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Toronto, August 2, 1894.

The Opium Curse.

THE visit of Mr. Joseph C. Alexander, secretary of the society for the suppression of the opium trade, to Toronto a few days ago, has drawn public attention to what has been characterized as "England's greatest contribution to the world's wretchedness." It will be remembered that in the year 1891, the anti-opium spirit in the House of Commons was sufficiently strong to carry a resolution declaring the opium trade to be "a morally indefensible source of Indian Revenue." Owing to some technicalities that resolution was ineffective. The friends of the trade adopted their usual tactics, resorting to any measures that were likely to perpetuate that evil. The *London Times* stated that "The House of Commons was simply having one of its too familiar spasms of cheap puritanism." Even ministers of the Gospel are found to stand up for the trade as in the past they were found to stand up for slavery, and now for the trade in intoxicating drinks. They find in England as in America, however, that moral reformers are not easily frightened by threat or ridicule. The result has been that a Royal Commission has been appointed to visit India and report on the conditions and effects of the trade generally. It is, of course, expected that the report will be favorable to the Government's policy. Unwilling Governments can give what complexion they please to a Royal Commission and secure beforehand the desired report. But there will also be a minority report which will unmask, the cold-blooded conspiracy to debauch and destroy bodies and souls for the sake of a revenue. When British officers were trying to induce the Chinese Viceroy to legalize the trade for the profit that would accrue, he replied "I will never consent to draw revenue from the misery of my people." Ought not every British subject to blush at the thought that Britain took up and defended the cause of smugglers, who were stealthily introducing what Chinese law so regarded, and compelled China at the point of the bayonet to allow a traffic which she believed would be the destruction of her subjects. China has since that adopted a different and less worthy policy. In self-

defence she has encouraged the cultivation of poppy in her own territories in order to destroy the Indian trade, which England has forced upon her, intending afterwards to destroy her own trade and save her people. A roundabout and questionable policy, but one infinitely more worthy than the utterly selfish one pursued by England. The fears of the Chinese have been amply realized. It is said that in some opium producing provinces such as Shansi and Szechuen, 80 or 90 per cent. of the male population over twenty years of age and 50 or 60 per cent. of the women use opium. In these agricultural districts in which it is cultivated, and in which the people live in villages, it is the village populations that are affected. In provinces on the other hand in which the cultivation is not extended the agricultural populations escape, and only the cities seriously suffer. The practice varies so much in different localities, that it is not possible to speak of the extent of the evil with any degree of certainty. It has apparently permeated the whole community from the coolies to the inmates of the Imperial Palace. In Canton it is said seven tenths of the officials smoke, whilst in the province of Honan that is probably not true of one-tenth of that class. But everywhere the evil is spreading. A few years ago it was looked upon as a shameful practice—the windows of opium shops were curtained and the houses guarded lest publicity should be given to the names of those who practiced the vice. But now it is no longer under cover. In the City of Hangchow, there are over 8000 licensed shops for the sale of opium, and in the City of Fochow 1,000, more numerous than the shops for the sale of rice and tea. It is believed that 80,000,000 opium victims is a safe estimate for the whole of China, and Hudson Taylor, who has had forty years experience in the different provinces of the great Empire, said at the Shanghai Convention, that 150,000,000 is not too high an estimate for all who are injured by it directly or indirectly. The ruin wrought by it is complete, physical, mental and moral. It destroys utterly—wrecking the whole nervous system, causing poverty, untold misery, and numberless suicides. Wherever European hospitals are accessible, relief is sought, but these are within reach of a comparatively small number, and the cure is seldom permanent. The appetite once created, is insatiable and only ends with death.

What does England get in return for this terrible crime? There are sent into China annually about 6000 tons of opium from India, on which she reaps a profit of about \$32,000,000. That is her present reward in money. But is it after all clear gain? Read the following. "The first opium war secured a revenue, but the first Afghan War immediately followed, and the entire army with the exception of one man who came back to tell the tale, was massacred, the Indian Mutiny broke

out and the troops that were sent to carry on the Chinese War were diverted in the providence of God to save India. Shall we connect these two things together? We only say this, that He who saw the one event permitted the other." Surely England will have to reckon with judgment for this one of the most unchristian acts in history. No war, no persecution, no plague has ever claimed a tithe of the victims of this iniquity. The friends of the opium trade claim that England cannot afford to stop, that the loss of \$32,000,000, would mean bankruptcy. But surely the centuries have taught the lesson that righteousness is the road to wealth, and that desolation and death are ever in the wake of selfishness and sin.

Canadians should take an interest in this, not only for England's sake, but because we ourselves are in danger. At the present time the opium is landed on our shores in order to be smuggled into the United States, because the duty at Canadian Ports is lower than that of the American Nation, which is so high as to be practically prohibition, should not the Canadian Parliament at once correct that by a change in the tariff?

And then let the friends of Missions remember that there is a prayer union, whose special object is the removal of this greatest hindrance to mission work in China.

New South Wales Problem.

The Presbyterian Church of New South Wales has a serious problem before it arising from the changed policy of the government of the day as to land set apart for church sites. According to the statements of the Australian Press it seems that in the early days of the colony and up to about fourteen years ago, the Government pursued the wise policy of granting sites for churches, manses and schools in such places as seemed likely in the future to become centres of population. These grants were gazetted, and, upon application being made the title deeds vesting the sites in trustees for the purposes specified, were issued without demur. Within the last few years the Department of Lands has refused to issue the deeds until buildings were erected on the sites, and in some cases when buildings were erected on the sites, the deeds have been refused, on the plea that a surveyor had informed the Department that in his opinion the buildings erected were insufficient. The Church, considering that the Crown had granted the sites for all time, did not busy itself in securing the deeds for lands in localities where the sparseness of population indicated that the sites would not be required for a long time to come. It was never supposed by the Church authorities in the past that this negligence could lead to harm, for the Church's right to the land was supposed to be indefeasible. Now it appears that this negligence was culpable, and that the issue of it may be serious loss to the Church. The Government of the day claims the right to dictate the erection of buildings, and of buildings in its opinion sufficient. It also claims the right to cancel the grants at its own pleasure.

In order to obtain the issue of deeds, the Church has to erect buildings, long, it may be before they are needed. Churches and schools must be built in places where there are, as yet, no people, and manses must be provided for non-existent ministers. If the Church is unable or unwilling to do this, no title can be got, and

the lands stand continually in peril of forfeiture at the mere pleasure of the Minister for the time being. That is one hardship. Another is, that the Government demands that the Church shall spend its money in the erection of buildings on sites to which it has, on the Government's own showing, absolutely no title. A third hardship is, that the Government has assumed to itself the prerogative of judging as to the "sufficiency" of the buildings. If the Government should require the Church to replace with a Gothic cathedral the humble weatherboard erected on its grant in a bush township, and should refuse to issue the title deed until its æsthetic ideas of ecclesiastical architecture were carried out at the Church's expense, the Government would, according to its own notions, be perfectly within its powers. And if the Church proved obdurate, the Government might, if it so pleased, cancel the grant and take possession of the land, humble weatherboard and all. A fourth hardship is, that when there is no title deed, no compensation can be paid when the land is resumed for Government purposes. The Government claims the right and has the power to take the land which the Church thought her own, and to take it without a by-your-leave and without compensation.

The True Minister.

A sermon preached and recently published by Archdeacon Sinclair, the object of which is to guide in the selection and training of young men for the ministry, has called forth the following pregnant comment from the Christian Commonwealth:—"Like all that the Archdeacon says, it is thoughtful, hearty, strong, manly, and broadly charitable. At the same time, in our judgment, it does not touch the real question. We believe that true ministers, like poets, are born, not made. One of the weak places in our modern Christian development is the ministry, and this is weak mainly for the reason that many of those have been manufactured instead of born. Let no one misunderstand us at this point. We do not mean natural birth. No doubt this may have something to do with fitness for ministerial efficiency, but this is not the thought in our mind at present. We are thinking of a birth from above, though this may be manifested from beneath. It often happens that the things that come down to us are precisely those that seem to come up with us, and consequently have all the appearance of an earthly origin. Hence, some experience or struggle through which we pass may be the sign that God is working in us fitness for a great service. But however this may be, one thing at least is certain: We cannot be efficient ministers of the Word unless we have been born again. Another point which the Archdeacon fails to grasp firmly, is the fact that the Church itself is the only proper school for the education of true ministers. Of course, there are certain studies which may be profitably pursued under the direction of special tutors who are even entirely outside the Church, but more and more we are convinced that the main work of educating men for the ministry, must be done in the Church itself if these men shall ever become what they ought to be. We are not unmindful of the fact that the practical application of this suggestion would probably revolutionize our church and chapel services. But, all the same, we believe that we have indicated the only sure path to a true and efficient ministry."

The first point made—the new birth is final, and many people will agree with the soundness of the second position. The church itself is the only proper school for the education of true ministers, although there is certainly another side to this proposition. It is a matter of no small importance that the question of the ministry should receive the attention it has been receiving of late. Ministers are showing an earnest desire to turn their opportunities to the best possible advantage and are conferring, consulting, and interchanging views on the subject which will result to the advantage of the Church. The work of the ministry is an arduous one and the man who enters upon it without the intellectual and spiritual equipment necessary commits a grievous mistake. Nothing but good can result from magnifying the sacred office and impressing on intending candidates the necessity of a call from God to his special work.

Dr. J. G. Paton's Mission Steamer. The following resolution taken from an exchange refers to Dr. J. G. Paton, the renowned missionary to the New Hebrides. The subject will be referred to at some length next week. The exchange says that when the report of the Committee on Foreign Missions was submitted, Prof. Harper, one of the most influential of the Australian clergy, and occupant of the chairs of Hebrew and Old Testament Exegesis in the Melbourne Theological College, moved:—"Whereas, There appears in the Messenger of our Church and in the English papers a report that Dr. Paton is pleading for £1,000 per annum for the maintenance and support of a mission steamer, the commission instruct the Foreign Mission Committee to call Dr. Paton's attention to the fact that no such steamer exists, and that no such scheme has been sanctioned by the Church, or is likely to be, and to request him to abstain from pressing the scheme upon the British public, whether as the representative of this Church or under the auspices of any other association."

What Ministers can do. In the allusion to the discontinuance of the National Baptist for lack of support, the Rev. Dr. McArthur, of New York, says: "It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be, in the largest degree, useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the Church, the denomination, and for Christianity, than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as an assistant in pastoral work."

