship the call was produced and read and the congregation asked to say whose name should be inserted in the call. Three names were proposed, when, on vote, Mr. H. R. Horne, B.A., LL.B., was chosen by a majority.

REV. R. HADDOW, of Milton, is off for a month's sojourn in his old home, Dalhousie, N.B., and Mrs. Haddow accompanies him. The happy event took place on Tuesday, July 11th, and the good people of Milton, of all denominations, vied with each other in their good wishes for the popular young pastor and his bride. The church was prettily decorated, and where there were no flowers there were spectators. Rev. M. C. Cameron, a former pastor, assisted by Rev. J. W. H. Milne, of Boston, performed the ceremony. The congregation indicated their appreciation by presenting their pastor with a purse containing over one hundred dollars in gold, and friends everywhere sent tokens of their good-will for the bride. Mr. Haddow's many friends will join in wishing for Mrs. Haddow and himself very many happy and useful years.

#### The Congregation.

THE late anniversary services at the New Lowell Presbyterian church were a most gratifying success.

THE Erskine Mission Sunday school, Hamilton, held its annual picnic at Ainslie Park on Thursday last.

THE Presbyterian Sunday school picnic was held in Riverview Park. There was a very large attendance. Sports of all kinds had been arranged for the pleasure of the juveniles, and they all thoroughly enjoyed themselves. The members of the Presbyterian church deserve credit for the kindness and trouble they took in making the picnic a success.

THE Sabbath school of Welland picnicked to Port Colborne last Tuesday.

REV. ANDREW McNAB, of Knox College, conducted the services in the Presbyterian church, at Wingham, on Sabbath last.

THE Presbyterian church Sunday school children, of Drummondville, enjoyed a picnic to Port Colborne on Tuesday, the 11th inst.

KNOX church Sabbath school, St. Marys, held their annual picnic on Tuesday in Mr. Swanson's grove, Downie. A good time was enjoyed.

REV. DR. ROBERTSON, Superintendent of Northwest missions, preached on Sunday forenoon, the 9th inst., in St. Paul's church, Ormstown, Que.

REV. J. MACKIE, of St. Andrew's church, Kingston, and Mrs. Mackie, left last week for Cacouna, Que., where they will be the guests of Mrs. (Dr.) Barclay. Rev. Dr. T. G. Smith, of Queen's University, has promised to fill St. Andrew's pulpit on the next three Sundays in the absence of the pastor.

THE Presbyterian church of Lynedoch purpose having a raspberry festival on the school grounds, Friday evening, 21st inst. The Citizens Band of Delhi will be in attendance. The committee will spare no pains to make this a most enjoyable entertainment.

THE officers and teachers of the Methodist and Presbyterian Sabbath schools of Lynedoch have decided to have a Union Picnic upon the picnic grounds here, about August 16th or 17th. The date will be fixed soon and all Sabbath schools within reach will no doubt receive an invitation to attend.

WE are pleased to note that our new Presbyterian pastor has re-started the Wednesday night prayer meeting here and we wish him success in his good work, hoping that the friends will rally around their worthy leader, who will require their sympathy and help to carry on the work of the Lord in Controville. —COM.

THE Controville auxiliary of the W. F. M. S. in connection with the Presbyterian Church held their usual monthly meeting on Wednesday night of last week. This society is prospering well under the able leadership of their worthy president, Mrs. H. Waddell, who is deeply interested in this good work.

A SPECIAL flower service was held by the children of the Presbyterian Sunday school, Hespeler, in their church adjoining their school-room on Sunday afternoon, the 9th inst. All the scholars brought bouquets to decorate the church for the day and then on Monday to be equally divided between the sick of Galt and Guelph Hospitals.

ON Monday, 10th inst., Rev. Mr. Strachan, Miss Brodie and a number of children drove from Hespeler on a visit to the hospital. They brought with them three large baskets of cut flowers for the hospital and one for the Old Ladies' Home, a gift from the Presbyterian congregation of Hespeler.

ON Monday, 10th inst., the scholars of St. Andrew's church Sabbath school, Lancaster, had their picnic. They started, accompanied by a goodly number of friends, on the "Chaffy" and steamed up to Hamilton's Island where they spent the day in real picnic style; the weather being very fine they were all enabled to spend an enjoyable day.

DR. HOWIE delivered his lecture on "Palestine," in the lecture room of St. Paul's church last week. A large number of people were present who seemed to enjoy the exercises very much. The well known lecturer appeared in Oriental costume and devoted himself to explaining the many peculiarities of the people with whom he had once lived. His references to the different religious beliefs of the people in the Bible lands was a very interesting topic and profitable as well.

REV. DR. DICKSON, pastor of the Central Church, Galt, left on Tuesday morning, the 11th, on a two weeks' trip to Ocean Grove, N.J. Rev. Archibald Blair, P.A., Nassagaweya, preached in that church on Sunday last, and Rev. D. Strachan, of Hespeler, will preach there on Sunday next. The new organ is about completed and presents a very handsome appearance.

THE picnic held on the 11th inst at Brophy's Point, under the auspices of Cooke's church congregation, Kingston, was well attended.

THE Presbyterian Sunday school of Niagara Falls, South, picnicked in Erie Park, on Tuesday, the 11th inst.

OVER 300 converts resulted from Messrs. Crossley and Hunter's meetings in Watford. They closed Tuesday night, the 11th inst.

A SOLO service under the management of the "Gilchriess Quartette" was held at the Presbyterian church, Port Colborne, on Sunday last. Rev. Dr. Jones, of Memphis, Tenn., conducted services in the same church on the previous Sunday. The reverend gentleman preached two most eloquent and powerful sermons, which were much appreciated by the large congregations present.

THE Willing Workers of the Presbyterian church, Queensville, held their annual strawberry festival on Wednesday evening, July 5th. Strawberries and cake were served in the hall from 6.30 to 8 o'clock, after which the company repaired to the church, when addresses were delivered by Rev. Messrs. Martin, Toronto, and Washington and Rodgers, Methodists, of this village. Some choice selections were rendered by the choir. Proceeds about \$65.

