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## The Presbyterian Review.

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Toronto, Sept. 2, 1897.

### NOTES AND COMMENTS.

The meeting of the British Association is the event of the day in Canada. All fears as to the success of the meeting were set to rest at an early stage of the proceedings when it was found that the membership rose to a very gratifying figure and that the programmes contained many papers of great value as contributions to scientific knowledge. Toronto has shown herself, as usual, a model hostess, and the visitors have been received with splendid hospitality. The excursions were taken advantage of to see Niagara Falls and the Northern country and with all they saw the distinguished Britishers were greatly delighted.

The opening of the Muskoka Sanitarium on Saturday was the occasion of a very pleasant outing.

From Toronto a special train conveyed quite a number of Philanthropists interested in the worthy object to be accomplished by the Sanitarium, and the trip was thoroughly enjoyed. That object will appeal to all who take an interest in pulmonary diseases, for science proves the good results which may be expected from the use of such an institution as has been established near Gravenhurst. The object of the promoters is to “establish a Public Institution or Institutions for the isolation, treatment and cure of persons affected with pulmonary diseases.” As the public are expected to bestow considerable patronage on the institution the guarantee of confidence will be found in the following names of Officers and Trustees: Sir Donald Smith G.C.M.G., President; Sir Wm. Ralph Meredith, Kt.,

vice-President; Mr. W. J. Gage, Treasurer; Dr. N. A. Powell, Secretary; Messrs. W. E. H. Massey, James Ross, Dr. James Stewart, Hon. Geo. A. Cox, Hon. G. W. Ross, L.L.D., Messrs. Edward Gurney, Hugh Blain, D. E. Thomson, J. McNeil, and Hon. W. E. Sandford, Trustees.

The degrees conferred by Toronto and Trinity Universities, on Lord's Kelvin and Lister and on Sir John Evans the President of the British Association reflected honor on the conferring bodies from which these distinguished gentlemen consented to accept the same. No names are higher on the roll of scholarship and intellectual greatness than those of Kelvin and Lester and the academic connection here may give an impetus to Canadian students to emulate their devotion to scientific research if not to attain equal greatness.

In a blue book just issued the Government of Canada makes grateful acknowledgement to the subscribers to the “Canadian Indian Famine Fund.” The amount subscribed was 570,000 rupees, 100,000 rupees being valued at about \$31,000. It is stated that amounts subscribed through other than the Government channels will bring Canada's contribution up to about \$200,000, a fact most gratifying as showing the interest taken by Canada in the suffering of the Indian subjects of the British crown. His Excellency Lord Aberdeen is to be warmly congratulated on the enthusiasm which he was the chief means of inspiring in the movement and on the liberal response that enthusiasm so quickly evoked.

The Manitoba College Calendar for the current year shows that the Western Theological hall is prepared for a session of vigorous work and that the student life is not to be dwarfed for want of mental food and stimulus. The college occupies a unique coign of vantage and deserves the goodwill and liberal consideration of all friends of church extension in the Western field.

Statistics on social problems do not, as a rule furnish pleasant reading, but the social canker, is a fact that must be dealt with like every other evil. Large cities are naturally the sphere of the evil and of the remedial efforts. In New York there is a body named The Federation of Churches and Christian Workers which aims at the amelioration of the hard lot of unfortunate human beings. The Workers have been operating in a certain district in which they have found a sorry condition of affairs. In one section there are 400 rooms having no access to outer air. The 19,717 persons canvassed live in 16,362 rooms. Of the 3,988 fathers of the district, 279 are out of work. One thousand, one hundred and fifty-two sons are wage earners and 1,486 daughters. The heads of families earn, on the

average, \$12.50 per week. There are 298 boys and girls under 16 years of age who are at work. The boys receive \$3.50 and the girls \$3.30 a week. Seven hundred and fifty-two fathers work seven days in the week. Families pay an average rent of \$10.83 per month. The largest block on Manhattan Island in population, but not the densest, is that from Sixty-first to Sixty-second street, and Amsterdam and West End avenues. The 3,447 church families in the district belong to nineteen Christian denominations. The Roman Catholics have 74 per cent. of the church families. Of the remainder the Baptists lead, next the Methodists and then the Episcopalians. Eighty-three fathers, eighty-six mothers, forty-three sons and forty-six daughters in every 100 attend church. The Irish go to church in largest proportion, only 5 per cent. being backsliders, the Germans and colored people the smallest. Americans and English have a low average. Out of 4,800 families in the district, 1,353 have no church connection at all. From 3 to 7 years of age, the boys exceed the girls in attendance at public schools. Later on the boys drop out, the girls remaining. The Federation strongly advises a denominational co-operative policy as the only way to deal with this conglomerate mass.

#### RELIGION AND SCIENCE.

IN his able and apt sermon to the members of the British Association, Rev. President Patton gave a fair example of the best scholarship on this side of the Atlantic. In his evidence were men accustomed to grapple with profound questions in science and religion, the former giving a decided tinge to their thought and beliefs. No weak meat, no glittering rhetoric, no compilation of common places would have made an impression, otherwise than tiresome, on these men. If there be any one thing more wearisome than another in the pulpit, it is the dabbling with worn out ends of science and philosophy which is too often affected by some would-be up-to-date preachers. Before a gathering of savants a sermon of such a character would be particularly unpardonable. But with Dr. Patton in the pulpit, theme and deliverance were sure of proper treatment, and the impression could not have been other than favorable. Not only is Princeton's president one of the ablest thinkers and speakers on this continent, but his special study is with the relations of science to religion, and his utterances, therefore are those of one with authority.

"Belief in God" was the comprehensive burden of his sermon, and his argument was closely reasoned, ably presented, and to most minds convincing. "Our conception of the Divine Being," he stated, "is partly due to development, to revelation, to inference and to intuition. But to the inspirational presence of God in the soul must we scribe our knowledge of Him. The idea of God occupies a large place in intellectual processes. Neither on the basis of the idealistic philosophy, nor on that of pure materialism can there be any successful scientific work. The idealist takes away the material world and the materialist, the thinker. Under the process of natural evolution there can be no science. There must be some guarantee of intellectual integrity, and the only guarantee is the hypothesis of God. Belief in God is the presumption of all morality. The amenities of social life can not be preserved, nor human conduct controlled without supernatural restrictions. The hypothesis of God was the only explanation of the facts of this physical world in which there was order and purpose. There were two arguments for the existence of God. One was the argument proceeding upon the basis of judgment; the other was the argument based on the idea of the infinite. With belief in God there must be belief in Christ.

If a man cannot believe in the resurrection of God he cannot believe in supernatural Christianity. Belief in God gives an authoritative morality, which cannot be given by any materialistic doctrine. Christianity is information definitely communicated in respect to man's ethical condition; it warns him of his peril, and it is the only way of escaping from it. It is not only true that Christ is the Saviour, but it is imperative that we must believe in Him.

This outline merely indicates the lines on which the sermon was constructed, for space does not allow of a full report. It is to be hoped, however, that the discourse will be printed in full in the proceedings of the Association, and thereby circulate among the class to which it was primarily directed.

#### COLORADO CANADIANS.

AS some of our esteemed contemporaries often take a trip to New York and Chicago for testimonials of ability and character with, what to them seems to be satisfactory results, we may be permitted to lay aside for a moment our old-fashioned modesty and introduce an article relating to Canadians in Colorado, by a sentence, appreciative of ourselves:

EDITOR PRESBYTERIAN REVIEW:—No paper is more welcome among the Canadians of the West than yours. Directly or indirectly it reaches thousands. A brother minister and an old college mate of mine suggested to me at a recent happy meeting, that the readers of the PRESBYTERIAN REVIEW, all over the Dominion, would be greatly interested in a brief account of our boys in the West. Acting on his suggestion I inclose the following notes. Yours etc, CANUCK.

—A visitor, en route to the great Convention at San Francisco, was delighted to hear the names of several men of Canadian birth connected with prominent positions in the Presbyterian Church of Colorado. The following interesting facts were elicited. James McFarlane, a graduate of Montreal College is minister of Hyde Park Church, Denver, and has done a most excellent work. W. F. Allen, a graduate of Queens University, is also in Denver and is pastor of Westminster Church where he enjoys the confidence and esteem of a devoted congregation. Dr. McCuish is pastor of the North Church, Denver, and takes high rank among the ministers of the Capital City in scholarship and oratory. He is a native of Nova Scotia and, of course, a Scotchman. "Father" Ferguson, as he is respectfully called in the Synod of Colorado, is from the neighborhood of London, and has held several important positions in the church of the West. In the beautiful city of Colorado Springs, the Forest Church, with a membership of over 700, is presided over by Dr. Boyle who is a graduate of Queens, though part of his education was gained in Toronto. The pastor of this Church is also Chairman of the Home Mission Committee, which looks after the interests of the mission fields of Southern Colorado. The doctor's degree was conferred on Mr. Boyle, last spring, by the University of Denver. Farther south in the State in the town of Clamsa, Mr. O. H. McLeod is the pastor of a very interesting charge. He is a native of Nova Scotia, and a graduate of Dalhousie. Mr. Angus McKay, a student of Halifax, was received lately into the Church, and is stationed at Hastings. He passed a very brilliant examination at his ordination. He is physically, as well as mentally, big, standing six feet six inches without his shoes. Dr. Miles of the Aspen Church is also a Canadian, and upholds the banner of Presbyterianism in a flourishing mining centre. Mr. R. M. Craig, one of the best known of the younger Canadian ministers,

presides over the First Presbyterian Church of Santa Fe, the capital of New Mexico. He is held in the highest esteem by the people of all churches, and makes his influence felt in the extensive mission work of the State. The readers of the REVIEW will be pleased to know that the Canadian-born men of the West are noted for their strong adherence to orthodoxy. Not a few Canadians are found in the membership of the Churches in Colorado and, whilst they are all warmly attached to the land of their nativity, they have "stood transplanting well."