Well Directed Munificence. John Crerar, of Chicago, was a rich man who well disposed of his wealth. His legacies are detailed as follows: Second Presbyterian church, of Chicago, \$108,750; Second Presbyterian mission schools, of Chicago, \$108,750; Presbyterian League, of Chicago, \$50,000; Young Men's Christian Association, \$50,000; Old People's Home, of Chicago, \$50,000; Chicago Nursery and Half-Orphan Asylum, \$50,000; Illinois Training School for Nurses, \$50,000; Chicago Relief and Aid Society, \$50,000; American Sabbath School Union, \$50,

000; Chicago Orphan Asylum, \$50,000; Chicago Home for the Friendless, \$50,000; Chicago Manual Training School, \$50,000; Chicago Bible Society, \$25,000; Scotch Presbyterian Church of New York City, \$25,000; Presbyterian Hospital, \$25,000; &c. In addition to these, the Abraham Lincoln monument fund gets \$108,750. The report states that the executors hold in trust the residue of the estate, to be expended in erecting the John Crerar Public Library.

Error in the Estimates We are requested to draw attention to an error in the statement of the estimated requirements for 1894-95, distributed a few days ago. The item \$85,000 for Missions to the Jews, should be \$8,500.

Standard Works Cheap.

THERE are few people, probably, whose opinion is asked as to what books should be read oftener than those who conduct a newspaper, and few have a better opportunity of knowing the influence and value to the reading community of good books. Our experience in this direction it was that led us to consent to an offer made by a reliable firm, whereby we can place a good book, once a month, within the reach of our subscribers at a remarkably low price. For instance, on the coupon herewith published, a book, "None Like It," by Rev. Joseph Parker, D.D., is offered for seventy-five cents. The price at which it can be bought in any retail store in the city is one dollar and twenty-five cents. Other books will be correspondingly reduced in price, and none but books which can stand the test for merit will be offered. The reason why the offer is restricted to subscribers, and not thrown open to any one who can procure the coupon is, that we very much desire to have as many names as possible on our subscription lists. We cannot have too many. Of the patronage extended, and let us acknowledge it, in many cases lovingly extended, to the Review, we do not at all complain; but this is a progressive age, and we wish to keep up with the times. The reason why the offer is restricted to paid subscribers is that we need all the money we can earn, and if those who are behind with their ac-

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None Like It—A Plea for the Old Sword.
By Rev. Joseph Parker, D.D.

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The Pulpit.

No. 43.

Abundant Life.

BY REV. JAMES STALKER, D.D.

TEXT:—"I am come that they might have life, and that they might have it more abundantly."—John x: 10.

To any one who is a close observer of religious phenomena and knows a little of history there can be few things more striking than the way in which the form of presenting the Gospel changes. The substance of the Gospel of course, does not change, but the form of presenting it is always undergoing modification. The mind of the public changes, and the way in which the Gospel is presented to it must change, too. Fifty years ago there were noble evangelical preachers in the pulpits of this land, and noble sermons were preached. Some of you are old enough to remember them, and you never can forget them. But I should like to ask that, if the same sermons, without modification, were preached now, would they make



REV. JAMES STALKER, D.D.

the same impression? It is more than doubtful. Just as on the Day of Pentecost every one heard the mighty works of God in the language in which he was born, so, too, every generation requires to have the Gospel presented in a different form. Every great religious revival has its own watchword. The watchword of the Reformation was "Justification by Faith," and those words showed quite clearly on what the thoughts of men were bent. They were fixed on God, whose favor was their all in all. But in the great evangelical revival of last century the point of view was totally different. The spiritual awakening was not turned directly to God, but rather to man, and the text which came home with power to men's minds were, "Ye must be born again;" "What shall it profit a man if he gain the whole world and lose his own soul?" and the like. Now it looks as if we have reached a new bend in the journey of humanity, when a new aspect of the Gospel will have to be presented under a new name. And what is to be the new watchword? I daresay a good many would say that it is to be the Kingdom of God. Those of you who read theology at all are aware how frequently this phrase has been turning up of late in the best theological writings. It denotes the social aspect of Christianity, and what those who make use of it mean is that, whereas in the last generation the spiritual awakening thought more about the salvation of their own individual souls and their own eternal destiny; in the coming generation men will rather be awakened by the fear of the evil they may do by a wicked life, and they will come to Christ for the power to live a life beneficial to the community. Well, I am quite aware that a very great deal might be said for that view; and yet it seems to me that there is a more penetrating word, that comes still closer to the heart of this generation. I question if the aspirations of any age have ever been more accurately expressed than the aspirations of the present age in the well known words:

It's life of which your veins are scant,
Oh, life, not death, for which we pant!
More life, and fuller, than I want.

That seems to me to be the longing of young and thoughtful minds at the present time, the longing for life, more life, full and abundant life. Now, the astonishing thing is, how the Word of God is able to meet all such demands as they arrive. Humanity travels forward from point to point, and at every new turn the Word of God is there waiting its coming, ready to accompany it on the next stage of its progress. When the German thinker

Novalis said about Shakespear is far truer of the Bible—that in it the last and deepest observers will still find new harmonies with the infinite structure of the universe, affinities with latent ideas, concurrences with the higher powers and senses of men; for example, the longing of the present generation is for life, and look what the response is in our text: "I am come that they might have life, and they might have it more abundantly."

There is one sense in which life may be said to be obviously the most universally and ardently desired of all things—that is, in the sense of its prolongation. "Skin for skin, all that a man hath will he give for his life." When an hotel is on fire, or a ship is going down, will not the richest man give all his wealth for a single chance of escape, and offer up to heaven ten thousand thanks if he does escape, even on these hard conditions? But still more significant is the conduct of those at the opposite end of the scale of fortune. Even those whose whole life is a struggle and a defeat are just as anxious to live as the wealthy; the old cling to life as much as the young; in fact, the shorter the fraction of life that is to be lived, the more does it seem to be prized. This being the universal sentiment, it might have been expected that Christ would respond to it by prolonging the life of those who believed in Him. It might have been part of the Gospel that all who believed in Jesus should live, say, twice as long as the average—that they might live for 150 years. But this is no part of the Gospel. I do not indeed, say that Christianity had no influence on the prolongation of life. I daresay if true Christians could be accurately separated from the rest of the world, perhaps their lives might be insured at a lower premium than the average, because their careful habits and happy dispositions give them the chance of living longer than the average. And yet Christians are unable any more than others to boast themselves of to-morrow, for they cannot tell what any day may bring forth, and there are innumerable instances in which the finest Christian spirits are at first taken away, so that we still repeat the old heathen saying, that whom the gods love die young. It is not, then, by prolonging life in this world that Christ fulfills the promise of this text.

But, surely, there are other ways of increasing the value of anything besides by its prolongation. If you have a bar of gold and want to double its value, you may do so, no doubt, by doubling its length, but you may also do so by doubling its thickness, and in certain circumstances this may be more serviceable. Now life, in the same way, may be increased in value, not by being prolonged, but by being deepened. If two men live a year, but one of them puts into every day twice as much work and enjoyment and usefulness as the other, his life is, of course, far more valuable than the other. This is what Christ does. He deepens our lives. I well remember a friend of my own who had gone a great length, living what is called a fast life and exploring, as he thought at the time, all the heights and depths of existence, but on whom God had mercy. I remember him saying to me with great earnestness, on one occasion, that he would not give one day of his changed life for all the years of pleasure that he had previously enjoyed. And that is the tone in which all true Christians are disposed to talk when they are contrasting their old lives with the new. Among men of the world it is a common enough question whether life is worth living, but among true and hearty Christians there is no such question possible—God makes their life golden, He deepens it, and that is what He means when in our text He says, I am come to give life, and to give it more abundantly.

There is another way in which the promise of the text may be understood—that they are given a higher kind of life. Natural science, in classifying the multitudinous objects of the world, distinguishes different kinds of life in nature. The simplest and lowest kind of vegetable life, which has many interesting and impressive characteristics; then higher up the scale there is animal life. It may be somewhat difficult to distinguish it from vegetable life at its incipient stages, but in its more developed stages it has perfectly well-known characteristics, the chief of which is voluntary motion; and then, higher up still, there is the life of man, whose distinguishing characteristic is perhaps self-consciousness. These are the three types of life which natural science recognizes. But is there a fourth kind above these three? The Bible always says that there is—it is spiritual life, the life of the spirit. The spirit is the highest and noblest thing in man. It is what connects him with God and eternity, just as other powers and faculties connect him with this world and with time. Sometimes the Bible speaks as if the spirit were non-existent in the natural man; but in other

(Concluded next week.)

Scotch Churches and North-West Missions.

J. M. C.

The keen interest which the delegates to the General Assembly at St. John, N. B., manifested in the account given by the Rev. C. W. Gordon of his work (on behalf of North-West Missions) in Ireland and Scotland is some indication of the great importance and far reaching consequences of the magnificent response of the Scotch and Irish churches to the appeal of the Home Mission Committee for assistance in running the mission fields of the North-West Territories and British Columbia.

The sympathetic interest in the work shown by the Assemblies of both the Established and Free Churches, which recently met in Edinburgh are equally gratifying. To a Canadian the keenness of the interest and the intensity of the sympathy were truly wonderful. The Historic Procession of the Queen's Commissioner from Holyrood to St. Giles to open the Established Church Assembly is an extremely interesting spectacle. The presence of the accredited representatives of the Crown, of the Lawyers, the Judges, Magistrates and Civic Officials on the one hand and of the Church Dignitaries on the other is most suggestive of the connection between Church and State.

The immense throngs by which this national ceremony is witnessed though largely accounted for by the pomp and circumstance of the occasion also evidence the veneration and esteem with which a considerable proportion at least of the Scotch people regard the Establishment.

The opening sermon is preached in Old St. Giles Church where more than 300 years ago the then fervid eloquence of John Knox electrified the Scottish nation.

The Colonial Day in the Established Assembly in the absence of the Moderator, Prof. Storey, whom the readers of the Review will recollect as formerly of Montreal, the distinguished Ex-Moderator, Dr. Marshall Lang, introduced Mr. Gordon to the Assembly. Although many devoted missionaries spoke ably and earnestly of different mission fields and of struggling churches, it was abundantly evident that the speech of Canada's worthy representative on the North-West commanded the greatest attention and evoked the warmest sympathy.

At the conclusion of Mr. Gordon's excellent address, which was a model of conciseness and directness, Prof. Storey, who had meantime resumed the chair, cordially thanked him for his admirable speech and especially emphasized the invaluable service rendered by Mr. Gordon in extending the knowledge of the North-West and in awakening the sympathy of the Church in the cause of Christ there.