LARGE numbers attended the old-time tea-meeting in the Presbyterian church, Mount Forest. After the refreshments had been done justice to, an adjournment was made to the auditorium of the church, where, after the choir had rendered a couple of selections, and Miss L. Reid and Miss Clapp each a solo, Rev. Mungo Fraser, D.D., of Hamilton, lectured on "Egypt; how we reached it, and what we saw." He spoke for an hour and a half, and never wearied his hearers. All the points of interest which he saw on his trip and all the manners and customs of the people were referred to, and much interesting and useful information given about the land of the Pharaohs. It was, in fact, a lecture that must be heard to be appreciated.

REV. DR. ROBERTSON, superintendent of missions in Northwest, addressed a fair-sized congregation in St. Andrew's, Huntingdon, Que., on Sunday evening the 9th inst. Sketching the vast resources of the territory over which it was his duty to further the spiritual welfare of Presbyterians, he said the 2000 miles between Lake Superior and the Pacific was made up of 400 miles of broken land, valuable for timber and minerals, 400 miles of rich farming land, about 500 miles of ranch land, fit mainly for raising live stock, with great coal beds underlying, then the rocky mountains and the Pacific slope, incalculably rich in coal and minerals. People who doubted the future of the Northwest had no grounds for doing so, and his knowledge of its resources justified him in saying that before long there would be a greater population west of the Red river than east of it. He gave sketch after sketch of the state of morality in settlements before and after missions had been established, one of the most interesting to many of his hearers being that which told of the success of Rev. Alex. Young. Every year the number of self-sustaining congregations was increasing, but as necessity also increased for planting new missions the demand for more funds continued. There were many recently formed settlements where it was desirable to open preaching stations, but found to be impossible from lack of men and means. There were especially many large settlements of Icelanders, Scandinavians, and Germans who were without the means of grace and who could welcome a Presbyterian minister. The settlers did their part, as could be seen by the assembly report. The average contribution of members in the east was \$11 a year. In the Northwest it was \$17. The foundations of society were now being laid in the Northwest and it that vast new region was to be peopled by God-fearing communities provision must be made at once for having the Gospel preached to them. A few years hence it would be too late. After touching on Manitoba College and the Chinese problem, he closed by asking help from his hearers, many of whom had connections who had gone to the North-West, and he hoped many more of our young people would join them, for he

spoke with knowledge when he said the conditions for prosperity were more favorable in the Northwest under the old flag than to the south of the boundary line.

### Christian Endeavourers.

THE Presbyterian Christian Endeavour Society are making arrangements for a garden party which will be held on Mrs. T. J. Holliday's lawn, Whitby, on Thursday evening, the 27th inst.

THE Social Committee of the Presbyterian church, Keene, gave a social in connection with the regular meeting on Monday, the 10th, on the church grounds. There was a very large number present and the programme was an excellent one.

ON Monday afternoon, July 3rd, the Junior Y.P. and C.E., of Cold Springs, held their annual picnic at Kennedy's landing. Despite the heavy rain-storm of the morning about thirty juniors gathered together to join in the afternoon's fun. The time was pleasantly spent in croquet, ball and other games. The superintendents are very grateful to those of junior society, who so unselfishly devoted their time in entertaining the children.

THE regular meeting of the Christian Endeavour Society of Zion Presbyterian church, Kingston, was turned into a special occasion on Tuesday, the 11th, to take advantage of the presence in the city of a number of Endeavourers on their way west from the Montreal Convention. The various societies throughout the city were well represented in the audience. Mr. McElroy presided, and the proceedings throughout were very sprightly and business like. The speakers were Mr. John Dales, of this city, Mr. Haskott (a Y.M.C.A. secretary), of California, Mr. W. P. Fletcher, of Orono, the Rev. E. Thomas, of the Princess street Methodist church, and Mr. E. A. Hardy, of Lindsay, Provincial Secretary, who in the course of his remarks said he thought Kingston was a little behind the rest of the country in Endeavour work, and needed waking up. The addresses were all admirable—brimful of humor and yet profoundly earnest. One-minute talks were asked for and given by a number of returned delegates, including several ladies. After the closing hymn and the Mizpah benediction, an informal reception was held at which the strangers were the central figures, among them being eight Iowa delegates, who were all taken in hand and entertained during their stay-over by one Kingston family.

THE County Christian Endeavor Convention of O.E., held at Milverton, was largely attended. Representatives were present from all parts of the county. The Milverton society and friends gave the visitors a very cordial reception. A platform was erected for the speakers and singers. Seats were furnished for the audience. In addition the home society generously provided coffee, lemonade, etc. Rev. John Kay gave the address of welcome and Dr. McGorman, president, replied. Short reports were presented from the various societies of the county, all of which showed that many of the young people of Perth county were trying to help on the good work. After lunch Rev. Mr. Wallwin, Stratford, gave a very interesting and practical address upon the Christian work that was and that could be accomplished by the young people. Miss Shannon, Central Methodist church, Stratford, read a paper upon consecration. The paper contained a number of grand thoughts and was enjoyed by all. Rev. Mr. Bentley, Congregational Church, Listowel, addressed the convention upon the relation of the society to the Church. Mr. Bentley has recently come to Listowel and the reception given him showed that the young people were pleased to welcome him to their county. A very interesting part of the programme was the Free Parliament, during which various topics relating to the work of C.E. were freely discussed. The singing was hearty and inspiring. All returned to their homes after enjoying a pleasant and profitable day. Dr. McGorman and Miss S. E. Wright, both of St. Marys, were re-elected president and secretary respectively. The next annual convention will be held at St. Marys.



## The Mission Field.

It is stated that 30,000 out of a population of 46,000 in the Samoan Islands profess Christianity.

In the North India conference there are forty-two native pastors who draw their support entirely from the people.

"If you were as good as your book you would conquer India for Christ in five years," remarked a Brahmin to a missionary.