#### THE NEW HYMNAL: A COMPLAINT.

AN esteemed minister of the church has sent us the following communication, dated Saturday, from Montreal. We give it the publicity desired, as some important points are involved, but we are not in a position, at this writing, to throw any light on the questions raised. Those responsible in the matter, however, should investigate the complaint, and the facts should be given wide publicity. 'T were a pity should any real grievance mar the good will with which the new Hymnal has thus far been received, and the whole question here raised should be attended to:

1. Yesterday, Friday the 20th Aug. a friend tried, in several shops in Montreal, to purchase the New Canadian Presbyterian Hymnal with the full Psalter, and found there were none to be had; he was told, only the editions with Hymns and selection of Psalms, were to be had in this city.

Is this true? that the complete edition has not been placed on the market to-day, although those with the selections are freely offered for sale.

2. It is said, a Methodist Book Room in Toronto has bought these books, at a cheaper rate, than they are sold for cash, direct from England to Presbyterian book-sellers.

Is it true, that Methodist book-sellers have received an advantage in buying a Presbyterian book, over the regular Presbyterian book-sellers?

3. It is reported, that the Editor of the *Record* is now packing up his effects in Montreal, to remove to Toronto, because he can get his printing done cheaper in Toronto.

Is it true, that the printing of such a pamphlet can be done cheaper in Toronto than in Montreal?

Was there an open tender, on equal terms, to various houses in those two cities?

If you, Mr. Editor, can throw any light on these matters it will be to general advantage.—"A."

#### THE BATTLE FOR THE LORD'S DAY.

In this contest those who are fighting in defence of God's Day have attained a large measure of success.

As a result of the united effort represented by the Lord's Day Alliance, Sunday Cars have by legislation obtained in 1895 and 1897 been prohibited in Ottawa, Brockville, Kingston, Belleville, Peterborough, Oshawa, London, Brantford, St. Thomas, Chatham, Sarnia, and many others places. This as the result of only two years' work should call forth much thankfulness. It should call forth more. It should lead to a most determined effort, by God's help, and by means of a more widespread and thorough organization to make the success complete, the victory final and Provincial. In this warfare the only safe plan of campaign is to advance. If we do not hold strongly the position thus gained and go forward from it to achieve a greater victory, most assuredly the enemies of the day of rest will advance upon us. We trust that at the coming conference there will be a specially strong representation from those parts of the Province most affected by Sunday traffic and labor. Only through united Provincial

action can the Sunday problem as it presents itself in any locality be dealt with. Moreover, friends coming from these places will be able by their reports to open the eyes of some people to the wide extent of evil to be combatted and the truly Provincial character of the contest!

Recent events show more clearly than ever that the fight for the preservation of the Lord's Day must be carried on against powerful and wealthy corporations in all parts of the Province. To meet this, what is needed is an uprising of all the organized forces which make for righteousness in this country. The Lord's Day Alliance seeks to be a rallying point in this struggle and a bond of union between all organized bodies that seek to take an active part in preserving for all people in our land the Sabbath which God made for man

#### CONCERNING ECONOMY.

ECONOMY in church administration is a subject deserving of the best attention of the committees and managers. There are but few congregations indeed in which there is no waste of effort or waste of money, and the agencies for work as well as the financial methods often require overhauling and re-organization. Without entering into detail, if pastors and managers enquire into their administration, into their revenues and outlays, it is more than likely they will find leaks that can be stopped so that energy and money may be saved. In the higher courts, the scarcity of funds has, as a rule, acted as a severe financial censor, and yet it is probable that overlapping and intermingling of interests may cause a greater drain on the resources of the church than is absolutely necessary. As methods of work change from year to year the financial requirements and arrangements change, and in the transition too often the finances are not adjusted properly to the changed conditions. As the time is drawing near for taking up the season's work anew, these questions merit the consideration of those concerned.

#### CREEDS AND CONDUCT.

MUCH has been written about the great Lambeth Conference of Bishops, and the event still furnishes themes for learned ingenious articles for the press. The importance given to conduct rather than to creeds and church questions is emphasized. In the programme the order in which the topics for discussion was placed gave precedence to temperance, purity, sanctity of marriage, industrial problems, international arbitration, over the more directly religious questions, the fact has produced comment, because the Bishops of the Anglican Church were not looked upon as favoring so prominent a discussion of each topic as enumerated, but it is evident the Church of England is moving with the times, and embracing in her sphere of work many social questions hitherto left to secular organizations.

The great Scotch evangelist Rev. John Robertson, D.D., of Glasgow, will begin next Sabbath in Cooke's Presbyterian Church, Toronto, a series of evangelistic services, which will continue for two weeks. There will be three services on Sabbath and each week night meeting will begin with a Praise Service at 7.30. Dr. Robertson succeeded Rev. John McNeil in Edinburgh, and now preaches to the masses, in a large tabernacle in Glasgow. He was associated with Moody in Chicago, during the World's Fair, and last winter was one of the principle speakers in the great religious Campaign in Philadelphia. Last summer he conducted meetings for six weeks in the Tremont Temple, Boston. Visitors to the Exhibition may expect a treat.

## ST. PAUL'S DEVOTION TO CHRIST.

BY REV. JOHN WATSON, D.D.

Christianity is distinguished from every other religion by the relation between the Christian and Christ, and the supreme illustration of this beautiful devotion is St. Paul. It is a historical fact that he was once the most convinced and most determined foe of the new faith—the noblest of inquisitors. It is also a historical fact that he became the most self-sacrificing and triumphant missionary of the faith, who rested not till he had planted the cross on the seven hills; but it is only his epistles which can show the hold which Christ had taken of St. Paul, the utter surrender of the once unbeliever to his Lord. From the first letter to the last the theme is Christ, so that everything else is a commentary on this name—from which he starts, to which he returns, by which he argues, through which he appeals, upon which he is ever fighting, unto which he is ever rising, which he defends, which he caresses, which he hides in his heart. In one brief hour his whole former world seems to have vanished like a dream, and a new world to have come into existence whose centre was Christ. As of one man it may be said, for him to live is art; of another, letters; of a third, commerce; so it might have been said of Saul of Tarsus, for him to live was Judaism; and then he said at last for himself, "For me to live is Christ."

1. St. Paul's devotion was, first of all, *intellectual*, and had Christ not commanded the respect of the apostle's reason, then not only would the Church have lost the epistles, but Christ would never have held the apostle. It is not to be supposed for one moment that what such a man as St. Paul demanded in the Messiah was simply some one to save his soul. He did not pretend to be indifferent to deliverance from sin, or perfection in holiness; but he looked beyond himself, and was concerned about the world, of which he was a part. How did this world come into being? What of the race to which he belonged? Was there any fixed end to which creation moved? Was there any mind in things at all—any love, any hope? No one can be religious without asking such questions; none ought to be satisfied with a Saviour who does not answer them. It was because Christ by His coming, His life, His death, His resurrection—most of all by His Person—threw a flood of light on this pressing problem that St. Paul rested his eager, subtle, questioning mind on Him. Christ, as we can see in his letters, was the key of the universe to St. Paul—the standard of thought by which he solved all riddles, tried all difficulties, lifted all veils. The irresistible purposes of God were all formed, carried out, and completed in Christ. The human race stood in idea, complete in Christ. The lower creation was embraced in the same Christ. The crown of all men and things was Christ, for whom they existed, to whom they tended. With Christ before him, history and humanity became intelligible to this thinker; and so Christ became the principle by which St. Paul argued, speculated, explained, and was assured.

2. St. Paul's devotion was also *ethical*, for Christ had given rest to his conscience. No man could ever have had a more sensitive or delicate moral nature than the Apostle of the Gentiles. No man could ever have suffered more under Pharisaism. On the one hand he would realize beyond other men the searching and imperious requirements of the Divine Laws, and on the other, few men lived who had a keener sense of his own imperfection. As the spiritual was everything to him, the life of St. Paul must have been an unceasing torture till he met Christ. He was a debtor who could never pay, he was a sinner who could never be justified, yet his was the very soul which longed for righteousness and freedom. He obtained that for which he had longed, of which he had despaired, in Christ. When his eyes were cleansed from national prejudice and theological blindness, St. Paul saw in this Jesus of Nazareth a man of his own flesh and blood, who had lived with God as a Son with a Father in obedience and peace, and he came to understand that he could share this ideal life. By an act of faith he passed out of his legal bondage into the liberty of the sons of God. He ceased from his dreary life of rules and rites and began the life of the Spirit. His attitude to Christ was not, therefore, one only of gratitude to a teacher who had led him out of a false conception of religion into one that was true, but of absorption in a Head from whom he derived spiritual life itself. In Christ he stood, in Christ he worked, in Christ he rejoiced. Free from his former slavery he became the slave of Christ