The address delivered by Mr. Gordon to the Free Church Assembly some days later was successful in an equally eminent degree and demonstrated that the sagacious and energetic Superintendent of North-West Missions had not erred in the choice of a representative of the Canadian Church in Scotland. On the same evening the venerable Dr. Paton, the Missionary Hero of the New Hebrides, spoke on behalf of Australia.

Colonial night is said to be usually a dull one, but this year was a splendid exception. The enthusiasm of the meeting and the intelligent interest in the colonies manifested by the members of the Assembly give fair promise that this exception will in future become the rule.

The Moderator, Principal Douglas of Glasgow, referring to the incalculable and permanent value of Mr. Gordon's work said that the Churches both in Scotland and Canada were greatly indebted to him and on behalf of the Assembly assured him that the progress of Presbyterianism in the North-West would be followed by the Church at home with prayerful interest and sympathy.

Not one particular section only but all the three Scotch Presbyterian Churches have taken and will continue to take a substantial and abiding share in Mission work in the Canadian North-West.

The first to respond was the Broughton Place Congregational which has engaged to support a missionary at some mission station in the North-West for three years. Both Dr. Andrew Thompson and Dr. John Smith have been since the inception of the Forward Movement active promoters of the enterprise.

Dr. James Macgregor was also from the first an enthusiastic and powerful friend and St. Cuthbert's will maintain a missionary for a like period.

It is a significant fact that all the brightest minds, all the leaders in the Scotch churches have almost instinctively perceived the importance, the urgent imperativeness of the claims of British America.

The hearty and unhesitating endorsement of the appeal of the Canadian Church by Principal Rainey, whose commanding personality, far-sighted statesmanship, and consummate tact under his supremacy in the Free Church Assembly so noticeable, had undoubtedly a marked effect in inspiring confidence and in securing a favorable consideration of the claims of Scotch Presbyterians who have made their homes in the western half of the Dominion of Canada.

The friends of the North-West appear to be so numerous that it is difficult to select particular names, but the Canadian Church should gratefully remember Dr. Alexander Whyte, the author of Bunyan characters and of a notable book on William Law, the Eighteenth Century Mystic.

Like pastor like people and Free St. George's, his congregation, notwithstanding so many other calls from all quarters of the globe, has undertaken to supply five missionaries in the North-West for five years—truly a princely contribution.

One of these will be supported by the Hon. George Brown's family, who, though they reside in Edinburgh are all still true and devotedly loyal Canadians. On the pages of Canadian history there is no nobler or more honored name than that of the late Hon. George Brown whose profound statesmanship, lofty devotion to principle, and fearless and skilful advocacy of self government and civil and religious liberality and equality have done so much to mould the form and strengthen the foundations of the Canadian Constitution and nationality. Many years ago with the practical sagacity and shrewdness of his race he first foresaw the future importance of what is now the Canadian North-West, and while it was a howling wilderness in the undisputed possession of the Buffalo, the Indian and the Hudson Bay Company persistently advocated and urged its acquisition by Canada, and to his foresight and enthusiastic faith in the future of Canada were largely due the wise provisions of the Confederation Act, for the incorporation into the Dominion of that vast territory, and for the carving out of provinces there.

To the students of Canadian Progress and Expansion it will, therefore, not seem strange that the family of one of the Fathers of Confederation should evince such an intense and practical interest in the moral and spiritual welfare of the settlers in Western Canada, or that his son, Mr. George Mackenzie Brown, of Edinburgh, should engage in this work with earnest enthusiasm and untiring energy, and give the cause the benefit of the services which his business capacity, his executive and administrative ability, his keen insight, and his extensive knowledge of the country and its needs enable him to render.

One of the most striking facts mentioned was the case of one of the congregations at Paisley (where the late Prof. George Paxton Young had his first charge) who will support a missionary for 5 years, the great bulk of the subscriptions being cheerfully given by workingmen who eagerly claimed an interest in the welfare of their fellow-Scotchmen in the far West.

Not only have the congregations of all the Scotch Churches and in several instances individual members agreed to support in all over 30 missionaries in the North-West for a period of years, but concerted action is being arranged for in the matter of the care of Presbyterian emigrants from Scotland to Canada. This emigration scheme was referred by the Scotch Assemblies to their respective Colonial Committees.

A meeting was called for the purpose of considering the matter and taking action, at which Dr. Macadam Muir, Convener of the Colonial Committee of the Established Church; Dr. Duff of the Free Church; and Dr. James Buchanan of the United Presbyterian Church, and many other members of the Colonial Committees of the three Churches were present. A joint committee was formed which will act in co-operation with the Presbyterian Church in Canada, and Mr. G. M. Brown appointed Convener. Already practical assistance in the matter has been promised by the Canadian Government, several of the Ocean Transportation Companies and the C.P.R.

These results of the indefatigable exertions and self-sacrificing devotion of the agent of the Canadian Church are important and significant, not only from a Presbyterian, but also from a national standpoint.

They betoken a profound appreciation of the tremendous possibilities of the great North-West.

Now in a deeper and higher sense than in the days of Wordsworth can be addressed to that mighty Empire the words

"Earth's best hopes rest all with thee."

CHURCH PRAYER MEETING.

The Church Window.

Darkly the window looms the long night through,
Blank as the the orbit where hath been an eye,
Stern as a cloud against a midnight sky,
Low'ring and lone in sorrow's somber hue,
But when the dawn's red ray's thereon are flung,
How changed its aspect! Quivering with gems
That pale the stars of kingly diadems!
A lamp from heaven in God's own palace hung!
Such is man's soul. If not by virtue led,
It lies eclipsed, disowned, a captive chained,
Its beauty quenched its unborn vigor dead.
But if to virtue's light it be regained,
(Creator's miracle, imperial, great,
The splendor and the pride of God's estate!

ANGELUS.

Prayer Meeting Topic.

G. L. WHITE.

THE SPIRIT ABIDING, John i : 32 ; xiv : 16.—The work of the Spirit is as much to abide as to descend. The record concerning Jesus at his Baptism is that the Spirit abode upon him. "Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost." The manifestations of power which Jesus showed throughout his ministry, the marvelous words of wisdom which he spoke, were they not owing to the fact that the Spirit was with him constantly? God gave not the Spirit by measure unto him. This same spirit is promised as an abiding presence in the church. "Another comforter shall abide with you." "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." The Comforter comes to stay. He is not a transient visitor. He has prepared himself a home in sanctified hearts. "Forever" is the blessed word in Gospel vocabulary signifying the constancy of the spirit's fellowship and grace. "The Comforter will abide with you forever," "A well of water springing up into everlasting life." Divine grace is as free, exhaustless, perennial, continuous as is the Divine nature itself. We are not to expect, and we are not to allow, transitions of feeling, mercurial temperaments, to triumph over that steadily inflowing grace which should keep the Christian up to the high water mark of spiritual enjoyment and life. The Comforter's presence is a restraint,—a restraint upon the hand that would reach forth and pluck forbidden fruit, a restraint upon the surges of passion which often break with tempestuous force upon the youthful disciple, and sometimes lift him from his moorings as though a mere feather on a wave. The Spirit's presence is strong assurance that floods may break, storms may beat, tides may rise, winds may shake, tempests howl, but the believer, founded on the Rock, buoyed up by the Eternal Presence, will receive no harm. Again, the Spirit is a quickening power. He stirs our noblest activities into life; all the dormant energies of our being are aroused, all the latent forces all the possible capabilities, are thrilled, energized, vitalized, and brought into active working condition. When you feel dull, remember the power and presence of the Spirit. He waits to stir you into life; he would breathe upon you power; he desires to equip you for the best possible service.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers."

We walk out into the mystery fearless because we trust in Thee. We face the great emergency with our hearts full of vital questions which cannot here be answered. We leave them all with thee, knowing that thou wilt cherish our wistful aspirations toward him who loved and has redeemed us. We would know many things that thou hast not revealed, but we can only love, and trust and wait.—*Madam Willard's Lax Family prayer.*

Christian Endeavor.

Daily Readings.

First Day—Faithful service—Matt. xxiv : 45-51.
Second Day—Our best service—Mal. i : 6-14.
Third Day—Humble service—Luke xvii : 3-10.
Fourth Day—Zealous service—Col. iii : 17-25.
Fifth Day—Christlike service—John xiii : 1-17.
Sixth Day—Not servants, but friends—John xv : 12-20.
Seventh Day—WHOLE-HEARTED SERVICE—Eph. vi : 5-17.

PRAYER MEETING TOPIC, Aug. 12.—"Whole-hearted service," Eph. vi : 5-18. Christian brother or sister do you belong to the O. and O. Brigade? It is not a new society, so there is no need for alarm; it is the Brigade the Apostles and Martyrs belonged to, the Out and Out Brigade. Are you out and out for Christ, whole-hearted altogether His? If not there is no room for you in the ranks of Christian Endeavor. No half-hearted, uncertain members are wanted in its army. No men pleasing, eye servers need seek commission there. If you are all for Christ heart and pocket, from dawn to sunset, then you are welcome. Such soldiers are needed to-day, when men who never won a soul for Christ, are splitting hairs about creeds and doctrines, and wasting precious time in discussing a deuter-Isaiah, or the author of the Pentateuch. Let us have less argument and more action, less words and more work, less logic and more life. A Consecrated Christian is a more convincing proof of the truth of Christianity, than all the lectures or books professors of Christian evidences have ever delivered or written.

Let us have whole-hearted service for Christ in the home and the workshop, on the street and behind the counter, at the ballot box and in the Legislature, and then indeed may we say "the Kingdom of God is at hand." "Finally my brethren be strong in the Lord, and in the power of his might."

REFERENCE PASSAGES:—Matt. v : 16 ; vi : 24 ; 2 Cor. ix : 8 ; Col. i : 10 ; Gal. i : 10 ; Jas. iv : 4 ; Mark viii : 38 ; Luke xii : 8, 9 ; 2 Tim. i : 8.

The Boys and Girls for Christ.

Distinctly the most important branch of the Y.P.S. C.E. is the Junior Society. At the recent convention more attention was given it than ever before, and yet none felt that it got more than its share. To win the boys and girls for Christ is a work which none can be more encouraging, or have grander possibilities. There has been a grand impetus given to this work lately, but much remains to be done before every Young People's Society will have its accompanying Junior band. We mean to do what we can to bring this about, and we think we are the first general denominational paper to take this work up. Junior Superintendants watch this department, we will have something in it to interest you just as often as space will permit, and the Junior topic will be published regularly every week. May God bless the boys and girls, and give them a larger place in our hearts than ever.