REV. J. HUDSON TAYLOR is appealing to Scotland for more workers for his China Mission.

REV. D. CARNFORD lectured in the Presbyterian church at Enniskillen on Wednesday the 12th inst. on his work in Metabeloland, Africa. An instructive and interesting evening was spent, and a collection was made.

DR. PATON was announced to speak in furtherance of his object, in Willis' church, Clinton, on Wednesday the 19th inst. No modern missionary has a more thrilling, romantic or pathetic story to tell, and none furnishes more convincing proof of the power of the Gospel or the efficacy of prayer. All are invited to come and hear him.

REV. PRINCIPAL MACVICAR reported that the General Assembly had placed the Jewish mission in this city under the care of the Presbytery of Montreal. Also that the Assembly had instructed the Foreign Mission Committee to make a grant of \$1,500 per year to assist in carrying on the work. Mr. G. A. Newmark, the missionary, addressed the Presbytery briefly upon the prospects of the mission. The converts now, he stated, were about 28 in number.

THE Presbyterian reports that the Rev. Dr. F. E. Ellinwood, of the Presbyterian Board of Foreign Missions, has just received a letter from the Rev. Graham Lee, in Korea, which speaks of the animosity toward foreigners in that country. The ill-feeling is fomented by a secret society, which is strong in numbers, and which keeps a watchful eye on Missionaries. The letter tells of the latest instance of hostility, which was shown in depriving the missionaries of three houses which they had bought and paid for. They were prevented from opening a mission, and did not receive back the money which they had paid for the property.

A MISSIONARY, writing to the Indian Witness, cautions his brethren against employing a certain native agent who was baptised about twelve years ago, and has been engaged by several missions but is now back among the Mohammedans. This man, on his own acknowledgment to a fellow worker, is said to have been so physically deteriorated by wrong-doing, when not in mission service, that he had entered the Asserghah jungle with the express object of yielding himself to the tigers, but in vain, the stench from his putrid body being so great as to drive the wild brutes from him.

THE New Zealand Herald reports the death of Mr. Richard Matthews, at the age of eighty-two, after a life of strange adventures. He was landed at Terra del Fuego by Captain Fitzroy of the Beagle, where, with three Fuegians who had visited England, he meant to plant a mission station. The natives thought of killing and eating him, but by the persuasion of his three friends they gave up the idea and contented themselves with stealing all his clothes; it was the sight of these being worn by several natives 150 miles away that led Captain Fitzroy to search for his old passenger, whom he found and rescued from a second proposal to "rise, lay, and eat" him. He was on board the Beagle for four years, assisting Darwin. He left the vessel to become an agent of the Church Missionary Society at Wanganui, New Zealand. He afterwards went farther north, where he built the first house and made the first bricks in the district. He was probably the only European who ever witnessed a Maori cannibal feast, where he brought off two intended victims for a tomahawk apiece.

MRS. R. N. GRANT, of Orilla, president of the Barrie Presbyterian Society, has been visiting the different Auxiliaries in the neighbourhood of Bradford.

A RESOLUTION has been adopted by the Madras Missionary conference, which is intended as a vindication of the action of the Decennial conference in moving the withdrawal of the resolution against regulated vice. The last paragraph in the resolution is as follows: "The conference is of opinion that, in the Providence of God, it is now called to make investigation into the matter of the nature and actual working of the regulations at present in operation in India dealing with vice, and accordingly with the view of obtaining such information as will be a basis for future action, resolves to appoint a committee to make full enquiry into the matter, and to report to an early meeting of the conference."

E. A. McCURDY writes from the Port of Spain: "Our church has gone into the hands of the managers for repairs, and for the putting in of a new organ, which is to cost nearly £600, the larger part of which has already been subscribed and paid. Matters are prospering in the Canadian missions. Mr. Coffin is away on furlough, but the rest are all hard at work. We are to have an old-fashioned Canadian Presbyterian visitation of Rev. Dr. Grant's congregation at San Francisco next week. We think that will be a good way to help to celebrate the semi-jubilee of the mission. We are all well and enjoying our life in the tropics."

In the course of his tour in behalf of his mission work Rev. Dr. J. G. Paton preached last week at Stratford, in St. Andrew and in Knox church, his appeal making a good impression on the congregation. "It was," says the local paper, "thirty-five years ago that Dr. Paton was sent to these Islands, where five of his predecessors had been cruelly murdered by the cannibals. It was, however, the doctor's good fortune to escape the knives and bullets of the savages and as a result there are now more than 3,000 converts to Christianity on the island where he is labouring. Still on the New Hebrides Islands there are yet many thousand cannibals and on Dr. Paton's island alone there are some 13,000 savages. The missionary exhibited wooden and stone idols to which the natives sacrifice children, and the finger nails of a dead chief by means of which they communicate with the spirits of the departed. Dr. Paton is in this country trying to raise money to pay the running expenses of a ship for use among the islands and for bringing provisions from Sydney, 1,400 miles away. He is also endeavouring to get the United States Government to prohibit the trade in liquor and guns with the natives. This the American Government has so far refused to do, although Great Britain has acceded to his request. The collections were in aid of the Hebrides mission."

At the meeting of the Montreal Presbytery last week, Rev. J. H. MacVicar, being present, was asked to address the Court upon his work in Honan, China. He said, in response, that there was a great difficulty in acquiring church property in Honan. It took them a whole year to get a deed of a piece of land with a building. After they got the deed, they awoke one morning and found the door bricked up, as a hint that they were not to be allowed to take possession in peace. The adjoining chapel was packed with people from morning until night—a constantly changing multitude. While the missionaries were addressing the people, a lot of roughs were upon the top of one of their buildings with picks, tearing off the roof. During these exploits of their foes, the audience in the chapel and the brethren who were talking to them were unconscious that anything wrong was going on. These proceedings necessitated the presence of the missionaries both night and day. Notwithstanding all their watchfulness, however, it was discovered that a company of their foes had also undermined the building with the evident intention of bringing the whole place down upon their heads. After all their struggles and efforts to obtain possession of the property, the indications now were that they had had all their labours

in this connection for nothing. Still the Lord was blessing them and giving them tokens of success in spiritual things. It is only five years since they went to that country; it took them some two years to learn the language; yet six converts had been received into the Church, and they had a list of about twenty more whom they expected to receive at an early date. In closing, he stated that the greatest difficulty which they had to contend with was that of securing property, and he asked the special prayers of the Presbytery in this connection at the same meeting.