3. St. Paul's devotion was also *personal*, and a matter of the heart. He believed with all his strength that Christ had thought of him, separated him from other men, loved him. In St. Paul's experience were realized those visions of the Lord which saints of the intense order have desired, which certain are said to have enjoyed. Whether he had ever seen the Lord in former days is not known for certain and does not matter, since the apostle's thoughts did not go back to Galilee, but were lifted to the heavenly places. It was the spiritual Christ whom he imagined and adored; and what God had been to Israel, this Christ became to him; and as Israel, had treasured God, he had dealt with Christ. Against this long-suffering and patient One he had rebelled; from Him he had wandered in the ways of his pride and vanity. It was Christ whom he had condemned to death in St. Stephen, and whose stoning he had approved. It was his Lord whom he had hunted and hailed to prison. Ah! how the figure of the one Body and its members would affect his soul as he remembered in after days the persecution of those unoffending, trembling Christians. When he had felt a sudden compunction at his ignoble work and desired to refuse it, it was Christ's hand already on his heart. While he was in his sins, Christ had laid down His life for him; while he was a persecutor and injurious, Christ was guiding his life to high issues. His conversion lit up his past with love, and consecrated his future to a unique friendship. Wherever St. Paul went now he was the bond-slave of Christ, who "loved him, and gave Himself" for this Pharisee: whatever he endured was welcome for Christ's sake. His labours were his offering to Christ; his stripes were Jesus' marks whereof he boasted. It was an honour to suffer for Christ; it was his life to be crucified with Christ; the Cross of Christ was his glory. His desire was to pour out his life as a drink offering, his hope was that one day Christ would give him the crown. Among all friendships the mystical bond between the saint and his Saviour is the most spiritual and effectual, and can be seen at its height in St. Paul; for St. John had seen the Master face to face, but this man only in an ecstasy. One has to admit that it is rare, since, to most persons, Christ is rather a Divine Teacher or an official Saviour than a passionate Lover. One also fears that in modern days this relation to Christ, which touched with gentle beauty the Temple of George Herbert, and redeemed the occasional coarseness of Rutherford's letters, has given place to colder moods. It amazes one, and fills his heart with wistful regret, to read this ancient love correspondence, wherein one was the Son of God and the other the Chief of Sinners. If there be romance anywhere, it ought to be in religion; and if any religion be romantic, it is Christianity. The chief loss in the personal religion of our day is the cooling of this passion for Christ as a living Person, who is ever conscious of us, of whom the Christian is ever thinking; and our greatest gain would be the rekindling of this holy fire on the altar of our cold, cheerless hearts.

—*The Monthly Messenger.*

## PRESBYTERIAN CHURCH IN AUSTRALIA.

## II.—INNER LIFE.

BY DR. A. J. CAMPBELL.

*In Jubilee issue of the Southern Cross.*

We, Scotchmen, think that we have reasons of our own for our affection for the Queen. There is first, the fondness which she has for the land of our fathers, the "Land of the mountain and the flood"; and there is the higher love she has for Him who is her Lord and ours, which led her, Queen and Empress though she be, and Head of a Sister Church, to sit down, clothed with humility, among her tenants and servants at the Scotch communion service, of which she wrote: "It was most touching and beautiful. It would be impossible to say how deeply we were impressed by the grand simplicity of the service."

This one thing, further, I would like to say, that so far from the loyalty of our Victorian people dying out, as our old colonists die off, it seems to be growing stronger every day. For every day it is becoming clearer, to us that God has put Great Britain in the van of the nations, that she may stand up for freedom, and truth, and righteousness, and that now, more than ever, she is carrying on a beneficent, civilizing, and Christianizing work among the dark

aces of the earth. How much of the lofty eminence to which our country has risen during the last half century, is due to the healthful influences that have flowed from the British throne, and the high example of its God-blest occupant, I cannot say. But I am sure that neither the depth of our thanksgiving, nor the richness of our charities, nor the splendour of our celebrations will outweigh the inestimable worth to the Empire of her long and happy reign.

#### SPIRITUAL LOYALTY.

Our Presbyterian Church came into existence in the same year (1837) as Victoria came to the throne. And now, after this long tract of time, I am asked to say whether we have proved ourselves as loyal to our Head and Heavenly King as we claim to have been to our earthly Sovereign. These sixty years have brought many notable changes in the thoughts and beliefs of men. Do we as a Church, remain unchanged,—holding to our faith as firmly, and teaching God's truth as clearly, as at the first?

It may surprise some persons that such questions should be supposed to possess any public interest. It happens, however, that at this moment they have a very special interest. For we have just reached the further end of that period, during which we were told some fifty years ago (by men who stood upon the watch-tower of the Church), that Christianity was about to be subjected to a severe and searching trial, which would prove her origin, whether she were from Heaven or of man, and would probably last till the century came to a close. But they had no fear for the result. The outworks of religion might be disturbed, and some of the moulds, in which our theological opinions had been cast, might be broken; but Christianity itself would suffer no harm. On the contrary, its truth would be seen to be more manifestly and gloriously true; and quickened by the fiery trial, it would assert itself with increased vigor to be still the Wisdom of God and the Power of God unto Salvation. Now, it surely ought to be a matter of no small interest to inquire how far these anticipations have been realized. Strauss, from his German watch-tower, gave us his forecast. He announced that before fifty years had passed, Christianity would have disappeared from the earth. These fifty years have come and gone. Has Christianity gone with them?

#### THE TRUTH THAT ENDURES.

Far as we are from the seat of war, we have shared in this trial, and contended in this conflict. And I think that we are warranted to add our verdict to that of the Church at large, that it has left us on firmer ground and under a clearer sky. Neither the rationalism of the philosopher, nor the positivism of the agnostic, nor the materialism of the scientist, nor the assaults of the hostile critic (the four successive assailants of Christianity), has dislodged a single stone in the temple of God's truth, or robbed us of any God-given article of the faith. I might cite many witnesses in proof. I shall produce only one,—G. J. Romanes, one of the most accomplished scholars and scientists of our age. In 1870, he tells us that Christianity seemed to him "to be played out." In 1893 he wrote that "all was changed;" that, more or less, all who held the modern theory of Creation "had come to see that there was no antagonism between it and the necessary doctrines of Christianity;" "and that the outcome of the great textual battle (in regard to the dates and historical facts of the New Testament) was a signal victory for Christianity." "All this kind of scepticism" he declared, was now, and "for ever impossible."

But, when the question asked refers, not to the substance of our Faith, but to the authority of our creeds, a different answer must be given, for now we are not dealing with God's revelation, but with man's interpretation of it. And you could cast no darker reflection on the Christian Church than to say that after sixty years of earnest and prayerful study of the Scriptures, with growing knowledge coming in from every quarter, and a scientific apparatus in its hands of increasing accuracy and power, there had been no result; no new light shining on its dark places,—no doubt cleared away and obscure meanings made plain—no larger insight into the ways and thoughts of God, and no accumulating proofs of the power of Christ to deal with human difficulties and redress human wrongs. And so, although we cannot comply with Dr. Parker's call to fling our creeds to the winds, we, at least, have given a very practical recognition of the fact that we do not hold them to be infallible, or to stand in need of no explanation.

#### THE FORM THAT CHANGES.

Finding that certain passages in our confession, bearing upon the character of God, and the freeness of the Gospel were misunderstood, our Assembly passed an act in 1882 declaring that these passages were to be held as in no sense inconsistent with the doctrines that God willeth not the death of any sinner, but rather that he should turn and live, that the salvation provided by God in Christ was sufficient for all, and was freely offered to all; and that, while salvation comes only through Christ, God may extend it to those who are outside the means of grace, as it seems good to Him. Besides that Declaratory Act, we have taken this further step; when any one desirous of entering our ministry finds himself held back by any confessional difficulty, he is allowed to state it, and if it cannot be altogether removed, the Church takes upon itself the responsibility of judging whether it is of so serious a nature as to bar his admission to office. This procedure has brought relief and gladness to many tender consciences, and has enriched the Church with the services of not a few good men, who would have otherwise been obliged to stand idle in the market-place, or to go to work in some other part of the vineyard.

As to our pulpit work. Here there has been a change of a definite and very delightful character. Among our old people there are few, I am afraid, who have any happy memories of the sermons of their childhood. They were so very long, and so very dry. My first minister was a certain Dr. Knox, who had been intruded upon the parish of Larbert at the point of the bayonet. I don't know that we children would have minded that, if he had looked upon us kindly, and told us "What a friend we had in Jesus." But he preferred the gloomy places of the Bible to the green pastures, and spoke oftener of the sorrows of Job than of the wonderful love of Christ. In that first quarter of this century, however, there began the dawn of a better day for Scotland, which, in the next quarter, broke out into clear sunshine. The Gospel Trumpet, in the hands of Thomas Chalmers, Andrew Thomson, Robert Gordon, and John Brown, now gave forth a very certain and joyful sound. Dr. Knox's successor in Larbert was one of the older Bonars, and he was assisted by such men as Moncrieff, McCheyne, and Somerville, while other men, who had come to feel, like them, that they were not Churchmen merely, but Christ's-men,—His ambassadors,—went forth everywhere publishing peace and beseeching men, in Christ's stead, to be reconciled to God.

#### THE GAINS OF CONFLICT.

In the meantime, in the world outside, men were growing weary of the old Gospel, and were crying out for another and a newer Christ; one who would show better in the eye of reason, and whom men of culture could worship and not be put to shame. And so the conflict of this half century began, which has brought out for us, as we have seen, a very blessed, Divine effect. It wrought, I believe, in this way. The chief attack being directed upon the central doctrine of our faith,—Christ the Son of God, crucified for the sins of men, the chief defence was maintained there,—Christ Himself being not the subject only, but the substance of it as well. Thus His life was used to prove His sinlessness; His words to prove His wisdom; His mighty and merciful works to prove His power and goodness; His death to prove His Deity,—for He died because He could not deny it; and His Resurrection from the dead, and His conquests in the world to prove His acceptance by the Father, and His accession to the Throne. In maintaining this defence the Church had to make sure of her weapons,—had to search anew and satisfy herself that her facts were relevant and absolutely true, which she could only do by coming into close and intimate acquaintance with the living Christ, and by placing herself under the guidance of the Holy Spirit, whose very work it is to take of those things of Christ and show them to men. And so, out of this good fight there has come to her a mighty reinforcement of her faith, and Christ is now seen to be "standing among us, face to face, more clearly than in any age since that of the Apostles." Such, at least, is the conclusion to which Professor Fairbairn brings us in his recent work upon "Christ's Place in Modern Theology."