JUNIOR TOPIC, Aug. 12.—"Bible Friends. How should we be like them?" 1 Sam. xviii : 1-4.

A Good Idea.

Hold a Convention-at-Home. Take the report in last week's REVIEW, cut out the brightest sentences given there, and distribute them among your brightest members asking them to prepare five minute talks with the clippings as texts. Six such talks, interspersed with singing, would make a most interesting and helpful programme for an evening's gathering. If you do this let us hear from you.

God leads through retirement and meditation, to life's work.

God sees and knows all the trials and afflictions of his people.

For the Sabbath School.

International S.S. Lessons.

LESSON VII.—AUGUST 12.—Matt. iv. 1-11.

Temptation of Jesus.

GOLDEN TEXT.—"In all points tempted as we are, yet without sin."—Heb. iv. 15.

EXPLANATORY.—THE FORTY DAYS OF TEMPTATION.—V. 1.—"Then," immediately after his baptism, when he was "full of the Holy Ghost" (Luke), and thus best fitted to meet temptation, and to enter upon his work. God prepares us beforehand for the storms and labours of life. "Jesus led up of the spirit" by some constraining impulse of the Holy Spirit, probably in the same way that we are led by the spirit. He did not seek, or run heedlessly into temptation. He obeyed the principles in his own prayer, "Lead us not into temptation"; but he also obeyed the Holy Spirit's impulses, and went where he was bidden to go, even though it brought him into temptation. "Into the wilderness" ("A pathless desert, dusk with horrid shades."—*Milton.*), where in solitude he could be absorbed in intense meditation, and fight for himself the great battle with temptation. Mark says he was "with the wild beasts": i.e., without human companionship or help. "To be tempted of the devil," for the whole forty days, according to Luke. It was not merely one sudden assault. It is not probable that Jesus lived thirty years in Nazareth without enduring many temptations and overcoming them; but this period of temptation was in reference to his great work as the Messiah. (1) God was putting it to the test, whether Jesus was qualified for his office,—whether he would remain true to the spiritual idea of the Messiah. (2) In order to be the Saviour of tempted mankind, it was necessary that he himself should be tempted in all points as we are, yet without sin (Heb. 4: 15). It was necessary that Jesus should not only be exposed to the same temptations as we are, but that he should gain the victory over them, and by the same means which are available to us. (3) There was no doubt a preparation needed in the human Lord Jesus. He needed to feel and realize his great work, and grapple with the great difficulties in the way; to see clearly the course that lay before him, and deliberately put aside every hope and joy which would hinder his mission, and accept every danger and trial. If Jesus should enter safely upon his work as the Messiah, then the kingdom of God would come and Satan's kingdom be broken forever, and Satan could not let this crisis pass without exerting every possible power to defeat the Son of God and his mission of salvation.

THE TEMPTER.—The Greek word is *diabolos*, slanderer, accuser; the Hebrew, *Satan*, is one who opposes, an adversary. The Devil in the Bible is always with the article, and always in the Singular number. Whenever the plural, "devils" is used, it is the translation of another word "demons." It is no more unreasonable to believe in a personal devil than in bad men, bad leaders on earth. To deny the existence of the devil is to lay much heavier charges of evil on the nature of man than does the belief in Satan.

HOW COULD A HOLY BEING LIKE CHRIST BE TEMPTED? In every act of sin there are two distinct steps. (1) There is a rising of the desire which is natural, and, being natural, is not wrong. (2) There is the indulgence of that desire in forbidden circumstances, and that is sin. Sin is not in the appetites, but in the absence of a controlling will.—*P. W. Robertson.* He was not tempted with evil, but with good; with inferior forms of good. I do not believe that the Son of God could be tempted with evil, but I do believe that he could be tempted with good, to yield to which temptation would have been evil in him, ruin to the universe.—*George MacDonald.*

THE REALITY OF THE TEMPTATION.—The temptation of Christ was a real temptation, as real as our temptations, and without miraculous aids to victory, but only such aids as we all may possess. For "why was he tempted by a

snagacious tempter if he could not by any possibility be led into evil? And, if he himself knew that he could not sin, what could the transaction have been to him but a mere formality? No! They dishonor Christ's work who think thus."—*Pres. Theo. D. Woolsey.*

THE METHOD OF THE TEMPTATIONS.—(1) The temptations must have come from without, and not from the mind of Jesus, if he was sinless. "The notion that the illicit suggestions sprang up uncaused in the heart of Jesus; that the devil was in him and of him; that the battle was with his own appetite, his own vanity, his own personal ambition, is infidelity in its worst form."—*Lyman Abbott.* But (2) this does not necessarily imply that Satan came as Satan, as Apollyon to Bunyan's Pilgrim, with horrible form, and sulphurous and flaming breath; for that would destroy the power of the temptation itself. He may have come as an angel of light.

FOUR ASPECTS OF EACH TEMPTATION. 1. The Allurement. What it was that made the act so intensely desirable to an innocent and holy person like Jesus. 2. The Wrong in doing what was proposed. 3. The Means of Victory. The same for Jesus as for us. 4. The Application to Us. The temptation as a type of our temptations.

THE FIRST TEMPTATION, THROUGH BODILY APPETITES.—Vs. 4. The Allurement. 2. "And when he had fasted." Luke (iv. 2) says he "ate nothing." "Forty days and forty nights." Both Mark and Luke say he was tempted all these forty days, probably in the same general way as the last three great assaults now to be described. Such a fast is impossible, except during intense mental absorption. Let no one think to glorify this fast by calling it miraculous. Such wonderful fasts are on record on the part of holy men; and inasmuch as the Lord was more of a man than his brethren, inasmuch might he be farther withdrawn in the depths of his spiritual humanity from the outer region of his physical nature; and fasting in his case might thus be extended beyond the utmost limits of similar fasts in others. This is the grandest, simplest, and most significant, and therefore the divinest, way of regarding his fast.—*MacDonald.* 3. "And when the tempter came to him." Satan made his severest assault in the time of Jesus' greatest weakness. He still watches his time, and attacks us when weary, sick, troubled, disheartened, nervous, and weak. "If thou be (art) the Son of God." If you really are God's Son, and hence are possessed of miraculous powers, though yet untried, if you really are prepared to enter upon your great work, now is your opportunity to prove to yourself the reality of your claims, and at the same time to satisfy your hunger. Moreover, how can you carry on your work of saving men if you die of hunger in the wilderness? "Command that these stones be made bread." Pointing, probably, to one of the stones lying around him,—siliceous accretions, sometimes known under the name of *lapides judaici*, which assume the exact shape of little loaves of bread."—*Farrar.*

THE SECOND TEMPTATION, TO GAIN NOBLE ENDS BY FALSE METHODS.—Vs. 5-7. 1. The Allurement. "5. Then the devil taketh him up," "conducted him as a companion." Either literally, or in thought, in planning for his future life. "Into the holy city." Jerusalem (Luke iv. 9): it is still called *El-kuds, the holy.* "And setteth him on a (the) pinnacle of the temple." This was some very high point of the temple buildings.

THE THIRD TEMPTATION, TO GAIN SUCCESS BY DOING WRONG.—Vs. 8-11. 1. The Allurement. "8. Again, the devil taketh him up into an exceeding high mountain." Whether Christ literally went up, or was taken in spirit, "in either case the vision must be regarded as supernatural, and as embracing far more than the ordinary prospect of a wide landscape from a high mountain."—*H. D. Mansell.* "Sheweth him all the kingdoms of the world and the glory them." Luke adds, "in a moment of time." It is not said that Jesus really saw all the kingdoms of the earth, but that Satan showed them to him.

REST AND CONSOLATION AFTER VICTORY.—V. 11. 11. "Then the devil leaveth him" (Luke iv. 13). "For a season;" having utterly failed in his assault. "And behold, angels." Spiritual beings; probably in vision form on this occasion. Ministered most naturally means "supplied him with food."

Church News.

In Canada.

Nonwicht congregation has given a call to Rev. J. M. Kellock, M.A.

THE corner stone of the magnificent new church in course of erection at Winchester, will be laid by the Very Rev. Principal Grant, on Wednesday, Aug. 8th.

REV. MR. BARTLEY, B.A., LL.B., recently delivered an eloquent address to the Presbyterian congregation at Winchester. He has been preaching with great acceptance at Morowood.

A FULL company of the Boy's Brigade has been organized by the Rev. D. G. S. Connery, at Winchester. The boys have become very proficient in their drill and look well in their bright uniforms.

REV. JOHN WILKIE, M. A., recently addressed a union meeting in Knox Church, Guelph. Mr. Wilkie spent his boyhood days in the Royal city where his father was an elder for many years. Many old friends and school-mates from all the churches of the city were present to welcome him and hear of the work in India.

PROF. THOMAS SHAW of the Animal Husbandry Department of the University of Minn., U.S., recently visited Guelph, where he had been Professor in the Agricultural College and elder in Knox Church for five years. He taught his old Bible class and was warmly welcomed by one hundred and thirty young people. He also conducted the service on Sabbath evening and was tendered a reception on Monday evening.

THE new Presbyterian Church, Port Dalhousie, was opened for service on Sabbath, July 29th. Owing to illness, Dr. Laillaw, of Hamilton, could not be present, as was formerly intended, but the services of Rev. Mr. Murray, of Hamilton, were secured for that day. The Y.P.S.C.E. has assumed the responsibility of paying for the seats, amounting to the sum of \$300, and will hold a sacred concert in the new church Monday evening, July 30th. The Ladies' Aid Society furnishes lamps and carpets. The church is a neat and commodious building.

THE Presbyterian church, Kingsbury, Que., which has been remodelled and painted, has been reopened. The services were conducted in the morning by the pastor, Rev. J. McClung, and in the evening, by Mr. Miller of Montreal College. Both services were well attended, and a very liberal collection given. The managers and members have been very energetic, and displayed great interest in the congregation in their efforts to improve their church, and they have succeeded in making it one of the prettiest churches in these parts. Another interesting feature of the opening was attendance of the Foresters at the morning service, it being their annual church parade.

Presbytery of Whitby.