## Creed and Deed.

THE whole duty of man can be put into a nutshell. It is comprehended in two words—believing and doing. The full duty of every man is to trust in the Lord. This sublime faith in God is the key-note to all religion. "This is life eternal that they might know thee, the only true God and Jesus Christ whom Thou hast sent;" but the only way for man to know God is to trust Him. It is verily a true saying that "things human must be known before they can be trusted, but things Divine must be trusted before they can be known." When youth is tempted by the voice of passion, when manhood is battling in the throng and press of life, and when weary age craves release from stern conflict, the cry of wisdom in all the stages of life's journey is "trust in the Lord with all thine heart." Trust in the Lord,—this is the grandest of creeds. It is the essence of a spiritual religion condensed in a phrase. Modern civilization has provided us with condensed food, with the world's literature condensed into one hundred books, and with condensed electricity, but the Divine word has anticipated and surpassed our greatest marvels. It offers the world a condensed creed. By trusting in the Lord, every man may augment the volume, the intensity, and the reality of his character and life. But the essence of religion lies in more than belief or creed. It is in believing and doing. Put your creed into your deed. Let your daily deeds illustrate the sublimity of your life-long creed. To offer trusting in the Lord as a substitute for doing good, or to rely on a cold, lifeless morality as an apology for the absence of a fervent trust in the Lord, is a fatal mistake. Matthew Arnold declares that conduct is three-fourths of life. It was so with Christ, for He went about doing good. It has also been said that religion is morality touched with emotion. This was Christ's christianity, for He went about doing good because He was moved with compassion. Doing good is the essence of all morality. Put down all the actions of a man's life—put down all that he is doing at home, in his business, or in his recreations; if he is doing that which is right in the sight of the Lord, he is doing good. The want of this and every age is just that creed that has vital energy in it to translate its sublime teaching into deeds of self-sacrifice and love. With all the machinery of religion around us, there still is room for that vital and energetic creed, which can impel the whole church of God to strenuously exert itself ever "to do justly, to love mercy, and to walk humbly with our God." When trusting in the Lord does not control conduct it is a delusion. Creeds that hold no sway over deeds are waste products. The true art and essence of a complete Christian manhood is beautifully set forth in the French version of our Lord's last words in the sermon on the Mount: "Whosoever heareth these sayings of mine and shall put them into practice, I will liken him to a wise man who built his house upon the rock. But whosoever heareth these sayings of mine and shall not put them into practice, shall be likened to a foolish man who built his house upon the sand, and the rain descended, and the wind blew and beat upon that house, and it fell, and the fall of that house was great."

Simple rule and safest guiding,  
Inward peace and inward light,  
Star upon our path abiding;  
Trust in God and do the right.

[From discourse preached in St. Paul's church, Ottawa, by Rev. E. Aston.]

## Correspondence.

## Mr. Lane in Ottawa.

Editor of the PRESBYTERIAN REVIEW.

SIR.—A brief account of a mission held last month in Ottawa by Mr. W. R. Lane, the evangelist, of London, England, may be of interest to your readers.

Mr. Lane, on the conclusion of his engagement to lecture in Mr. Noddy's Training institution, Chicago, and after spending some weeks in Hamilton, came to us on the invitation of the pastor and session of Bank Street church. The work began on Sabbath, June 4th, with a meeting for men only, held in the Opera House, in the afternoon, which proved a good introduction to the meetings which followed. In the evening of the same day Mr. Lane preached in Bank Street church to a large and deeply interested congregation, and meetings were held in the church every night during the week, except Saturday, with manifest signs of increasing interest. On Sabbath, June 11th, besides other sermons, two open-air meetings were held in Cartier Square, one in the afternoon and the other after the church service at night. The day, which had been showery and threatening cleared up toward night. The evening, cool and bright, proved a perfect night for such a purpose. Between two and three thousand people of all classes gathered. The best order prevailed and the sermon, which was a telling exposition of the growing power of sin and the certainty of divine retribution both in time and eternity, was listened to with close attention throughout. On Monday and Tuesday services were held in the church in the afternoon as well as in the evening, the afternoon service being especially designed to meet the wants of beginners and enquirers.

Mr. Lane is a pleasant speaker, has an agreeable manner, and a clear ringing voice, and preaches the doctrines of grace as embodied in the great creeds of the Reformation, with such wealth of illustration, persuasive argument, directness and simplicity, as to satisfy both the understanding and hearts of his hearers.

During the whole term of the mission the heat was oppressive, but notwithstanding this, the services were well attended from first to last, and were, we believe, fruitful in good results. It is with no ordinary pleasure that we recommend Mr. Lane to the consideration and confidence of both pastors and people, should he decide to visit this county again, or to any who desire assistance in evangelistic work.

WM. MOORE, D. D.  
Bank Street church, Ottawa, July 7th

## Boys' Brigade.

THE Boys' Brigade is on the march in Ontario. Captain Nisbet, Sarnia, is no longer alone in the Province. The results of his good work are being known abroad; companies now exist in St. Thomas, Niagara Falls South, Hamilton and Toronto. In the latter city eight companies are in operation and most of them uniformed. A difficulty has been experienced in securing competent drill masters, but doubtless this obstacle will greatly diminish with the spread of the movement. As the need is felt, many young men will prepare themselves for the position. Some companies have been hindered by a lack of funds, but this difficulty is found to be but temporary. People cannot be expected to contribute unless they understand the object which they are asked to support.