But are these words true? That is a question which each of us ought to answer for himself. But among various things which may be alleged in support of their truthfulness, I may mention two.

The first is this. Beside the main attack upon the doctrine of the Cross, more recently some determined attempts have been made to discredit the character of God. As the Maker of the world, He has been denounced as cruel, and as its Ruler, as immoral and unjust. Now, if these aspersions had taken any hold upon Christian men, they would not only have pained them exceedingly, but would have shaken, perhaps even have overthrown, their faith in the perfect holiness and love of God. I have been surprised to find how little disturbing effect they have had, which I explain to myself by assuming that Dr. Fairbairn's words are true, that Christ has come out of the distance and the darkness of the past, and is showing Himself to His people through His Spirit, who, according to His promise, is bringing to their remembrance these words of His, "He that hath seen me hath seen the Father;" for "the Father and I are one,"—one in nature, one in character, and one in love.

#### A WARMER LOVE.

The second thing is of a more determinate character. It seems as if, in these latter days, we have passed into a warmer zone. The early mists have lifted. The Sun is shining in his strength. That doubting spirit which used to torment tender souls has disappeared, and anxious souls take Christ more readily at His Word,—without argument or answer. And then it has come to us almost as a discovery, how entirely our Lord relies, and how wholly we depend, upon the Holy Spirit for our spiritual life and growth in grace, and so He has become, in a remarkable way, the object of our desires, and the subject of our prayers. Under His guidance we are leaving very much alone the secret things which belong unto the Lord, and are seeking to take fuller possession, and to make more practical use of the things that are revealed, which belong to us and to our children.

And perhaps the finest proof of Christ's nearer presence with us, is the fact that we have come to recognize our children's equal rights with our own to the things which have been revealed. They have now a place in the congregation, and its service. They are encouraged while yet of tender years, to set their heart's love upon the Saviour, and after the example of His boyhood, "when He was twelve years of age," to go about their Heavenly Father's business. Then, in our Church's life and work there has been a largely increased activity. Our elders, lay-preachers, Sabbath-school teachers, and Christian Endeavourers are giving much valuable help in Church Extension and Home Mission Work, and in those agencies which are seeking to let in the light of Heaven upon the dark places of the city. Our foreign missions, too, are taking a stronger hold upon our young people; while our brothers and sisters who are at work in the New Hebrides, the Korea, and among the Kanakas and the Aborigines of Queensland, are coming to occupy a large place in the hearts, and an affectionate remembrance in the prayers of all God's children.

#### THE TASK OF THE FUTURE.

I wish that I could have added that now, having got rest from the conflict with error, we were rousing ourselves for the more deadly conflict with evil. Of the two works which the Church has to do, we have been doing the one: Preaching the Gospel for the salvation of men with some earnestness, and not without some blessing; but the other—Destroying the works of the devil—we have been doing with feeble hands and with poor results. And yet, is there not crying need? Can any man deny that in Melbourne as in Pergamos of old, "Satan has his seat"? Have we forgotten the words of "The Vagabond," that viler things were done in Melbourne than in Paris? The Churches must fail into line and make war upon these works of the devil, and every man who says that he is a Christian must be called out. The Church needs no Conscript Law. Every Christian is, of necessity, a Conscript—for he has been bought with a price, and is sworn to fight under the Banner of the Cross against the devil, the world, and the flesh.

#### WHAT AUSTRALIAN SHEEP DID.

In Eastern Australia 100,000,000 sheep and great herds of cattle and horses now feed upon pastures covering flat ground which thirty years ago was a desert of soft sand, so "rotten" that the feet sank at every step. This once worthless ground has been beaten into compact soil by the feet of the sheep and cattle, and it is believed that other great desert expanses in Australia may be turned into productive pasture and in a similar manner.—*Ex.*

## UNDER THE EVENING LAMP.

### THEY ARE NOT LOST.

The look of sympathy, the gentle word,  
Spoke so low that only angels heard;  
The secret art of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes,—  
These are not lost.

The happy dreams that gladdened all our youth,  
When dreams had less of self and more of truth;  
The childhood's faith, so tranquil and so sweet,  
Which sat like Mary at the Master's feet,—  
These are not lost.

The kindly plan devised for others' good,  
So seldom guessed, so little understood,  
The quiet, steadfast love that strove to win  
Some wanderer from the ways of sin,—  
These are not lost.

Not lost, O Lord! for in Thy city bright  
Our eyes shall see the past by clearer light  
And things long hidden from our gaze below  
Thou wilt reveal! and we shall surely know  
These are not lost.

RICHARD METCALF.

### GOD'S OPPORTUNITY.

BY AUTHOR OF "THE LAND OF THE LEAL," ETC  
In the Queen.

The minister fumbled for a few moments with the fastening of the wicket gate which gave entrance from the churchyard to the Manse garden. It could not be that he was unfamiliar with the latch, since it had obeyed his slightest touch for forty years: nor could it be that his fingers were numbed with cold, for though it was an October night, the air was soft and balmy as in midsummer. It was very dark, however, and neither moon nor star illumined the wide canopy of the sky. But each step of the way was so familiar to the Rev. Randall Gilruth that he could have walked it blindfold. Once upon a time it had been a joyous path to him, leading to the heights of hope and achievement which had no limit; but of late, since hope had folded her wings, and achievement had hidden itself in the trailing garments of the past, it had become a *via dolorosa* to him. To-night, the bitterness of years had reached its culminating point; he had just been requested by the members of his Kirk session to withdraw from the meeting, as they had matters to discuss which his presence impeded.

Very well did he know what these matters were; they affected him, and him alone. When he had passed through the wicket and closed it with trembling hand, he walked, with slow, reluctant gait, up the gravel path between the laurel bushes to his own door. A strange deep heaviness and hush seemed to charge the air, making the darkness yet more intense. The minister drew a long, deep breath, and raised his eyes to the impenetrable sky. There was mute prayer in that look, but it brought him no comfort. For the time being, the bitterness of his relations with humanity seemed to shut out the tenderness of the Divine Being, whose strength had upheld the minister oft-times as he passed through the wilderness.

As he opened the door and the light of the hall lamp fell upon him, it revealed the bent figure of an old man, with a thin, keen, intellectual face crowned by snowy hair, the face of a student and a sufferer—a lonely man whom few understood.

Hearing the door open at least an hour earlier than she had expected, his housekeeper, Christina Bennett, came bustling from her kitchen with some concern visible on her kind, comfortable face.

"It's surely been a short meetin' the night, sir?" she said inquiringly.

"It's not over yet, Christina," the minister answered. "I hope there's a good fire in my study, for I feel it cold, very cold."

"'Deed, and there's no fire, sir, worth speaking of," answered the housekeeper; "and if you feel it cold, ye canna be weel. But if you'll come into the kitchen and sit down in my chair a minute, I'll sune mak' a study fire for ye."

She took the minister's hat from his hand in her quick, brisk fashion, and he followed her into the kitchen, which was a bright, cheery place, lit by a

ruddy fire. An old-fashioned chintz-covered easy-chair on the hearthrug offered a comfortable resting-place, into which the minister dropped wearily, holding out his thin hands gratefully to the glowing heat. Although consumed with curiosity as to the sudden ending of the session meeting, Christina restrained herself until she should have doctored the study fire. She proceeded there with an armful of wood, and quickly a pleasant crackling from the other side of the hall indicated that the fire was set in motion.

When she came back, after carefully closing the door behind her, she stood still in the middle of the kitchen floor and regarded the minister with a comprehensive and anxious look. All at once she seemed to realize that the master she had served so faithfully and long was a feeble old man tottering on the brink of the grave. This thought sent a sudden stab to her heart, and gave a certain shrillness to her voice as she repeated the question about the meeting.

"It is not over yet, Christina," said the minister mildly. "Mr. Rattray told me it was the desire of the meeting that I should withdraw, which, of course, I did at once, understanding that I was the subject which they wished to discuss."

Christina stood silent with her arms folded. A certain hard look came upon her wide, pleasant mouth, and she felt disposed to utter some plain remarks about the Kirk session of Wildershaugh.

"I have known for some time, Christina," said the minister, in a slow, painful voice, "that my services are no longer acceptable as they were to my people. The reason for this, I suppose, is not far to seek. I am old and spent, and they desire a young man in my place."

"If ye are auld and spent, sir," said Christina, indignation and emotion struggling for the mastery in her voice, "in wha's service hae ye spent yoursel' I should like to ken? Eh! I would just like to let them hae my tongue for five minutes in the vestry I wad Kirk session them! A bonny Kirk session they are, with that upstart Rattray at their head!"

"Hush, Christina," said the minister mildly, trying to restrain the outpouring of his faithful servant's wrath. "I cannot listen to such words. It is a hard case, of course; but they have right on their side. I will save them the painful duty by sending in my resignation this very night."

"Deed, and ye'll do a heap less," said Christina indignantly. "What for should you resign? Ye have been minister o' Wildershaugh for forty years, and whatever they may say, there's no' a minister in the country-side can preach the Gospel like ye. It's that they dinna like, sir. They want a young man that has neither hope or Gospel in him, so that he may preach to snit them, Pharisees that they are!"

"Christina," said the minister tremblingly, "will you hold your peace? I know very well that your words are actuated by your devotion to me; but they are not becoming, and I pray that they may not be true. See if my fire has kindled, in order that I may go to my own room."