THE regular quarterly meeting of the Presbytery of Whitby took place on Tuesday, July 17th, at St. Paul's church, Bowmanville. The moderator, Rev. J. Chisholm, presided and opened proceedings with devotional exercises. The attendance was meagre and the business routine. Commissions from seven sessions on behalf of representative elders were handed in. The treasurer's book was presented, audited, and thanks voted to that officer. The rate levied for next year is 7 cents per member. The vacant congregations are Pickering, Claremont and Newcastle, the latter is to be supplied up to the opening of College, by Mr. T. R. Robertson, student. Leave was given to Rev. Mr. Abraham to moderate in a call at Pickering as soon as the congregation is prepared. The standing committees nominated for the year are as follows: State of Religion, —Messrs. Leslie, Phalen and their elders; Home Missions, —Messrs. Fraser, Chisholm and their elders. Sabbath Schools, —Messrs. McKean, McLaren and their elders. Sabbath Observance, —Messrs. Chisholm, Whiteman, their elders and elder of Newcastle. Statistics and Systematic Beneficence, —Messrs. McLaren, Eastman, their elders and elder of

Claremont; Temperance, —Messrs. Phalen, Smith, their elders and elder of Pickering. The first named to be convener. The commissioners who attended the General Assembly reported their diligence, gave a pleasing account of the business transacted and of the hospitality extended by the citizens of St. John. Mr. Albert Ormiston, of Columbus, applied to Presbytery for certification to the Board of Examiners of Knox College. The committee appointed to examine him expressed its satisfaction with his religious character and general fitness to study for the ministry, and Presbytery certified to the same effect. The Presbytery appointed committees to arrange for a convention of the Young People's Societies and to prepare a programme. The meeting to be held in Whitby, on Monday, the 15th, and the Presbytery to meet on Tuesday, 16th October, in St. Andrew's church, at 10 o'clock a.m.—J. McKECHAN, Clerk.

Presbytery of Brookville.

THE above Presbytery met as per adjournment, at Cardinal on Monday, July 2nd, at 1.30 p.m. The moderator, Rev. J. J. Wright, being absent, Rev. Mr. McAllister, of Iroquois, took the chair. Rev. G. McArthur, B.A., of Cardinal, clerk of Presbytery, being absent through sickness in family, Rev. Mr. McDiarmid acted *pro tem*. A communication was received by the Presbytery from Rev. Mr. Higgins, the absent pastor of the Hallville congregation, stating that he would return to his charge in September. The Presbytery passed a resolution anent the matter that the pulpit would be declared vacant if Mr. Hall failed to return at time agreed. Rev. Mr. Sinclair, of Spencerville, submitted his report as commissioner to the late General Assembly at St. John, N.B., which was duly received. At the evening adoration, a conference was held on Sabbath Observance. It was opened by Mr. Meody, and followed by Rev. Messrs. Connery, Madill, Spencer, Stuart and McDiarmid. The Presbytery decided not to hold this year the usual S.S. Convention in September. Rev. A. Graham, B.A., was appointed Moderator of Presbytery for the ensuing year. The Presbytery will meet at Winchester on Tuesday, Sept. 11th. A public conference will be held in the evening on the importance of Divine Service, led by the following: Music, Rev. Austin; Reading Scriptures, Rev. Connery; Prayer, Rev. Madill; Sermons, Rev. McArthur; Giving, Rev. Sinclair.

Presbytery of Saugeen.

THIS Presbytery met in Knox church, Harrison, on the 10th inst. Messrs. McKellar and Ramsay reported anent attendance at the General Assembly. An extract minute of the General Assembly was read, intimating that the Rev. R. C. H. Sinclair, B.A., had been received as a minister of the Church. There was also read an extract minute of the General Assembly intimating that the Rev. John Morrison had been granted leave to retire from the active duties of the ministry, with a view to benefit from the Agod and Infirmary Ministers' fund. There was presented and read a petition from parties living on the borders of Arthur and Minto townships, praying to be formed into a congregation. Mr. Johnston was heard in support of the petition. The petition was laid on the table, and a committee appointed to consider all matters pertaining to it. The clerk was instructed to cite all the neighbouring sessions. Mr. Henry, student, read a discourse on Matthew vii. 1, which was sustained, and the clerk was instructed to certify him to the college senate. Mr. Ramsay gave in the statistical report, showing the proportionate amount per family contributed in the various congregations in the Presbytery. Honour certificates for repeating Shorter Catechism were granted Cynthia Kilgour, Mamie Gow, and Katie McEachern from Mount Forest; Jessie Ida Watson, Maud Matilda Watson, and Flora Keith from Woodland, and Sarah Elizabeth Nay and Samuel Henry Nay from McIntosh. The following resolution anent Mr. Morrison's resignation and retirement was unanimously agreed to. "The Presbytery expresses deep regret at the resignation of Mr. Morrison owing to the severe affliction that

necessitated this step to be taken. The Presbytery would also record its high appreciation of Mr. Morrison's faithful services as a minister of the Gospel of Jesus Christ during the long period of thirty years within the bounds of this Presbytery, and would pray that their beloved brother may be long spared to go out and in among us as an honoured member of this court, and that an abundant entrance through grace may at last be administered to him and his partner in life, into the everlasting kingdom of our Lord and Saviour Jesus Christ." The clerk was instructed to correspond with the clerk of the Presbytery of Orangeville to ascertain if anything can be done to effect a union between Esplan and St. Andrew's church, Proton, while these congregations are vacant, with a view of saving grants from the Home Mission fund. The following standing committees were appointed: State of Religion, Messrs. Munro and Hamilton; Temperance, Messrs. Cameron and Kane; Sabbath Schools, Messrs. Stewart and Wilson; Statistics, Messrs. Ramsay and Croil; Home Missions, Messrs. Aull, Cameron and Oliver; Sabbath Observance, Messrs. Miller and Hunter; Systematic Beneficence, Messrs. McVicar and Wm. Allan; Superintendent of Students—Church History, Mr. Jansen; Apologetics, Mr. Aull; Hebrew, Mr. Munro; Experimental Religion, Mr. McKellar; Greek and Latin, Mr. Ramsay; Theology, Mr. Cameron. The Presbytery adjourned to meet in Mount Forest on the 11th September next, at 10 a.m.—S. Young, Clerk.

Presbytery of Guelph.

THIS Presbytery held its stated bi-monthly meeting in St. Andrew's church, Guelph, on 17th July, with a pretty full attendance of members. After the roll had been made up and the Court constituted, Rev. A. Blair, B.A., Nassagaweya, and St. David's church, Campbellville, was chosen moderator for the ensuing year. The death of the late Mr. Norris, of Glenallan and Holliu, was reported, and a minute adopted expressive of the appreciation in which he was held by members, and of sympathy with his widow and children, and the congregations which had formed his pastoral charge, under the loss they had sustained. Mr. A. M. Hamilton, M.A., was appointed interim moderator of session. A committee was appointed to make arrangements for annual missionary meetings and sermons, should they be judged necessary, and report at next stated meeting. The commissioners to the late General Assembly at St. John, New Brunswick, gave in reports of their diligence in the duties assigned them, with statement of their travelling expenses. These the treasurer was authorized to pay. A long time was spent in revising the list of vacancies and mission stations, and arranging the supply for these, so as to procure openings for those who had been assigned to the bounds by the Committee on the Distribution of Probationers. Before the close it was understood that Mr. Henry Knox, ordained missionary and member of the Presbytery of Barrie, would be asked to take charge for a year of the congregations of Hawkesville and Linwood. The usual Standing Committees were appointed for the year, consisting of State of Religion, Temperance, Sabbath Schools, Evangelistic Services, Finance, Systematic Beneficence, Superintendence of Students, and Sabbath Observance. The clerk reported the names of kirk sessions that had not forwarded their records for examination at the meeting in May. Some of these were now produced, and committees appointed to examine them. On the report of these committees such record was ordered to be attested in terms of its report. A call was produced from the congregation of First church, Eramosa, in favour of Mr. W. D. Wilkie, licentiate, and sustained. A communication was read from Mr. Wilkie, stating that he intends to accept. On motion it was agreed to hold an adjourned meeting in the church at Eramosa on Monday, 6th of August, at 10 o'clock, forenoon, to hear Mr. Wilkie's trials for ordination, and, in the event of these proving satisfactory, to meet again in the same place at half past 2 o'clock in the afternoon to proceed to his ordination and induction. An application was made by the congregations of Alma and Cummock for leave to moderate in a call.

This was granted, and Mr. Mullen was to moderate on such a day as may be deemed most suitable. Similar permission was granted to the congregations at Glenallan and Hollin. A committee appointed to examine the constitution of Knox church, Elora, reported, recommended certain changes, which were approved. Leave was granted to the congregation at Alma to mortgage its church for a sum not exceeding eighteen hundred dollars, and to that of Knox church, Acton, to purchase a site for the erection of a new church which they are taking steps to build, and for which a liberal subscription has been procured. Next stated meeting was fixed to be held in Chalmers church, Guelph, on the third Tuesday of September, at half-past ten o'clock forenoon. The names of those persons having been taken down the proceedings were closed in usual way.

Presbytery of Regina.