In Scotland and England companies experience but little difficulty in securing sufficient funds. The successful workings of the brigade are well known and parents, anxious to bring their boys under the discipline and moral influence of such a religious society, contribute cheerfully. As the financial difficulty is evidently preventing action on the part of many ministers, probably the experience of No. 1, Toronto, may encourage some:—

After deciding upon organization, the character and aim of the organization were explained at a teachers' weekly meeting. Within a few days ten dollars were handed to the treasurer. A lecture resulted in \$26, and at a later date a social increased the funds by \$7. At each of the public meetings the constitution was explained and the results were an addition of \$50 from unsolicited contributions during the next few months. Mr. Young, St. Enoch's, is confident that the dissemination of information will speedily be followed by financial results. The boys have many friends, and just as soon as their requirements for so laudable a scheme are made known, the financial difficulties will speedily vanish.

Two weeks ago a Toronto battalion was organized, the first meeting of the council will be held in the near future and steps will be taken to bring the city companies together early in the autumn. This will secure a union of the city efforts and doubtless result in establishing a centre for operations in the Province, and before long develop into a bureau for information and supplies.

## Broken Bits for the Children.

## Notes on Golden Texts.

REV. DONALD MATHESON, M.A.

"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."—Acts XVI. 31. To believe on Jesus means the same as to believe in Jesus. That means to treat Him as trustworthy; just as, when you believe in a doctor, you trust his skill, you go to him when you are ill, and you advise others to do the same. To believe in (or on) Jesus means treating Him as really being all that He says He is. For instance, He says He is your best Friend and Counsellor. Do you seek His company? Do you allow Him to influence you? Do you love Him and act as His friend? Or again, He says He died to take away our sins. Do you treat that as true, and thank Him that you are forgiven? He says he is coming again some day to put all wrong things right. Are you looking out for Him,

The jailor asked for "salvation," because Paul had been preaching about that, as the poor girl said when she cried after him. Salvation means generally the deliverance that the great King gives when He comes to reign. Simeon saw the beginning of it and said, "Mine eyes have seen Thy salvation." Peter said it lay in Jesus' name. "Neither is there salvation in any other." Is it yours? Paul and Silas told the jailor that when he believed even his household should be saved. Little children of even unbelieving parent are "holy," says St. Paul. He appeals to that as something everyone knew. But if you are old enough to stand by yourself you must trust in Jesus for yourself. Begin to-day and trust Him for something!

## A Real Knight.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused, when round the corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No. This was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbies; and as for greaves—well, knickerbockers are more common to-day.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What's the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "burst," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collars in her care might reasonably have been vexed.

A new piece of wrapping paper also

proved too frail. Must the child get her scolding? Poor little soul! No wonder she sobbed so mournfully.

But the boy was not daunted. He tucked the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?"

Another shake.

"A real gentleman," said I. "A genuine nineteenth century knight. Bless him!"

## The Camel's Nose.

A FABLE.

ONE night a weary traveller, in his tent, heard his big camel pushing at the door. "It's very cold," the camel said; "I meant to put my nose inside; I ask no more." "Well," said the man, "you may." Some minutes passed, and then the camel took a larger space. Little by little on it crept. At last it crowded its whole body in the place

Its master, sorely pressed for room, complained of this presumption. "Leave the tent!" he cried.

"Nay, go yourself," was the reply. "I've gained

Just what I wanted when I peeped inside, and I shall keep it now." No more reposed

The traveller had; and all his trouble rose from giving entrance to the camel's nose.

Be warned, my reader! Every tempting sin

That to that heart of yours would fain come in,

And pleads how small it is—a trilling thing—

Is to be shunned at once: for if you let

The tiniest part of it admission get,

Little by little it will larger grow,

Blight all your peace, and fill your life with woe.

—From Sunday.

## A Sinner, Yet Without Sin.

THE Christian looks on himself as if he were the chiefest of sinners, and yet he believes that God accepts him as if he had no sin at all.

THE North African missions are in the Barbary States, where the London Missionary society has missions among the Jews. There are a few other workers in Algiers.

BISHOP Crowther labored in Ashantee. His early life was spent as a slave boy, but he was converted and became a bishop of the English church and a missionary to his own people. He had 3,000 souls under his care.

THE South African missions are in the hands of the Moravians, the Wesleyans, the United Presbyterians of Scotland, the Norwegians and the Society for the Propagation of the Gospel.

A LETTER from Miss McWilliams of the Indore Mission, who a few months ago was forced, on account of ill-health, to resort to the heights of the Himalaya Mountains, reports returning health and vigour.

IN 1890 three young men from Kansas responded to the appeals of Dr. Gratton Guinness and resolved to establish a mission in the Soudan, without the support of any society, trusting solely to God and his promises. They were business men, all of them. One of their number went ahead to make arrangements, and the others followed with implements for farming and house-building. They expect to spend their lives in the spot.

It is said that the churches of Britain and America have in Central Africa the equivalent of one minister and one Sunday-school teacher for the whole state of Massachusetts. A great reform is taking place in the Coptic churches because of the missions there.

## Literature.

Rev. James Stalker, M.A., D.D.

THE LIFE OF ST. PAUL.—Handbook for Bible Classes.  
THE FOUR MEN, And Other Discourses. By James Stalker, D.D. Toronto. The Fleming H. Revell Co.

The author of these volumes occupies a unique position. To some he is the ideal preacher; to others, the scholarly writer; and to others still, the best known pattern of what a hard-working, practical pastor ought to be. He is thus variously regarded by his brethren in the ministry. The fact is, he is one of the best all-round men his Church possesses—a preacher, an author and an indefatigable pastor.