Thus rebuked, but not at all humbled or convinced, Christina bounced into the study and gave the unoffending fire a vigorous poke. The minister followed her there, and drawing in his worn leather chair to the fire, sat down, not giving Christina the slightest encouragement to remain or to utter another word.

About half an hour later a loud and imperative knock came to the front door, and Christina, with a very forbidding look on her face, made haste to open it. Her expression did not become pleasanter as she recognized the figure of Alexander Rattray, the chief merchant and leading resident in Wildershaugh, as well as ruling elder in the Kirk session.

"Good evening, Christina," he said affably; "is the minister in?"

"Fine ye ken he's in," she snapped. "I wonder ye dinna think black, burning shame o' yoursel', Sandy Rattray to stand there and ask if he is in, kennin' what your errand is!"

At this unexpected outburst the merchant's rubicund face reddened a little more.

"I do not wish to hear any of your impertinence, woman," he said angrily; "and it shows how very little control the minister has over his own household

when you would dare to speak in such a manner to me. I shall not fail to complain to him about it."

"Oh, ye can say what ye like about me, my man," said Christina in lofty scorn. "It'll neither mak' me up or down wi' the minister. Ye're a bonnie lot to haud a meetin' to send the minister away; and I hope he'll stand on his rights and snap his thoomb at ye. Fine ye ken he can bide if he likes."

These words goaded the merchant into such anger that he could not trust himself to speak further with the woman. He therefore brushed past her and, without knock or ceremony, himself opened the ministers' study door.

Mr. Gilruth, having heard the voices at the door, stood up expectantly when the elder entered. There was a silent dignity and pathos in the old man's attitude and look which made a certain impression on the sordid soul of the man who had striven so hard to serve his own ends.

"I have come, Mr. Gilruth," he said rather quickly, "to intimate to you the result of the meeting."

"I am waiting to hear it, sir," said the minister quietly.

*Concluded next week.*

## THE HOME CIRCLE.

### PRAYER.

We have no tears Thou wilt not dry;  
We have no wounds Thou wilt not heal;  
No sorrows pierce our human hearts  
That Thou, dear Saviour, dost not feel!

Thy pity like the dew distills,  
And Thy compassion, like the light,  
Our every morning overfills,  
And crowns with stars our every night.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—*Chas. Kingsley.*

Beautiful water! There is no blood stain in its crystal depths, no madness and no murder in its foam! It never broke a mother's heart; it never ruined a reputation; it never sent a poor wretch shrieking to the gallows. No poison bubbles on its brink! Never did pale-faced wife, or starving child, or broken hearted mother weep into it a bitter tear; never did drunkard howl back from his deathbed a fearful curse upon it! There is no curse here. Sing songs of ruby wine if you will; hand round the goblet if you choose; but

"Give water to me, bright water to me;  
It cooleth the brow, it cooleth the brain,  
It maketh the weak man strong again."

*J. B. Gough.*

### FAITHFULNESS IN HUMBLE PLACES.

That is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us:

It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came, and one boat, which should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up on the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it sickered down, and spun.

As many hanks of yarn as she had spun before for her daily bread, she spun still, and one hank over for her nightly candle. And from that time to the telling of this story—for fifty years, through youth, maturity, into old age—she has turned night into day. And in the snowstorms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solemn



darkness, that northern harbor has never once been without the light of that small candle. However far the fisherman might be standing out at sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbor. And so for all those fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in a humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.

#### A CITY PASTOR'S DREAM.

It came after a busy day of visiting in one of the newer portions of our city.

St. Peter stood at heaven's portal. A company of self-complacent men and women came smiling up to the glistening gate. "And who are you?" said St. Peter. "Church members, every one of us," replied the spokesman of the party. "Indeed?" "Yes, here are our letters, Peter. We kept them stored away in our trunks, and specially requested that they might be placed within our hands, when we should lie in our caskets. We knew you would be asking for them." "Let me see the dates," quoth Peter. "1879—h'm, eighteen years ago. Here is another—1884—1889—well, that is a trifle better. 1892—Can it be that all these years you have failed to identify yourselves with any church of Jesus?" "Well, Peter, you see we were 'moving' so often, when we were down below, and then the ties to the dear old home church were so sacred. We did not wish to hurt the feelings of our old pastors, who baptized us and married us. So we have simply gone from church to church, but; oh, Peter, we have become wonderful 'sermon-tasters'."

A quiet smile crept over the face of the heavenly warder. "My children, you may as well linger awhile outside the portal, until the ties to the 'dear old home church' are snapped. For the sake of a sentiment, you have through these years been disobeying Christ. I fear you would not be happy in the upper temple."

I awoke. It was a dream.—*The Evangelist.*

#### BE KIND TO THE AGED.

The loneliness of age! How few think of this and treat with due consideration those who have outlived their generation, and whose early companions and friends have been taken from them. Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. Their views and tastes have naturally grown apart. They share but little in common with others. The future of this life has nothing to inspire their ambition or excite their hopes. What calls forth the energies of others has no inspiration for them. They necessarily to a great extent live in a world of their own, with which those around them are not familiar. The communion of their hearts is with the scenes of the past, and the companions of other years who have long ago passed away. Lover and friend have been taken from them and their acquaintance laid in darkness. The forms they admired and loved are gone, and eyes that looked into theirs with the tenderest affections are sightless and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they in silence contemplating the ruin that has been wrought. They have but little to interest them in the world. They are

Only waiting till the shadows  
Are a little longer grown,

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of age to smooth their pathway and comfort them in their declining years.

#### A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.

## THE BIBLE CLASS.

### PAUL'S DEFENSE BEFORE AGRIPPA.

(For Sept. 5th.—Acts xxv. 13—xxvi. 32.)\*

BY PHILIP A. NORDELL, D.D.

Paul's appeal to Cæsar placed Festus in an embarrassing position. The case was now beyond his own jurisdiction, and he had no further responsibility than to furnish the prisoner safe conduct to Rome. But in forwarding him to the supreme court of the empire he was also compelled to transmit with him a copy of the charges under which he rested. Two of these had broken down entirely at the first hearing before Felix, and the third, a difference of opinion touching matters of Jewish belief, was one of which the Roman courts took no cognizance. Festus felt keenly the absurdity of the position in which he was placed. He would gladly have liberated Paul, but the prisoner's appeal had taken even this privilege out of his hands.

#### THE VISIT OF AGRIPPA AND BERNICE.

Just at this particular juncture an event occurred that held out to Festus a hope of escape from his embarrassment. A congratulatory visit from Agrippa, who held the rather empty title of king from the Romans, was paid to Festus at Cæsarea. Agrippa was accompanied by his sister Bernice. Festus, about totally ignorant of the beliefs and customs of the Jews whom he had been sent to govern, was glad to refer Paul's case to Agrippa who was well acquainted with Jewish affairs. As soon as Paul's name was mentioned both of the royal visitors expressed the strongest desire to hear a man whose name was a household word throughout the Jewish world. In speaking of the religion of King Agrippa Festus did not use so offensive a word as "superstition," but one that meant "fear of divinity," and that might be used in a good sense as well as bad. He himself as a Roman had a nominal religion, but it did not enable him to understand the revelation which God had made of His mercy and truth as otherwise than an unreal and absurd thing. Ignorance and indifference shut Festus off from a world of thought and feeling, of solid truth and high aspiration. Unconsciously to himself he formulated in a few words the very essence of a religion that is the power of God unto salvation for individuals and for the world. When he spoke of "one Jesus, who was dead whom Paul affirmed to be alive," he expressed substantially the same thought as did the risen Lord who said of Himself, "I am the Living one, and I was dead, and behold I am alive for evermore." But Festus was blind to the significance of the memorable words he uttered.

#### PAUL'S DEFENSE BEFORE AGRIPPA.

Agrippa's desire to hear Paul was quickly gratified. The next day, into an assembly that comprised all the pomp and magnificence that Cæsarea could muster, the prisoner, still wearing his chain, was brought forth. After Festus had opened the proceedings Paul was permitted to make his own defense. As on many other occasions, he began by a narrative of his early religious life, well and favorably known to all the Jews. Now he stood here a prisoner accused of no other crime than a firm belief in the great national hope of a Messiah, the sure hope that had been an inspiration and comfort to the Israel of God for ages past. This hope involved a belief in a Messianic kingdom whose glories were to be shared not only by the living, but by the pious dead. This, furthermore, involved the necessity of a resurrection. But a belief in a future resurrection was rejected by the Sadducees, who had been his bitterest enemies. He accordingly was the true Israelite, while they were apostates from the national faith. Agrippa who professed this faith ought not to doubt the possibility of a resurrection.

The fact that such a resurrection had, at least in one instance, taken place Paul now proved by reciting again the oft told story of his conversion. He told how he, the implacable persecutor of the followers of Jesus the Nazarene, had been laid hold of by this same Jesus, now risen from the dead and exalted at the right hand of the heavenly throne. He told how the supernatural glory of that vision had smitten him to the earth and blinded him, of the commission he had received to carry the new Gospel of salvation into the Gentile world, and how he had not been disobedient to the celestial vision. Because he thus believed in the resurrection of Jesus, and had preached Him both to Jews and Gentiles as the promised Messiah, the Jews had seized him and would have killed him.