THE Presbytery of Regina met in Knox church, Regina, on Wednesday, July 11th, at 9.30; present, Mr. Matheson, moderator, and Messrs. Campbell, Moore, Scott, Reddon, McLeod, A. J. McLeod, Muirhead, ministers. Mr. Moore was elected moderator for the next year. Messrs. Scott, Matheson, McKechnie and Muirhead were appointed to strike standing committees for the year. The following is their report as received and adopted. Foreign Missions—Messrs. McKay, Moore and Mackay, ministers, and A. McDonald. Home Missions—Messrs. Carmichael, Matheson, Reddon and McKechnie, ministers, and Mr. Motherwell. Sabbath School—Messrs. McKechnie, Walsh and T. G. McLeod, ministers, and Mr. Tate. Sabbath Observance and State of Religion—Messrs. Reddon, Ferry and A. J. McLeod, ministers, and Mr. R. Crawford. Temperance—Messrs. Campbell, McMillan and Rochester, ministers, and Mr. R. Martin. Examination of Students—Messrs. Muirhead, Carmichael and Matheson.—Manitoba College—Messrs. Moore, Campbell and T. G. McLeod, ministers, and Mr. Beale. Statistics and Finance—Messrs. Muirhead and McKechnie, ministers, and Mr. Bompas. Systematic Beneficence—Messrs. Ferry, Reddon, McMillan and Matheson. The first mentioned in each to be convener. Mr. Campbell was heard *re* Indian Head, and it was agreed that representatives of the congregation appear in their own interests at the September meeting. The deputation appointed to visit Cathcart reported the result of their meeting. The report was received and adopted. Letters from J. Ferguson and D. McKee were read, thereafter it was agreed that the Presbytery express confidence in the committee and acquiesce in what the committee did, and it was also decided to let the matter drop. The matter of supply for Wapella was left to the H. M. Committee with instructions to act at once. An application was received from Ellisboro congregation asking for a grant from the Church and Manse Fund. It was recommended and ordered to be sent to the secretary. The following minute was agreed to. "The Presbytery of Regina, at its first regular meeting after the resignation of Rev. Alex. Robson, missionary at Fort Qu'Appelle and other points in the Presbytery for over ten years, desire to put on record their high appreciation of his exceptionally valuable services in organizing fields, building churches, faithful preaching of the Word from the pulpit and in the homes of his flock, by his lips as well as by his pen and example. His wise counsel in the courts of the Church will be greatly missed on account of his soundness of judgment, kindness of heart, and we earnestly hope and pray that he may be so led as to return to help us here in the Lord's work, in the future as in the past, in a way of his own choosing." An application was received from Mr. M. S. Mackay for license and ordination. His trials being sustained, it was agreed that the service be at 5 o'clock, moderator to preside, Mr. Scott to preach, Mr. Matheson to address the minister and Mr. Reddon the people. Arrangements were made for dispensing ordinances in the various mission fields within the bounds of the Presbytery. A communication was read from Prof. Baird *re* the new

church on Miscompeting's reserve. It was agreed that we do not consent to use Foreign Mission money to build churches for white men, and agree that Indians and white men should have separate services. At 8 o'clock the Presbytery met. After devotional exercises, conducted by the moderator, Mr. Scott preached a sermon based on John iv., 14. The ordination was then proceeded with. The usual questions were put and satisfactorily answered, and Mr. Mackay was, by prayer and laying on of the hands by Presbytery, ordained and solemnly set apart to the office of the Christian ministry. On signifying his readiness to sign the formula, his name was added to the roll. Thereafter the ordained minister was suitably addressed by Mr. Matheson, and the people by Mr. Reddon. The benediction being pronounced, the Presbytery adjourned to meet in White-wood on the second Wednesday of September.—J. A. MURHEAD, Clerk.

Presbytery of Victoria.

AN adjourned meeting was held in St. Andrew's church, Victoria, on the 21st June, when the Rev. W. L. Clay, was duly inducted to the pastorate of St. Andrew's church. The moderator, Mr. D. A. Macrae, Nanaimo, presided; Mr. R. G. Murison preached; the clerk narrated the steps taken to fill the vacancy, and Dr. Campbell and Mr. A. B. Winchester addressed the minister and congregation respectively. Mr. D. A. Macrae, from the committee appointed to meet with the petitioners for the organization of a new congregation in James Bay District, Victoria, and sessions interested reported having met the said parties at the place and time appointed, but that owing to the non-attendance of Messrs. Thos. H. Rogers and Alex. Shaw, the other members of the committee, no business was transacted, there being no quorum. It was, on motion of Mr. Winchester, seconded by Mr. D. Macrae, agreed that the report of the convener be received, and that he be thanked for his diligence. The Presbytery hereby regret the non appearance of the Rev. T. H. Rogers on that committee, thereby seriously hindering the work of the Presbytery, but expresses its hope that Mr. Rogers can give a satisfactory reason, at the next meeting of the Presbytery, for his conduct. It was, on motion of the clerk, seconded by Dr. Campbell, agreed to re-appoint the same committee with the addition of Mr. Alex. Tait, of Comox, with instructions to meet with the petitioners for the organization of a new congregation in James Bay District, Victoria, and the sessions interested, in St. Andrew's church, Nanaimo, on Monday, the 3rd September next, at 2 p.m., and report all information gained to the Presbytery, at its next meeting, in the same place, on the following day at 2 p.m., for its guidance in further dealing with this matter.—D. MACRAE, Clerk.

A *pro re nata* meeting of the Presbytery was held in St. Andrew's church, Victoria, on the 18th July, when it was agreed to reconsider the motion adopted at a meeting held on the 31st June, to re-appoint with the addition of Mr. Alex. Tait, the committee previously appointed, which was unable to transact the business for want of a quorum, on the 21st June, to meet the petitioners for the organization of a new congregation in the James Bay District, Victoria, and neighbouring sessions interested in St. Andrew's church, Nanaimo, on the 3rd Sept., next, and to report all information gained to the Presbytery at its meeting in the same place on the following day for its guidance in further dealing with this matter. It was therefore agreed to hear all parties interested, and deal with the petition without further delay. The following findings were adopted, viz.:—Having heard the petitioners in support of their petition for the forming of a congregation at the school house, Kingston Street, James Bay, Victoria, and having also heard the representatives on behalf of the sessions of the several congregations which will be affected by the proposed action, it was agreed to organize such congregation upon the petitioners guaranteeing a minimum salary of \$1,000.00 per annum. That Mr. P. McF. McLeod be appointed with Messrs. John Findlayson and J. C. Flett, as an interim

session to effect such organization and report at next meeting of Presbytery. That the Presbytery strongly disapprove of the action of the petitioners in removing to James Bay District, while the petition was before the court and before neighbouring sessions had been heard and the Presbytery had granted them permission to organize a congregation there.—D. MACRAE, Clerk.

Presbytery of Maitland

MET at Wingham, July 17th, Rev. J. Malcolm, moderator. Mr. Hugh Matheson was received as a student for theology. The Presbytery asked for one-third supply for all vacancies from the probationers scheme. Leaves were granted to moderate in calls at Whitechurch and Langside, Belgrave and Calvin, E. Wawanosh, Wroxeter and Hunon. Standing committees for the year were appointed. Sabbath Observance—Messrs. Melville, Forrest, and their representative elders; State of Religion—Messrs. Fairbairn, Anderson, Sutherland and elders; Finance—Messrs. McLennan, A. McKay, McNabb and elders; Sabbath Schools—Messrs. Malcolm, Rose, Ballantyne and elders; Temperance—Messrs. A. McKay, Millar, Hartley and elders; Home Missions—Messrs. Murray, G. McKay, McFarlane and elders; Examination of Students—Messrs. Ross, Murray, G. McKay and elders; Y. P. Societies—Messrs. Ross, Murray, Ballantyne and elders; Statistics—Messrs. Anderson, Rose and elders; Systematic Beneficence—Messrs. Porrie, Hartley and elders; Conference, Conveners of Committees. It was agreed to have discussion on settlement of vacancies next meeting. Mr. Murray to introduce it. Notice of motion to revive the fund for Presbytery bearing expenses of commissioners to the General Assembly was given.—JOHN MACNAM, Clerk.

Presbytery of Orangeville.

THIS Presbytery met July 10th, at Orangeville, Rev. R. Hughes, moderator, in the chair. Elders' commissions were received on behalf of Messrs. Wm. Catian, of Cheltenham; John McLean, of Ballinacra; and Thos. Young, of Erin. The moderator's term of office having expired Dr. McRobbie was appointed moderator for the ensuing six months. The clerk read a letter from the clerk of the Barrie Presbytery to the effect that said Presbytery was prepared and anxious to transfer Everett station to this Presbytery. Dr. Hunter, a certified delegate from Everett station, stated that the people were anxious for union with Rosemont and Mansfield under Mr. Hughes' pastorate. Moved by Mr. Farquharson, seconded by Mr. Campbell and agreed,—"That the question of uniting Everett with Rosemont and Mansfield be referred for consideration to the session of Rosemont and Mansfield, and that Messrs. Neilly, McRobbie, Orr, and R. Allen, elder, be a committee along with Mr. Hughes, as convener, to deliberate with the session and report at next meeting of Presbytery. Messrs. Hughes, McRobbie, Orr, and Elliott, ministers, and W. Catian and J. Turner, elders, commissioners to the General Assembly, reported their diligence and expressed themselves as highly pleased with the proceedings of the late Assembly. Mr. Hannahson, student, intimated his desire to be taken on trial for license at next meeting of Presbytery. The conveners of Standing Committee are as follows:—Home Missions—G. G. McRobbie, D. Sc., Shelburne; Foreign Missions—J. L. Campbell, B.A., Cheltenham; Augmentation—J. R. Bell, Laurel; Finance—A. Steele, M.A., Orangeville; Temperance—E. A. Harrison, Dundalk; Colleges—J. J. Elliott, B.A., Hillsburg; Widows' and Orphans' Fund—N. Morrison, B.A., Corbetton; A. & I. M. Fund—A. Hudson, Maxwell; French Evangelization—A. E. Neilly, Horning's Mills; Sabbath Schools—D. McKenzie, B.A., Orangeville, Sabbath Observance—P. Fleming, Caledon East; State of Religion—W. Farquharson, B.A., Claude, Supt. and Exam. Students—W. Farquharson, B.A., Claude Systematic Beneficence and Statistics—J. Wells, M. A., Fleisherton. Next regular meeting of Presbytery at Orangeville, Sept. 4th, at 10.30 a.m.—H. CROZIER, Clerk.

Mission Field.

Dr. WILLIAM H. PARK, the surgeon in charge of the Methodist Episcopal Hospital at Sou-Chow, has been created a Mandarin of the fifth class, in recognition of his services in saving the life of the aid-de-camp of a Chinese general, who had been severely wounded by a gang of robbers.

THE number of Christian churches and Jewish synagogues in New York city has increased from 340 in 1871 to 522 in 1894, and the seating capacity which in 1871 was 292,700 is now 400,000, or sufficient to accommodate about one of every four adults and children now living in that city.

In accounting for the missionary zeal of the Moravian church, one of its pastors said that "when converts join us we try to make them realize that they are joining a great missionary society." Whatever else the church is, and there is much else that it should be, it ought certainly to be a great missionary society.

A NEW YORK lady now in Europe has notified her physician that her carriage and her pair of horses are at the service of the hospital with which he is connected, either to give the nurses an airing or for convalescent patients. The coachman is placed under the doctor's orders until the lady returns. As no other ladies have been so thoughtful, the example may be useful as a suggestion.

In an article in the *Advance* Rev. Henry Kingman, of Tientsin, among the "closed doors," names the fact that almost all of the officials of the empire and the bulk of the better classes, if they have heard of it at all, fear and hate the Gospel, and because of their misapprehensions concerning its character, feel toward it, say, as respectable people in this country do towards Mormonism, with its abominations.