He emerged into prominence as pastor of St. Brycedale Free Church, Kirkcaldy, one of the foremost congregations in the denomination. His work there attracted the attention of the country, so that his name became a household word. To meet him taking a walk through the woods of Raith, as he loved to do when ministering in the "Lang toon," one would not set him down as a celebrity. Rather below the medium height, and slightly stooped, his head bending forward, his eyes spectacled, and his head covered with a low soft felt, his appearance would not indicate a name and fame such as are his, when he grasps your hand in a quiet, kindly way, a genial smile lights the face, a few words pass, and you have seen and heard enough to discover a modest, retiring, but a strong man. And Dr. Stalker is strong in every essential. The healthy ring is born of a sound and vigorous mental constitution. Broad-minded and liberal of view, he is well grounded, and there can be no mistaking where he stands on the leading questions of the day. His sympathies are with the forward school, yet he is trusted by the watchmen on the towers of true-blue doctrine, because he appreciates their scruples and is careful not to offend their susceptibilities. He is popular with and exercises great influence over young men. In Kirkcaldy the young men of the congregation were organized, led and directed by him to do most admirable work. The same may be said of his congregation in Glasgow, where the field is wider and more difficult. This power is strongly felt by that most critical class, the Scotch student. The University and Divinity Hall furnish many occupants for the pews of his church. On one occasion the Glasgow theological students asked him to speak to them on preaching. As an attractive and successful preacher, he was considered as specially fitted to impart useful hints to the embryo ministers.

His "hints" were very practical, their essence was careful preparation, a complete mastery and study of the subject. "When you go to the pulpit, be fully charged with your subject, then—out with it!" was his summing up and conclusion. It was a leaf from his own book of practice. His sermons bear evidence of patient and thorough research, he gathers his material carefully, and when he mounts the rostrum the charged mind finds ready and effective utterance. He is by no means a pulpit orator in the popular or any other sense. His delivery is distinct and pleasing, but it is in the fresh suggestiveness of his subject matter, in the instructive character of his sermons, and the model character of their style and construction that his charm as a preacher lies. His pastoral work is characterized by method and activity, and the many duties of the minister are overtaken with seeming ease. Volume after volume have placed his claims as an author on a high plane. No inferior work can be charged against him. This fact is the more surprising that his books are largely made up from material used in his work as a minister. But they are not hashed-up, second-hand palnium. Every page has its merit, and where a defect can be pointed out, it cannot be laid at the door of incapacity or want of thoughtful preparation. His name is prefixed to these books:—"The Life of Christ," "Life of St. Paul," (handbooks for Bible classes) "The Preacher and His Models," "Imago Christi," and "The Four Men." Two of these, the last named and the "Life of St. Paul," are placed

specially on the Canadian market at the present time. Both are admirable books. The "Life of St. Paul," is especially opportune, when the subject of the book forms the subject for the Sabbath-school lesson in the churches. Teachers could not have a more convenient and portable hand book, containing much information excellently arranged and accurately stated. There is an absence of speculation and a conformity to facts, but the dry bones are clothed in vivid language and the story is charmingly told. There is no attempt at great work, the purpose of the book being to provide an elementary text book, but there are passages which show the broad touch of a master of the subject. The chapter on the place of St. Paul in history is one of the freshest in the book; the author gives his mind free-room and the reader is led from paragraph to paragraph through a well-planned introduction to the point where the life of the apostle begins; the chapter on a Picture of a Pauline Church is probably one of the most graphically interesting pictures of the condition of the early Church ever written. A few pages at the end of the book are devoted to Hints and Questions for teachers and students which will be found of great service to those concerned.

The other book, "The Four Men," was noticed in our columns not very long ago. The book takes its title from a sermon preached in the chapel of Yale University entitled "The Four Men." It now forms the first chapter of the book and is followed by sermons on "Conscience," "Temptation,"



REV. JAMES STALKER, M.A., D.D.

preached at Northfield to Mr. Moody's students: "The Religion for To-day," "Christ and the Wants of Humanity," "Public Spirit," "The Evidences of Religion," and "Youth and Age." This collection of sermons makes good reading, exceptionally good, and each sermon or chapter being brief and tersely written: the mind is not burdened with words in getting at the kernel of the teaching. It is a book worthy of Dr. Stalker, and its popularity has already been well established.

It is not our object now to refer to his other works, all of which are more ambitious and elaborate than the two here specially noticed.

J. A. MITCHELL, the clever artist and writer who founded *Lyfe*, and has conducted it from the beginning, contributes to the August *Scrivener* his Impressions of the World's Fair, under the title "Types and People at the Fair," illustrated by himself and by Charles Howard Johnson.

ONE of the leading articles of the August *St. Nicholas* will be "The Boyhood of Edison," with an account of some of the great inventor's juvenile experiments, including his attempt to hatch eggs by sitting on the nest as he had seen the hen do! A portrait of Edison when a boy forms the frontispiece of the number.

THE Midsummer Holiday Century will contain a brief article on Anders Zorn, the Swedish painter and etcher, whose work in the Swedish department of the art exhibit at the World's Fair is attracting great attention.

The same number will contain a paper on "Contemporary Japanese Art," by Prof. Fenolosa, of the Boston Museum of Art, with examples of Japanese painting and sculpture from the Japanese exhibit at the World's Fair.

## Hitting the Nail on the Head.

THE Toronto World must rate the intelligence of that city very low, judging by the manner in which it attempts to besmirch clergymen and others who do not see the necessity of enriching the Street Car Company by handing over the Sabbath to enable them to make money. The World must have a vastly better idea of its own morals than have other people, or it would be very careful about impugning the morals, motives and lives of the best people in the city, because they do not accede to the Street Car Company's demand for this Sunday franchise. As a general thing the clergymen of the city do not adopt the best tactics, and some of them are not oracles on public questions, but they all know what the circus style of Sunday observance amounts to, and what its tendencies are. They can also see that while some good men favour Sunday cars, all the immoral classes favour them. It does not require preponderating ability for any man to notice what side the toughs and rounders take on any question, and then it is safe ninety-nine times out of a hundred, to take the other side. It is sufficient in Toronto to notice which side of a question the World espouses, and then face about the other way.—Whitby Chronicle.