Such a narrative seemed to the Roman governor too absurd for any man in his senses to believe. Unable to restrain himself he terminated the discourse with an exclamation asserting that Paul was a madman. If giving up every worldly advantage and comfort for the sake of One alleged to be risen from the dead was not a

\*An Exposition of Lesson 36 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

proof of stark insanity, Festus knew of none. The judgment of Festus in respect to Paul is the judgment of the world concerning Christians in every age. Men may not say as bluntly as the Roman did, "You are crazy," but they are not slow in insinuating that a surrender of present good for the sake of visionary glory is down right folly. But the Christian's answer is as triumphant as that of Paul, "Let any one deny the facts if he can; this thing was not done in a corner. But since the facts are incontrovertible, the deductions from them are such also." Christianity rests on immovable historical facts, which eighteen centuries of progress have certified as indisputable.

The solemn truths which seemed to Festus, wholly ignorant of them, superlative folly, profoundly moved Agrippa who was acquainted with the prophecies and beliefs involved. Ignorance of religious things is a barrier to religious impressions. Knowledge of revealed truth lends power to a faithful appeal. It may be resisted, as by Agrippa, but then again it may become the soil into which a loving word, a word of admonition or prayer, shall fall as a seed and germinate into eternal life.

## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON X.—GENTILES GIVING FOR JEWISH CHRISTIANS.—SEPT. 5.  
(2 Cor. ix. 1-11.)

**GOLDEN TEXT**—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

**TIME AND PLACE**—Late in A.D. 57. Written during Paul's journey through Macedonia, probably at Philippi.

**INTRODUCTION**—After the events of our last lesson the apostle left Ephesus and went to Troas, on the seacoast, northwest of Ephesus, and thence sailed into Macedonia. He was there joined by Titus, who came to him from Corinth. His report of matters there, and especially of certain false charges made against Paul, led to the writing of the Second Epistle to the Corinthians, from which this lesson is taken. Paul had always encouraged the exercise of Christian benevolence wherever he had labored. He had once gone to Jerusalem with the contributions of the Antioch Christians for the poor of that city, and he was now carrying out a plan to secure from the Gentile churches further aid. In seeking aid in this work from the Corinthian Christians he sets forth the great principles of Christian benevolence.

**VERSE BY VERSE**—1. "As touching."—Concerning. "Ministering to the saints."—This refers to a collection for the Christian poor of Judea, which Paul was taking up in all the Gentile churches. "Saints."—Literally, *holy ones*; a common name for the disciples of Christ in the Acts and Epistles. "Superfluous."—Unnecessary, because he had already instructed them in this duty, and they had already shown their readiness to perform it.

2. "Forwardness."—The Revised Version reads, *readiness*. When Paul had visited them they were eager to give, and Paul had boasted of the fact. "Them to Macedonia."—The Christians in Macedonia, as at Philippi, Thessalonica, and Berea. "Achaia."—The Roman province, which included Greece, where Corinth was. "Your zeal hath provoked."—Stirred them up to do likewise.

3. "Sent the brethren."—Paul had sent Erastus and Titus, and probably Luke, to remind them of the matter and prevent their neglecting it.

4. "Ashamed."—For not having fulfilled their promise.

5. "Your bounty." The gifts the Corinthian Christians had promised. "Not as of covetousness."—Or extortion, not as something which they were forced to give.

6. "Soweth sparingly."—Christian giving is likened to sowing seed for a harvest. He that sows but little shall reap but little, etc.

7. "As he purposeth in his heart, so let him give."—Giving should be not of impulses, but according to some fixed, well-considered plan.

8. "All grace."—Grace is favor, gift, whether temporal or spiritual. God is able to give the means by which we may exercise the grace of giving. "Having all sufficiency."—All things necessary for our own needs, and to give to others.

9. "He hath dispersed, etc."—This is a description of one who is a cheerful giver.

10. "Now he that ministereth."—In the Revised Version this is not a prayer, as in the Authorized Version, but simply a statement of fact.

11. "Enriched in everything."—Temporally and spiritually. "Bountifulness."—Liberality. They would be enriched that they might be liberal givers. "Through us."—As the administrators of the gifts. "Thanksgiving to God."—Thanksgiving for the gifts and for the grace that prompted the gifts.

**THOUGHTS**—Effective appeal was an art well understood by Paul. He knew how to touch the chords of the human heart, and make them vibrate almost at his will. One secret of this was his sincerity. His soul was filled with fiery zeal for the Gospel of Christ, and for his Lord and Master. He was ever on the lookout for ways and means to advance this cause. He was a born organizer, and he turned this talent to good purpose in the formation and training of the churches.

Dishonorable motives form no basis of his appeals. He does indeed seek to arouse their ambition, but it is an ambition in holy service. Unselfish impulses, rather than selfish ones, are roused.

Niggardly sowing is poor economy in both the affairs of this world and in those of the kingdom. A farmer spoils all his hope of a profitable harvest if he scatters his seed with too sparing a hand. If we withhold our offerings to God's cause, we have no seed sown to bring forth a harvest of blessing. It shows a lack of faith in God to be afraid to give Him of what He has given us. Paul tells us that He is able to "increase the fruits of our righteousness."

To ascertain how much we ought individually to give, let us turn to the New Testament, and there study carefully the teachings and practice of Christ and His immediate followers. Whatever of self-denial, of self sacrifice, of consecration of every power and possession to the salvation of men and the victory of Christ that marked their career, is equally binding upon Christians to-day.

The rewards of liberality promised to the Corinthians by Paul are three-fold. They are, first, the love of God; second, a spirit abounding to every good work; third, thanksgiving on their behalf. Note that they are all spiritual. God does give material rewards to those who give cheerfully and unattintedly, but Paul lays little emphasis on these. If you give, expecting it back again, there is no sacrifice; and sacrifice is what God requires.

Paul's prayer at the close is characteristic. He carries on the figure of the sower used in verse 6, and beautifully mingles the material figure with the spiritual meaning. The climax of the chapter is found in the last verse, crowning all that precedes it with glorious emphasis. "Thanks be unto God for His unspeakable gift!" It is as if he would say: "Our best gifts are only a faint imitation of the unspeakable gift of God in His Son." Having received this matchless gift, let us do all in our power to bless and aid others. In so doing we will not only confer a great blessing, and make our own lives a "praise in the earth," but we will realize an increase of the gift in our own souls, thus fitting ourselves for still greater usefulness among our fellow-men.

## CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Christ though rich became poor for us.—2 Cor. viii. 1-12.

Second Day—Our abundance should supply other's wants.—2 Cor. viii. 13-24.

Third Day—Gentiles giving for Jewish Christians.—2 Cor. ix. 1-15.

Fourth Day—"Whoso . . . seeth his brother have need."—1 John iii. 1-24.

Fifth Day—"A good man showeth favor."—Ps. cxli. 1-10.

Sixth Day—"I was an hungered and ye gave me meat."—Matt. xxv. 31-40.

PRAYER MEETING TOPIC, SEPT. 5.—OUR GIFTS FROM GOD; OUR GIFTS TO GOD.—Rom. viii. 26-39.

### OUR GIFTS FROM GOD.

God is the giver of all good things, does He not provide for all the birds, and beasts, and fishes? Do not the sparrows fly from their bush and every morning find meat where they laid it not? Do not the young ravens call to God, and He feeds them? And were it reasonable that the sons of the family should fear the father would give meat to the chickens and the servants, his sheep, and his dogs, but give none to them? He were a very ill father that should do so; or he were a very foolish son that should think so of a good father. But, beside the reasonableness of this faith and this hope, we have infinite experience of it; how innocent, how careless, how secure is infancy, and yet how certainly provided for! We have lived at God's charges all our life, and have (as the Italian proverb says) sat down to meat at the sound of a bell; and hitherto He hath not failed us; we have no reason to suspect Him for the future.

### GIFTS.

Our gifts to God must be given every day, since His gifts to us come every day.

"We give him but his own," whatever we give; and the loving acknowledgment that it is His own is one of the best gifts of all.

There is but one riches, and that is the wealth that come from giving.

## THE LITTLE FOLK.

## A TINY HOUSEKEEPER.

BY JULIA M'NAIR WRIGHT.

Up among the rafters I have found a charming little home. Come and look at it.

"Oh! a spider's home."

No; not really her home; this widespread web is her trap, her hunting-net, fishing-seine, but not Madame Spider's home.

Look back of the web, do you see a funnel of white silk, tightly woven, and firmly fastened down? That is Madame Spider's home—her bedroom, nursery, dining-room—her house.

"I think the spider is the ugliest insect that there is," says one. But pardon me, the spider is not an insect at all. All insects have six legs; the spider has eight; every insect's body is in three parts; head, chest, hinder parts; the spider has but two parts to her body.

The spider is something like an insect, something like a crab or crustacean—in fact, it is classed of late among the crustaceans. Its covering is not built of rings like that of insects, but is a tough skin approaching to the covering of some of the shrimps. Let us look at the life of Madame Spider.

"Why not say Mr. Spider?" you ask.

It is Madame Spider who is the usual spinner, house-builder, care-taker. In nine cases out of ten, the web is made and inhabited by the mother spider alone, except when her children are little. Mrs. Spider is generally on bad terms with Mr. Spider. She has an ugly habit of biting off his legs, so that in general he has only three or four of his eight left him. He then goes into a retreat among roots, or under stones, to wait until new legs grow. In this power to re-grow a lost member, the spider is like the crab.

How does Madame Spider build her web? The material is wound on little spinnarets or wheels within her body. She attaches the end of a line of her silk to some object from which she means to begin her web, then she draws it forth slowly, guiding and twisting it with her feet. In making her trap-web she makes the long lines, or rays, first. They cross in the centre. Then she begins with the circular or cross lines, the outer on first. The exterior three or four are widest apart; as she nears the centre the lines are closer together. Finally, the web is finished and Madame is at the centre.