MISS EDITH BENHAM (Amoy), now in England, appeals very forcibly in the *Student Volunteer*, for lady doctors for China. "Young medical women of Great Britain looking for a practice, perhaps yearning for a sphere, turn your attention to China where you may have patients from morning to night—patients who will place the utmost confidence in your skill, who will reward you with their warmest love, and whose hearts, made tender by your love, will listen to your words about the Great Physician, and, it may be, receive from Him healing for their poor, sin-stricken souls. Medical missionaries, male and female, are needed urgently all over China, and an immense field of usefulness is open to them. But we have in our minds one particular corner of the great empire, a large thickly populated country district near Amoy. The people are friendly to foreigners. A little itinerating medical work, done by unskilled hands has already proved the eagerness of the women to receive and be helped by a medical sister; and as soon as the worker comes forward, she and another lady will be established in the district city, there to be centres of hope to thousands of poor women, rough indeed and ignorant, not particularly attractive at first sight, but warm-hearted and easily accessible, and above all, sad and suffering. We, who love the Master, and strive to follow Him, need no better reason for stepping forward. They need us; they, though all unconsciously, are crying for the light and peace and comfort that we possess. Can we withhold it? Shall we not rather gladly answer: 'Here am I, Lord, send me.'"

Good tidings reach us from Russia. Mr. Nelam, the agent of the Mildmay Mission to the Jews at Berditschew, writes of a visit which he paid to the town of Krementashug, in the government of Kiev, for the purpose of distributing the New Testament. The chief of police at first insisted that the distribution should take place in the synagogue, and not at the hotel in which Mr. Nelam was residing, but at length this demand was withdrawn. April 15th was the day fixed for the distribution, prior to which the matter became known among the Jews, many of whom called on Mr. Nelam, making enquiries concerning the Gospel. One enquirer remained conversing till four in the morning.

On the appointed day an officer and four police attended to superintend the distribution. The whole courtyard of the hotel, as well as the street opposite was crowded with Jews clamoring for testaments. Into the dense throng Mr. Nelam pushed his way, not without warning as to the risk he was incurring, but though at one time the crowd assumed a somewhat threatening attitude, no serious mishap occurred. The distribution lasted for several hours, and no less than 2,500 Hebrew, 700 Jargon and 400 Russian New Testaments were given away. After Mr. Nelam had dined many found their way into the hotel for further conversation. "Now began question and answer until it became dark, and it was time to leave. One Jew said that the Gospel was a very beautiful book, but it was a great pity it had come into the hands of the Gentiles, as it would have brought forth blessed fruit among the Jews." Many urged the missionary to remain with them, but "his was impossible. On returning to his headquarters at Berditschew, he found the Jews there impatiently awaiting him. Through the death of Mr. Dresin, by whose mediation the Mildmay Mission to the Jews has enjoyed such freedom of action in distribution work in Russia for the past two years the link between the Mission and the Greek Church has been suddenly snapped, and matters are now in a critical state.

Ordination of a French Missionary.

FOR THE PRESBYTERIAN REVIEW.

A VERY interesting and solemn service took place in the little French Presbyterian church, Grenville, on Tuesday, 25th July last. It was the ordination of Mr. Louis R. Giroulx, a French graduate of the Montreal Presbyterian College, who was licensed quite recently by the Montreal Presbytery.

Grenville is a township of the county of Argenteuil, bordering on the north shore of the Ottawa River, lying some sixty miles west of Montreal. It is what we call a mixed field of labour, that is, partly English and partly French. In one section is an English church for the English-speaking people; in the other, some five miles nearer the river, a French church for the French-speaking people. Both churches are in good order, the former being quite new. Beside the French church is the manse, built some two years since by a previous missionary, Mr. Monsean, who collected the amount necessary to build it. There is also a good school in each of these districts. The number of families in the English section is forty-seven, in the French section about twelve.

It was a matter of regret that the day was wet and unfavorable for the people, who are much scattered, to come to the service. However, there were some sixty seventy there, one family having come eight miles, and one good Scotch woman walked a distance of ten miles to be present, thus keeping up the reputation of her countrywomen in the north of Scotland, who often go long distances to attend divine service. The hour of two having arrived, the Rev. Mr. Heine, who had been appointed to preside, constituted the Presbytery by prayer, and Pastor St. Germain, of Mashev, in the neighboring Presbytery of Ottawa, formerly the teacher of the French school, and one of the French elders there being present, was asked to sit and deliberate with the Presbytery. Pastor Morin, of St. John's French Presbyterian Church, Montreal, then conducted public worship in French, Mr. Heine offering prayer in English. Pastor Morin's theme was: The Gospel of Christ, the only source of salvation. With much liberty and fervour he showed how great things the Gospel had accomplished in the world, and what great religious movements had sprung from it.

Then the solemn questions were put to the candidate which are usual in such cases, and these being satisfactorily answered the ordination prayer was offered by Mr. Heine, with the laying on of the hands of the Presbytery. Then the impressive words of our Book of Forms were said: "In the name of the Lord Jesus Christ, the only King and head of the Church, and by the authority of the Presby-

tery of Montreal, I invite you to take part of this ministry with us." The moderator at the same time, extending to the candidate the right hand of welcome, followed by the other brethren present.

Next in order was the address to the ordained, which was given by Pastor Boudreau, of St. Hyacinthe, in French, with great appropriateness and much power. M. Boudreau thereafter addressed the congregation in English, after which a hymn was sung and the benediction pronounced by M. Giroulx. The Presbytery then conferred with the elders of the field, urging them to increased liberality, after which the session was closed with the benediction. Like most of his French brother missionaries, M. Giroulx speaks English quite fluently, and can therefore minister acceptably in a mixed field. He is very active in his work and we look for much blessing to follow his labours. He holds two prayer meetings every week, one in the English church, the other in the French church. He conducts personally a singing class in each church, with a view to improve the service of praise and also has a Sabbath school in each field.

But the people are mostly poor and can contribute but little in cash toward the support of a missionary. We have good hope that they will average \$2.50 per family, but they may not reach it. They deserve the sympathy of their brethren who are better off, and are very grateful for what the Presbytery and the Church have done to help them. We trust that the light of the Gospel will extend among our Roman Catholic brethren, that they may see "the truth as it is in Jesus." We earnestly solicit an interest in the prayers of God's people for this field.

Corea—The Country and Its People.

COREA, being one of the oldest nations in existence, with a modern history dating back to the middle of the eighth century, has naturally a distinct people calling themselves "Chosen Saram," and are known to the Western world as Coreans. Their general appearance, language, and customs are unique. It is generally supposed by the majority of Westerners resident in the peninsula that they are descendants of the Mongols, but we have not, as yet, sufficient data to prove any theory. Some of our missionaries have obtained, at considerable expense and difficulty, large histories of this present dynasty, which is now 503 years old, and of the former dynasty. To thoroughly master these histories requires a better knowledge of the Chinese character in which they are written, and a more thorough knowledge of the people, than any of us at present possess. But as some of our best scholars are diligently investigating this question, we may confidently look for more light in the near future.

The vices of the people are well pictured in the first chapter of Romans, and their virtues are easily described.

Their principal virtue is hospitality, and fortunately is no little help to the missionary. The moment a stranger enters a Corean home, the owner will not only pay him every attention, but will defend him as his own body. I have never seen more cordially received, or more faithfully attended according to the measure of their ability, in any country, than I have in Corea.

Parents are good to their children of both sexes, though sons are preferred, and the children in return repay their parents devotion.

The people are divided into two distinct classes—the high and the low—called "Yangban" and "Sangnoom." The merchant class, strictly speaking, belong to the "Sangnoom" class, but are fast gaining a footing and assume the title of "Yangban," no man forbidding.

A system of slavery is hereditary—slaves being handed down in the same family from generation to generation, but while the slaves in Corea are in no sense their own masters, yet, so far as observed, are humanely treated, and can buy their freedom at any time. Our present space will not permit a description in detail of this interesting people.—Corean Itinerant.



A GIRL'S SANCTUM

When a girl leaves school she feels the want of some quiet room where she can retire in her leisure, and express those day-dreams which are the precious possession of youth.

It is not necessary for it to be one of the largest and handsomest rooms in the house, those naturally fall to the lot of the seniors. Some unused bedrooms, or even attic, answers the purpose perfectly well, and is transformed by clever fingers into a charming retreat, the admiration of all who see it.

Though miracles are sometimes performed by amateurs with a few rolls of paper and a large can of enamel paint, I must confess I have not much faith in the latent genius possessed by the majority of girls as far as wall-decoration is concerned, and think \$5 well spent in employing a local painter to paper the walls and ceiling, to paint the wood-work, and stain the floor a suitable shade. This sum is not an extravagant one, but it suffices for an apartment of moderate size. Five dollars more will purchase sufficient Chinese matting or an ingrain art square. Be sure that the latter is composed entirely of wool, and avoid those abominations in which a very small quantity of wool is supplemented with a large proportion of flax, as these wear badly and soon lose their beauty. A good carpet will turn and wash like a blanket, and can have its position altered when necessary. A dozen yards of crimson makes a brave show when cut up for box and cushion covers, but do not be persuaded into purchasing an excess at 15 cents a yard, which, before me, is a delusion and a snare, for it soon gets limy and faded, and invariably gives a tawdry appearance to any room in which it is placed, and is one of those cracks in furnishing to which the notice is often given. Invert in its proper place is distinctly expensive, and gives dignity to a room, but that does not mean that you are to swathe the mantelpiece with a flimsy fabric, which may at any moment look into the fire, or twist folds of velvet and miniature curtains round painted plates, but the acres departed (thereon should burst too suddenly upon the naked eye, or the bits of colored-powder round the chair backs, where, by the widest stretch of the imagination, they cannot be considered either useful or ornamental.

Nowadays few things escape the delectating mania, from mantel and the mirror to brackets and bedsteads, and if some think it not good for the furniture miniature, we shall soon see the oval bed covered with tufts and embroidery, and the pocket-stocked with pouch and fringed. It is convenient to fit the chimney recess with bookshelves painted to correspond with the other woodwork, and neatly edged with leather, held by brass nails.