"THE most successful event held in the history of the church." Such was the opinion of a very old member of Chalmers' church, Guelph, who rode back from the picnic grounds in the midst of a merry, laughing, singing concourse of little ones. The picnic was held in Mitchell's grove, Tuesday afternoon. The weather was delightfully cool and pleasant, and the attendance was unusually large. The afternoon's programme made ample provision for the feasting and enjoyment of old and young. A feature that was at once popular and interesting was a series of foot races, for which acceptable prizes were given. The pastor, Rev. R. J. M. Glassford, was in attendance, and this being the first opportunity he had of meeting his entire flock in a social way, the event was especially gratifying to him. The rev. gentleman has already entrenched himself in the love and esteem of his people, a fact that was plainly shown by more than one incident on Tuesday afternoon. The pleasure seekers returned home about 9 o'clock, well pleased, indeed, with the afternoon's outing.

## A Prompt Response.

"Cheap rates" is the cry of all holiday-makers, and to their appeal the Canadian Pacific Railway have responded promptly. As Chicago will be the objective point of thousands of tourists this year, the Company announce a specially cheap excursion leaving Toronto and all points west on July 21 and 22. The trains for this excursion traffic will consist of solid vestibuled palace sleeping cars, dining cars, drawing-room coaches, and second-class sleeping cars (an innovation in Canadian railway travel and a pronounced success).

Through trains will leave the north side of the Union Station at 7.20 a.m. and 7.20 p.m. on the above dates, and as this is the first occasion during the Fair of so cheap a rate a large number may be expected to take advantage of it; therefore it is advisable to secure berths early, which may be done by telephoning 149, communicating by letter or in person at 1 King street east. The tickets bought for this excursion will be available for return any time until and on July 31. It may be added that the Canadian Pacific Railway claim their tourist cars, or second-class sleepers far surpass anything of the kind running on rival lines, and their claim has never been disputed. They must not, however, be confounded with their palatial sleeping cars, which stand unrivalled in railway equipment.

Between Two Lady Days.

III.

And sure enough, before Christmas there was deep snow. It came wavering across the bogland on a north wind, and lay strown at first in handfuls, and then in armfuls, till at last a huge lead-coloured cloud appeared to shatter itself sheer over Lisconnel—"Like as if," to quote Pat Ryan, "you were crumblin' a soft clod of clay between your two hands;" and thenceforward all was one blank of white, only broken here and there by the black mouth of a bog-hole. Even these filled eventually, as the water in them froze hard, and made of each a secret resting-place for the whirling drifts, pitfalls into one of which the Quigley's fawn-coloured goat floundered down, poor wretch, to her smothering death. For the snow was accompanied by such a biting frost as seldom grips Lisconnel, and the tiny dry flakes and granules seemed to be ground fine and driven in tangible mists of stinging dust on the wide-wailing storm.

"It's a good chanst we're gettin' to understand the sayin' :

"When you see the snow like salt and male, Your food and fire'll be apt to fail,"

Brian Kilfoyle said one day, ruefully kicking at a glittering powdery drift, which had sifted under the Doyne's rickety door into their house, where he was talking to Stacey and her mother. Brian, who is normally a big burly man, at that time had assumed, in common with his neighbours, the aspect of an uncomplete structure, a framework with much filling out left to do. "It's seven weeks lyin' on us now sin Christmas, and here's Candlemas wid nary a sign of a change yit. But I'm glad to see you houldin' up so well agin it, ma'am."

"Och, indeed I'm keepin' illigant and grand, thank God," said Mrs. Doyne, nervously fingering the largest hole in her frayed-out apron. "But as for Stacey there, the craythur, her face this munt isn't the breadth of the palm o' me hand; the two eyes of her'll pristinly be runnin' into one."

Stacey shrank further into the background at the sound of her own name, and Brian Kilfoyle said: "Ah, sure young things like her do be aisy perished—aye, and the ould people, too. There's no poor mother, she and little Jim, since the bad turn he took a while ago, they don't seem to have an atom of warmth left in them. Scarce a wink they sleep of a night wid the could, though we do give them ivery rag we can contrive. Our hearts are fairly broke wid them; for me mether, if we don't mind her, will be slippin' the wisp of ur ould cloak off her on to one of the childer, and gettin' her death; and that Jim does be creepin' from one to the other like a lost dog at a fair, thryin' for a taste of heat somewares, the misfortunt little spalpeen; its hat's grabbin' you do be just dabs of ice. But livin' a thrancen more have we got to put on them."

There was a painful pause, and then Mrs. Doyne said apologetically: "I wish to goodness gracious, Brian, I could offer you the loan of e'er an ould wrap, but indeed it's hard set we are, man, to keep the life from freezin' stiff in ourselves these times, wid the most we've got."

"Tubbo sure, tubbo sure, ma'am," Brian said, in hurried deprecation, "how would you? Sure we must all shift for ourselves the best way we can, and we'll do right enough wunst this blamed black frost quits a hould."

"So they were sayin'," said Mrs. Doyne. "But look-a, Brian"—lowering her voice solemnly—"div you know was there—anythin' special frightened her?"

"Well, yis," he answered, in a reluctant sort of mumble, "a fut goin' up and down along be her door, and nobody on the road; and somethin' that shook the latch and let a keck, an' niver a breath of win stirrin'. Lastwise that's the story she has. But just you tell me how's many nights in the year there is widout a waft o' win goin' thro' it; and as for them bastes of goats, times and agin I've mist-ek a one of them pattin' by for somethin' in brogues. Howsome'er, what fairly terrified her was a voice that

Removal to New Buildings!

During July we will remove the various departments of our business now carried on in the buildings 31 and 33 King Street West, 12 Johnson and 28 Melinda Streets, into larger and more convenient buildings.

THE FINE STATIONERY AND BOOK DEPARTMENT will be removed to 12 KING STREET WEST, a fine large store conveniently situated near Yongo Street.