Her last care is to attach a line which she carries to her closely-woven nest or home. This line is usually held in her hand as she sits in her home; the least jar of the web is communicated to this line in the spider's little hand—she has two hands near her mouth—and at once she runs up to see what is taken in the web.

Now let us sprinkle on the web a little bit or two of broken scraps of straw or leaves. The line reports disturbance, and up comes the house-mistress. The spider is exceedingly neat; the very least litter on her web is a provocation to her; at once she takes hold of the web with one of her hands and shakes it gently, to shake off the refuse. If it still clings she shakes harder. Now if it is still on the web, she resolves to sacrifice a part to the whole: a more rough shake may bring down the entire web, so she carefully cuts out the soiled portion, using her jaws as a pair of scissors. When the objectionable part falls out, she carefully mends the web, matching the threads as beautifully as the most expert seamstress.

## I'VE GOT IT, MOTHER.

The boy marched straight up to the counter.

"Well, my little man," said the merchant, complacently—he had just risen from such a glorious good dinner—"what will you have today?"

"Oh, please, sir, mayn't I do some work for you?"

"Do some work for me, eh? Well, now, about what sort of work might your small manship calcul-

ate to be able to perform? Why, you can't look over the counter!"

"Oh, yes I can, and I'm growing, please, growing fast—there, see if I can't look over the counter."

"Yes, by standing on your toes; are they coppered?"

"What, sir?"

"Why your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir." And the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said, very gravely; "but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm very small for my age."

"What might your age be, sir?" responded the man with emphasis.

"I'm almost seven," said Tommy with a look calculated to impress even five feet nine. "You see my mother hasn't anybody but me; and this morning I saw her crying because she couldn't find five cents in her pocket book and she thinks the boy who took the ashes stole it—and—I—have—not had—any—breakfast, sir." The voice again hesitated, and tears came to the blue eyes.

"Hump! Where is your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer 'City of Boston.'"

"Ah! that's bad. But you are a plucky fellow, anyhow. Let's see." And he puckered up his mouth and looked straight into the boy's eyes, which were looking straight in his. "Saunders," he asked, addressing a clerk who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the slow reply.

"Ah, I am sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly, then he put his pen behind his ear, then his glance traveled curiously from Tommy to Mr. Powers.

"Oh I understand," said the latter. "Yes, he is small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the astonished clerk.

"Put this boy down for four. There, youngster, give him your name, and run home and tell your mother you have got a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of first week. Can you remember?"

"Work, sir—work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever a bro stairs that had a twist through the whole flight, creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm took, I'm a cash boy! Don't you know, when they take parcels, the clerks call, 'Cash?' Well, I'm that. Four dollars a week! And the man said that I had real pluck—courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I am the man of the house."

## SUPPOSE.

Suppose there were never any quarrels between brothers and sisters.

Suppose brothers were never rough and thoughtless, and sisters never peevish or perverse!

Suppose "I shan't" were words never heard from little lips, and little fists were never clinched to strike!

Suppose tears of passion were never shed, and the sun never went down on anger between little ones!

Suppose all this to be the case, and would not some homes be brighter.

## Church News

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

### MONTREAL NOTES.

One of the most hopeful features in the present situation of the Province of Quebec is the intelligent interest now taken in the subject of education by the French press. Referring to the recent report prepared by Mr. De la Bruere, Superintendent of Public Instruction, an article in the *Signal*, signed "Progress," expresses indignation at the small salaries paid teachers in French schools as compared with those given in the English schools. The report referred to shows that the average salary paid to teachers in the French Catholic primary schools is \$233 a year, while the same class of teachers in English Protestant schools get \$510. In the model schools and academies, French Catholic teachers got \$442, while the English Protestant schools give \$805. As regards female teachers, the average salary of those holding diplomas is, in the French Catholic schools, \$103, and in the English Protestant schools, \$177, and those having no diplomas get \$77 in the French schools and \$142 in the English schools. Lady teachers in French model schools and academies get an average of \$133, while the same class of teachers get \$304 in the English Protestant schools. Commenting on the above, the writer says:—"Why do we pay less than the English people for our male and female teachers? Is it with a view to get education at a rebate? Is it simply with a view to secure the luxury of placing our children in the hands of ignorant and incompetent persons? There is nothing to be wondered at if the English people give their children a practical education, since they pay to have good teachers. I trust that in the plan of school reform which the Hon. Mr. Robidoux is preparing, there will be a few clauses to regulate the salary of our teachers, and force our school-boards, against their own will, to pay the teaching staff decent salaries."

The details of the ceremonies connected with the consecration of the new Roman Catholic Archbishop are of no interest to Protestants, but some sentences in his replies to addresses presented after the religious service was over show that he has learned something from his Protestant environment. "Let us be just," he said, "towards a minority who do not profess our faith; let us live with them in peace and harmony, and let us respect their convictions as we wish ourselves that our rights should be respected." This is not the language which his Church has commonly held in such countries as Spain and Portugal where it is supreme. We can only rejoice, however, at his partial conversion to Protestant principles and trust that he may prove the sincerity of it by his subsequent conduct.

The Methodist Church which so recently lost its best known French missionary in Mr. Dorion has just suffered another loss by the accidental drowning of the Rev. W. H. Desmarais, at Wotton, on Saturday, the 7th inst., in the Nicolet river. He had gone into the river with a friend to bathe and either got beyond his depth or was seized with cramps. He was only twenty-nine years of age, but already gave promise of much usefulness in French work.

The Rev. Dr. Robert Campbell returned to town from his holidays last week and has resumed duty in St. Gabriel church. Among others who supplied the pulpit during his absence was the Rev. Mr. Barnett, formerly minister of Martintown and Clerk of the Presbytery of Glengarry. Mr. Barnett had gone to the old country with the intention of spending his remaining days in the land of his birth. His love for Canada has, however, proved too strong for his earlier associations and he has returned to take up his residence at Sumnerstown as his future home.

### GENERAL.

Rev. Professor Ross has been supplying St. Andrew's pulpit Ottawa during the holidays.

The death of Mr. John Munro for many years a respected member of St. Paul's Church Ottawa, called forth a feeling

tribute to his worth, from Rev. Dr. Armstrong during a sermon preached recently in St. Paul's.

The Rev. Mr. Morrison has been appointed to take charge of the Presbyterian church at Coldwater mission for the next two months.

The Rev. R. Douglas Fraser of Bowmanville is filling the pulpit of Bloor Street Presbyterian church, Toronto, during the absence of the Rev. W. G. Wallace.

The Rev. Joseph McCoy, of St. Andrew's church, Chatham, N.B., has resigned his charge. When he leaves Chatham he will bear with him the respect of all classes.

Rev. Mr. Mackenzie, at present ordained missionary in the Sharbot Lake Presbyterian mission field, is called to the charge in Douglas, Ont., and will probably accept.

Rev. Dr. Bryce, Winnipeg, preached recently in Brink St. church, Ottawa, on "Our North West Indians," describing the Evangelical work conducted by the Presbyterian Church among them.

The Rev. Samuel Boyd, Presbyterian minister, Wallace N. B., has just been removed by death. Mr. Boyd was ordained 39 years ago in connection with the Reformed Presbyterian church, and labored for a time in New Brunswick. He succeeded the late Rev. John Munro

The Sootstown, P.Q., Presbyterian Church (A. King, pastor) Sunday school annual picnic was held on Wednesday. The weather was all that could be desired, the attendance was large, the provisions abundant and of first class quality. Everything was well arranged and nicely carried out, the children enjoyed themselves, and everybody was satisfied.

Rev. M. P. Talling, B.A., pastor of St. James' Presbyterian church, London, has asked to be relieved of his charge. Mr. Talling, who has very acceptably held the position of pastor of the church for seven years, placed his resignation in the hands of the managers at their last meeting. He desires to retire in order that he may pursue a post-graduate course at the Provincial University.

The Presbyterian church at Norman, Man., was re-opened on August 8th. The Rev. R. Nairn, B.A., moderator of the Superior Presbytery, conducted the morning service and solemnly dedicated the building to the Almighty God. In the afternoon the pastor Rev. J. L. Small, B.A., and the Rev. I. Jackson Wray, of the Methodist Church conducted the service. The evening service was conducted by the Rev. Hugh Podley, Winnipeg.

At a meeting of St. Andrew's church congregation, New Westminster, B.C., held for the purpose of moderating in a call to a minister to succeed Mr. Scoullar, Rev. E. D. McLaren presiding, it was finally decided to extend a call to Rev. A. E. Veat, formerly of Nova Scotia. The call was made unanimous. It will be brought up for consideration at the next meeting to be held at Eburne, when a pro re rata meeting of the Presbytery of New Westminster will be held to induct Rev. J. A. Logan, now of Union, but formerly of Chilliwack, to the ministry of the Richmond congregation.

The Rev. A. Sutherland and family were given a farewell supper at the manse, Ripley, Ont., by the members of the church. The ladies prepared a most elaborate supper which was partaken of by nearly 400 persons. Speeches were made by Revs. E. Swan, Isaac McDonald, of Glammis, and G. M. Franklin. Dr. Gordon presented Mr. Sutherland with a well filled purse, accompanied by an address, expressing the deepest regret at the reverend gentleman's withdrawal from the ministry. Mr. Sutherland's reply was impressive. Rev. Sutherland and family left next morning for Kearney, Nebraska.