A pretty over-mantel, and a small hanging bracket with a couple of other useful additions. As you are not a rule overwhelmed with superfluous work, and will probably be glad to utilize any available furniture, I would suggest a stand to the lumber room before purchases are made. For example, piano tables with a single drawer, extra bed for servants' bed rooms, make quite portable writing and occasional tables, if they are not stained or crumpled, brass sleep-lamp stands, and a square of Japanese leather glued to the top. A plain kitchen table stained in four legs, and water-tight covered with a pretty cloth, is not an expensive item. Neither is an old-fashioned pine washing stand, with a narrow shelf and a large cupboard to rest, which can be painted white, green, sparrow-egg blue, amber, prairie blue, or other suitable color, and have brass fittings screwed in, when it takes care of a wash-bowl. It can be decorated in various ways, but most

easily by inserting Japanese leather or stamped anagata in the panels of the doors and surrounding those by a hand-painted design, which may be traced by transfer patterns, or a stencil plate can be used instead. Trunks with loose cushions covers fastened to a feather pillow, form useful receptacles and seats, with the addition of two or three rush or flag-mat chairs, so durable and light that they are in great popularity in the best houses again. A basket chair and a cushioned, and a deck-chair or box ottoman couch, are also precious possessions, while the bamboo furniture so largely imported of late lends itself to decoration, and is made in a variety of ingenious and useful contrivances, which recommend it for such an apartment. Whether it is expensive—another point in

the most exacting girl, and would form a pleasant surprise which many mothers would be glad to prepare for a daughter.

For the small cottage. There is the tiny sitting room. Shall we cover the floor after staining it in the mode so often suggested with warm, cozy-looking rugs with as much red in them as possible? A room I once saw at Dinard, and which was admired as much by French as English visitors, had its walls covered with a white paper, and above a fringe of cream and yellow roses, all the chairs were arm-chairs and of wicker, the cushions covered with red Turkey twill, and the wicker sofa upholstered with the same. A Japanese screen covered with red twill, over which music had been stretched, was near the fireplace. A Japanese cruche of cream

linen toilet covers, glasses full of sweet scented flowers, plain limless or wood furniture as little of it as possible, one or two favorite pictures on the walls, what can one want more?

ILLUSTRATIONS

Who will not covet the ease, space and air of leisure in the old-fashioned hall or sitting room which again captivates people of taste. New houses from Spokane to Florida are built in this low studded ample fashion, with beams showing overhead, and there are many even of the old houses whose owners will delight to preserve their old world air, while adding the pleasant touches in keeping with their style. It will not be found expensive to throw the square entry in one with the room, by an archway, with spindle work brading, letting in a flood of light from the wide casement on the stairs which is the favorite picture scope and sanitary addition to gloomy halls. The recess by the fire is the delight of old and young, a very haunt of story telling and quiet musing. The solid carved table, chairs and stools cost no more than the gimcrack furniture in stamped pine and cherry stain, which is neither pleasing nor comfortable. Once fitted in this most homelike and charming of fashions, a man may feel that his home is in order for the rest of his life, and years will bring a deeper satisfaction in its abounding comfort, instead of calls for repairs. It is suggested when handy mechanics are not able to carry out orders that the spindles and turned posts of old bedsteads may be used for the brading in archways and as table legs or settable posts, when they are of good account. The design is adopted from one by the Messrs. Liberty, one of the first artistic firms of London.

The corner book on this page is all one can desire for a study or a girl's own book. The curtain hung to one of the new brackets which swing close to the window or away from it is an invention every eye will feel like having. The wide, low divan, with its large, firm pillows look like rest whether covered in red or blue linen, or costly Eastern stuffs.

The dwarf bookcase may be a packing box, covered with another paper, and the piano given in a wicker jacket, or painted lacquer. Even the delightful window may be attained by a wood framework laid against the ordinary two or four pane window. The drapery may be velvet stripes applied on dyed serge, and the spindlework around the upper half made of empty spools. So the outdoors are firm and ample, the effect must be convertible and delightful.

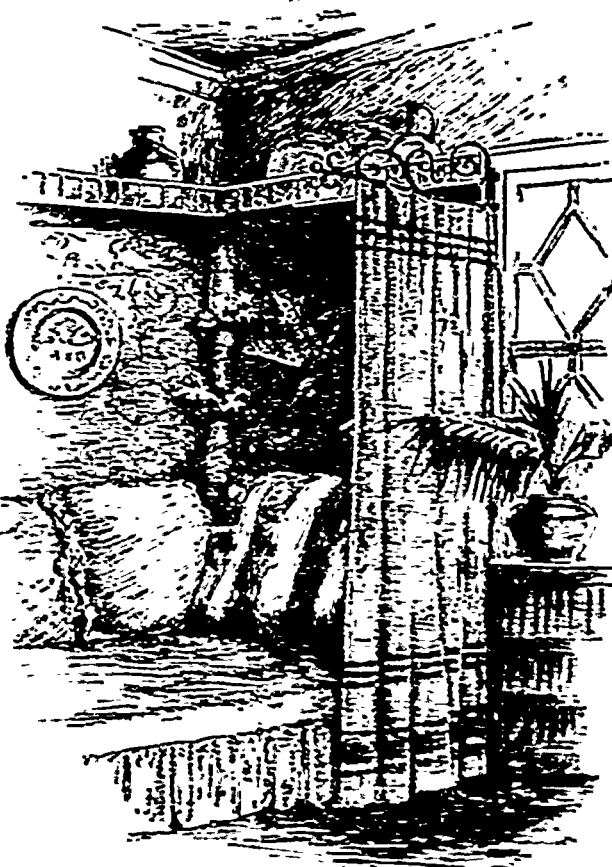
The arrowed hammocks in blood red, amber and warm India dyes make admirable hangings for other draperies, caught up as posternage and set drapery over doors and windows.

Do not put furniture upholstered with large dragons into a small room, or cover the wall with large figured paper. They make it seem smaller.

In close proximity to these luxurious bed-rooms beds are now frequently seen little water-beds for the speed challenge to drink from. These beds are painted with enamel to match the beds, and have the dog's name painted upon them.

These Pigeon are either be grained with ordinary home paint of any desired tint, or the drapery can be painted on the wall without any preparation. The paper with the edge look best.

A novelty which we shall be seeing a good deal of before Christmas is a heavy art serge in neutral tints, chiefly peacock blue and soft green shades. These are designed for window curtains; they are double width, very durable, and are to be lined with satin or match, supplemented with ball fringe. The combination produces a very harmonious result, and if the curtains are hung up to the overhead valance and left to hang in graceful folds, they will be very good.



A HAUNT OF DAY DREAMS

its favor—for a pretty little Japanese interior can be fitted up for a comparatively moderate sum, and being light and easily packed for those who are in the country and are obliged to sleep by camp.

I do not suggest mak-e-bishi, however, where the price is not an elastic one, and would naturally prefer, as I dare say my readers would like the charming scheme I have in mind. The paper is of an uncommon pattern, suggestive of an orange flower, the design representing an as a native bought (having leaves, flowers, and ripe fruit). The panel is of a deep yellow shade, and the new-fashioned carpet has a very pleasing effect. Pretty arrangements for writing and books, and the fireplace, which has numerous brackets for them and other conveniences make it perfect, while the contained scheme is suggestive of Japan.

Such a room would hardly fail to please

and prove a charm, so form like the one furnished in an English picture of "The Little Chamber," stood on the passage. The green painted pots with plants were placed at the corner of the fireplace in summer time. Although the room was charming and worthy of imitation.

A more cottage like style of furnishing may, however, be preferred. Well, then, a cherry paper, a cherry chair are easily to be had, and great cheapness. A "baby's man" may be raised to be fit subjects, to be covered with serge or red to feel books and bookshelves (country bed rooms have a way of looking pretty however considered). For country rooms, a new style of beauty, and the windows with charming views framed in roses are a joy to look upon. Some white cherry curtains at the window, a flowery paper (choose matting over the floor, and side of low table) embossed

The St. John Wail.

REV. M. P. TALLING.

A LONG wail of complaint has come up from St. John, and spread even beyond the Dominion's bounds, piercing ears, and oppressing hearts, because of the emaciated condition of our church treasury, but the "wail" has done good service. The wailers and their critics have succeeded in impressing the church with the fact that something must be done by somebody. The patient needs a tonic. Only one method of treatment can be effective—we must administer the "gold cure."

Every body knows that many small doses are better than one large one, so a thousand sympathetic people have already begun to examine personal finances and are arranging to forward their contributions. Moreover, as "the fervent effectual prayer of a righteous man availeth much;" and as the praying ones will give their littles while praying much, we may expect the many "mickles that make a muckle," and why not expect that effectual prayer will bring a few substantial bequests this year?

The need is patent. The work is God's. He permits the pressure now on us to reveal that the rank and file are not doing all we ought, but He has said "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the things whereto I sent it." The gold will come and the givers will be blessed in the giving. The tonic will have a double action, while it strengthens the treasury, it will also strengthen the administrators.

The wail was opportune, but just let us rest our lips now, and use our fingers awhile. Perhaps, too, it would be a valuable exercise to use our faith a little more. Is it not written "and it shall come to pass that before they call I will answer"?

If we could only see the chart which the Head of the church has already drawn of the coming year's work, we would probably see that He has provided for various extensions and a surplus. So let us be happy and contribute at least a full tenth of all God sends our way.

No wail should be more than a year long. When the Assembly comes to London we want a jubilee. If we are to have it we must make it. Listen! I think I hear a change in the key of the wail already.

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The Ten Year Investment Policies of that thriving Home Institution, the North American Life Assurance Company, Toronto, Ont., which have been maturing during the past three years, have afforded the holders in every case abundant satisfaction. The following is but one of the many letters the Company has received from holders of its matured investment policies:—

Seattle, Washington, May 15th, 1894.

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The total amount that I have paid in premiums for the ten years is \$322.50, thus the cost to me, not considering interest, of the \$1,000 insurance has been but \$2.20 per year for each \$1,000. This I consider to be a very favourable result.

Yours truly,
P. J. SHANNON.

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benefited by the Syrup. All sufferers should use it."

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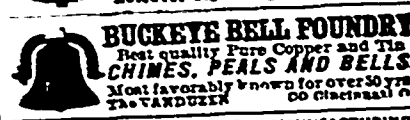
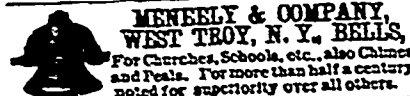
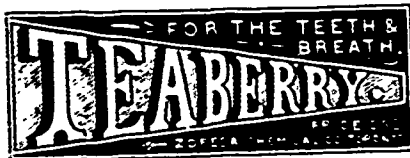
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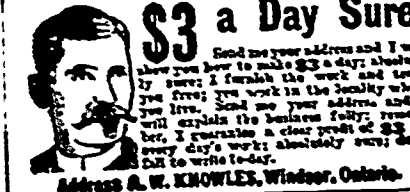
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