THE WHOLESALE, COMMERCIAL, MUNICIPAL, BINDING, LITHOGRAPHING, ENGRAVING, EMBOSSEING, PRINTING AND MANUFACTURING DEPARTMENTS will be removed and concentrated in the large new five storey building, 27 WELLINGTON STREET WEST, near the corner of Bay Street, south side, where we will have abundant space and every accommodation for the convenient handling of our increasing Manufacturing and Wholesale Trade.

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After 'two Years

kep' callin' 'Anne, Big Anne,' imitatin' first one neighbour, and then another, and diff'rint in a manner from them all. She sez 'twas such hijeous clear moonlight sho duran't look out, and sho lay in a could thrimble till the mornin', listenin' to a tappin' on the window—sho'd stopped up the pane wid her ould saucepan-lid for 'frail sho might see somethin'. That was rattlin' belike."

"Saints shield us around," said Mrs. Doyne, crossing herself, "we'd be well off if there was nothin' worse than saucepans rattlin'. You've heard tell what happint young Mick Ryan about Holy Eve, when he'd a crib set for snipe be the river?"

Brian only said, "Aye, aye," uninvitingly, but she could not forgo the recital:

"Just liftin' the basket he was, when he looked up, and if there wasn't Wan of Thim standin' on the opposite bank right fornint him, wid on'y the flow of the bit of athramo between them—and the other comin' jiggin' along over the strip of field, not a stone's throw off. Troth, poor Mick thought he couldn't git his heels out of it fast enough. I-wonder he didn't lose his wits for good. When he fetched home, his people thought he was blind drunk—Och mercy, what at

all's you out there, Brian?" she interrupted herself, suddenly clutching him by the arm, and pointing through the open door, far out upon the blanched waste something there was, moving dimly in the thickened light of the gloaming, but whether the form of man or beast, or of neither, could not be told. Brian, without speaking, went a step outside, and seemed to measure the distance which intervened between his own door and the place where he stood.

"It's just merely one of the goats trapasin' around," he said.

(To be continued).

REV. MR. ARMIT, a young preacher just out from Scotland, as been called to the Kirk congregation, Pictou.

THE Boys Brigade of Truro, Nova Scotia, accompanied by several ministers, went into camp last week.

REV. E. B. MOORE, prior to his departure from Halifax for his charge in Yarmouth, was waited upon at his home by members of his church and presented with an address and a box containing \$ 00. This was a genuine surprise to the rev. gentleman who feelingly replied.

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## The Sabbath School

LESSON V.—July 30.

PAUL AT EPHESUS.—Acts xix: 1-12.

GOLDEN TEXT.—When he, the Spirit of truth, is come, he will guide you into all truth.—John vii 13.

CENTRAL TRUTH.—To the earnest Christian God gives now light, new life, and now power.

#### DAILY READINGS.

- 21 M. Acts xix. 1-12.
- 25 T. Acts xix. 13-20.
- 26 W. Acts xix. 21-29.
- 27 Th. Acts xix. 30-41.
- 28 F. Mark i. 18.
- 29 S. John xiv. 15-26.
- 30 Su. 1 Cor. xii. 1-11.

TIME.—Paul came to Ephesus in the spring or early summer of A.D. 54. He remained there about three years, till May, A.D. 57.

PLACE.—Ephesus, the chief city of Asia Minor.

PAUL.—Aged fifty-two to fifty-five; on his third missionary journey.

RULERS.—Claudius Caesar, died October 13, A.D. 54, and Nero became emperor of Rome at seventeen years of age. Felix, governor of Judea. Josephus, the historian, sixteen years old, at Jerusalem.

EPHESUS.—(1) "The city" stood on a plain five miles long by three wide, on the western coast of Asia Minor, upon the Icarian Sea, an arm of the Aegean. It was forty miles south of Smyrna. It was the capital of the Roman province of Asia. (2) "Public buildings:" The chief were the "Stadium," 635 feet long by 200 wide, used for foot-racing, pugilistic contests, and beast-fights. The "theatre" was excavated from a hillside, with circular seats, and would hold 50,000 people,—the largest audience room in the world. "The Temple of Diana" was one of the seven wonders of the world. It was built of white marble, 475 feet long and 220 broad, and had 127 Parian marble columns, each 60 feet high. (3) "The inhabitants" were Greeks, noted for literature and art, especially painting, and much given to magic arts. (4) "Modern Ephesus" is a desolate ruin.

THE SECTION OF HISTORY includes chapter xviii 18 19: 41, extending over three years.

THE THIRD MISSIONARY JOURNEY.—After our last lesson Paul returned home to Jerusalem and to Antioch. After a time he started early in 54 for his third tour, visiting the cities of Asia Minor, till he reached Ephesus about May. Here he remained three years, when, May, 57, he revisited the cities of Greece and Macedonia, and returned to Jerusalem in the summer of 58, completing a tour of nearly four years.

HELPS OVER HARD PLACES.—1. "Apollos at Corinth:" see xviii. 24-28. "Upper coasts:" borders, or country. 2. "Have ye received the Holy Ghost?" the special manifestations of His power. "Not so much as heard:" of these special gifts of the Holy Spirit, the extraordinary endowments he brings to those who believe. They had been living a life of duty and obedience, without the brightness and comfort and power the Holy Spirit brings. 3. "Unto John's baptism:" repentance, of a Messiah to come. 6. "Spake with tongues:" as on the day of Pentecost. 8. "Spake boldly:" it required great boldness to preach to these Jews that Jesus was the Messiah, the Saviour of the world. It was sure to awaken opposition and persecution, and might cost him his life. "Disputing:" reasoning, arguing. 9. "Divers:" some. "Were hardened:" became insensible to the influences of the Gospel; set against the truth. "And believed not:" or, as in the Revised Version, "were disobedient:" this was the cause, and also the result, of the hardening. "Spake evil of that way:" that is, of the Gospel, the way of living, the way of truth. 10. "Two years:" he had been there three months before this, and remained some months after (see Acts xx: 31). The two years end with v. 20. "Asia:" the Roman province, so called—the western part of Asia Minor.