A reception was given in Moss Park Rink on the evening of August 16th. It was the occasion of Rev. William Patterson's return from a trip to the Pacific Coast and to Ireland, his native soil, and the ladies of Cooke's Church had made these preparations to receive him suitably. The garden party was transformed by reason of wet grounds into a semi-indoor social, the pavilion at the south end of the grounds being used for the purpose. Welcoming addresses were given

by Mr. P. G. Close on behalf of the congregation; by Mr. T. Humphries, on behalf of the Christian Endeavor Society; by Mr. R. A. McConnell, on behalf of the Sunday school, and by Messrs. T. Kinnoar and S. Walker, on behalf of the session. To these Mr. Patterson made a happy reply. Proceeds at the gate and tables went towards the work of the Ladies' Association of the Church.

The re-opening services at Chalmers church, London, on Aug. 22nd, were largely attended. In the morning Rev. J. G. Stuart preached from the text: "Awake, thou that sleepest and arise from the dead," Eph. v. 14. The sermon delivered by the reverend gentleman was practical and appropriate. He highly complimented the congregation upon what they had accomplished. Rev. George Gilmore addressed the Sabbath school in the afternoon, and Rev. W. J. Clark occupied the pulpit in the evening. The latter chose as his text Genesis xxviii. 19: "And he called the name of that place Bethel." Throughout all the ages structures known as houses of God had been built by man. It was the material expression of a spiritual nature. For the up-building of the church humility, desire and faith were essential.

The ordination and induction of Rev. Hugh Cowan as pastor of the Dawn (Ontario and North Dawn Churches took place Tuesday August 17th. The public ordination service was held in the North Dawn church at 2.30. Divine worship was conducted by Rev. D. Currie, of Wallaceburg. Rev. John Davison, of Bothwell, addressed the newly ordained minister, and Rev. T. D. McCullough, Dresden, the congregation, regarding their respective duties. In the evening a reception was tendered Mr. Cowan. Music was furnished by the Florence choir, and addresses delivered by Revs. D. Currie and T. D. McCullough. Messrs. Greathead and Knight, to which Rev. Mr. Cowan replied in a few appropriate words at the close. The chair was occupied by Rev. John Davidson, of Bothwell. The Board of Managers presented Rev. Mr. Davidson, with a purse and an address appreciative of his kindness to their congregations during the vacancy.

The Presbytery of Glenboro met in Souris, Man., Aug. 11th, for the induction of the Rev. Robert Thynne, M. A., late of Markham, Ont., to the pastoral charge of the Presbyterian congregation at Souris. There were present the Rev. A. Curry, of Wawanosa; Rev. A. MacTavish, of Troherno; Rev. A. McD. Haig, of Glenboro; and Rev. John Wells, of Holland. The Rev. Mr. Curry presided. The Rev. Mr. Wells preached an excellent sermon upon the mission that St. Paul set himself, to preach the death and resurrection of Jesus Christ for the salvation of sinners. He took for his text the third and fourth verses of the fifteenth chapter of the first epistle to the Corinthians, after which Mr. Thynne was duly inducted to the pastoral charge of the Souris congregation, and given the right hand of fellowship from the members of the Presbytery. Mr. MacTavish then addressed the newly inducted minister in a few well chosen words, and Mr. McD. Haig the people. After this part of the proceedings closed, half an hour was pleasantly spent in social intercourse, and the discussion of the abundant refreshments provided by the ladies.

In the absence of the pastor of Mt. Pleasant Presbyterian church, the Rev. R. T. Cockburn, Guelph, has supplied the pulpit for about seven months, during which time his services have been so well received that the people with whom he labored, felt they could not let his departure take place without, in some way showing their esteem. A farewell entertainment was given at the residence of Mrs. James Rutherford, an impromptu programme of song, recital and address, etc., was rendered, an interesting part of which was the reading of an address to, and presenting Mr. Cockburn with a beautiful easy chair. The address was signed on behalf of Session and Committee, by James Learmonth, J. Wright, and Andrew Armour. Dr. Mott, who acted as chairman, then asked the receiver to speak a few words. Mr. Cockburn in a brief manner thanked the donors for the great

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kindness. As a pro-tem pastor he had sought to do his duty, and if by so doing he had helped any soul to live the grandest, noblest and best life on earth—a Christian life—his work was not in vain. On behalf of Mrs. Cockburn and himself, he again thanked those who had been instrumental in making this manifestation of their esteem, and with deep feeling he assured the company that he valued the gift, costly though it was, far beyond its intrinsic worth. The proceedings were brought to a close by all singing "God Be With You Till We Meet Again," and prayer.

July 16 a pleasant social evening was spent in the basement of St. Andrew's church, Whitley, by the members of the congregation. The occasion of their gathering was a farewell social to their pastor, Rev. Jno. Abraham, who was leaving for a trip to the Old Country, to be absent two or three months. A varied programme of readings and music was presented. The main event of the evening was the presentation of an address and purse of gold to Mr. Abraham. Mr. Gunn read the address and presented the purse after which Mr. Abraham made a feeling reply.

### LORD'S DAY CONFERENCE.

At the Conference on the Lord's Day to be held in Toronto on September 10th, the morning will be occupied by papers and addresses on some of the main topics connected with Sabbath observance. Rev. Principal Caven will deal with the religious aspect of the subject. This will be followed by a paper from Mr. Thomas Urquhart, Barrister, of this city, on the Civil Sabbath and Ontario Legislation for Protecting it. M. R. L. Whyte, of Hamilton, will then read a paper on the Lord's Day in its relation to Working Men. Each of these papers will be followed by general discussion.

### A MISSIONARY'S WIFE

Interesting Letter from India—A Long  
Summer Season.

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

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

Hood's Pills

In the afternoon reports will be received respecting Sunday traffic in various parts of the Province, and these will be followed by consideration of plans for strengthening the work and completing organization throughout the Province. This discussion will be led by Mr. G. M. Macdonnell, Q. C., of Kingston.

In the evening a public meeting will be held, when addresses will be delivered, among others, by Rev. Dr. Carman, General Superintendent of the Methodist Church; Mr. A. F. Wood, of Madoc, who represented North Hastings in last Legislature, and was always in the House a leading advocate of the cause of the Lord's Day, and Hon. S. H. Blake, Q. C.

### MEETING OF PRESBYTERY AT NEEMUOH, CENTRAL INDIA.

The regular meeting of Presbytery was held at Neemuoh on July 6th. *Inter alia*:—Pleasure was expressed at the honor (D. D.) lately conferred on one of the members, and grief at the serious illness and consequent removal to Canada of Dr. Thompson, and prayer was offered for his recovery and return. Dr. Woods was appointed to Ujjain in the meantime. It was noted with great satisfaction that the deficit in the Foreign Mission Funds had so largely been made up, and the hope was expressed that the spirit of liberality would soon so pervade the Church that there would be no lack of funds in any department of the Lord's work. The committee on Bheel work reported the granting of a choice site in the Ali Rajpur State, and that steps are now being taken for gathering materials for building. The committee on appointment of native pastors, augmentation of their stipends and kindred subjects, presented a report which was adopted and is of so general interest and importance that we should like to give it in full. Famine Relief was carefully considered, information presented from different parts of our own field and from some other fields, and such steps resolved on as the funds placed at our disposal seemed to warrant. It appeared that about 230 famine orphans and widows are now being supported. Adjourned to meet at Indore on Aug. 10th, at 8 a. m.

In the evening the theological classes were opened. The moderator presided and Rev. F. H. Russell delivered the address.

### PRESBYTERY OF MAITLAND.

Met at Wingham July 20. Rev. R. S. G. Anderson was appointed Moderator for the ensuing six months, but being absent, Mr. McFarlane was asked to occupy the chair.

Mr. McLae submitted an obituary notice of the late Rev. Samuel Jones Brussels, which was adopted and a copy ordered to be sent to Mrs. Walter Jackson, Brussels, daughter of the late venerable father.

The resignation of Rev. Geo. McKay of his pastoral charge of Chalmer's Church, Kincardine Township, and Knox Church, Borvier, was accepted, and a commendatory minute passed. The Rev. J. I. Murray M. A. was appointed Interior Moderator of the Sessions, and instructed to declare the pulpits vacant on the 15th August.

The Rev. Kenneth MacLennan, B.D., returned missionary from Honan, China, and the Rev. John Ferguson, D.D., of Nevada, sat with the Presbytery.

Commissioners to the Assembly who were present reported their attendance.

Standing committees for the year were appointed as follows:—

1 Finance.—MacLennan, A. McKay, J. McNabb. 2 Home Mission.—Murray, MacLeod, Maxwell. 3 Church-life and Work.—MacLennan, Ross, McFarlane. 4 Sabbath Schools.—Miller, Whaley, Fairbairn. 5 Y. P. S.—West, Hall, Forrest. 6 Examination of Students.—McLae, A. MacLennan, Perrie. 7 Statistics.—Hallantyne, Anderson. The representative elders are appointed members of the committees on which their ministers are respectively.

Next meeting at Wingham, Sept 21st, at 10 a.m.

John MacNabb, Clerk.

### DISEASE CONQUERED.

Dr. Williams' Pink Pills Gain  
Another Great Victory.

A Reporter's Searching Investigation  
into a Case at Orangeville—The Claims  
Made on Behalf of this Medicine Fully  
Borne Out—The Greatest Healing  
Medicine of the Age.

From the Orangeville Sun.

In a cosy little house in Margaret street, in this town, lives Mr. John Garrity, his wife and family. They are indeed a happy family, although a few years ago a sacker household would be hard to find. Their happiness was not occasioned by the sudden obtaining of a fortune, but by something much more precious—the restoration to health of a wife and mother when everyone whispered that she must die. Our reporter heard of Mrs. Garrity's illness and cure, and for the benefit of our readers investigated the case; what he learned is well worth repeating. A few years ago Mr. Garrity kept a well known hotel at Cheltenham and was known far and wide for his kindness and hospitality; his wife, too, was noted for her amiability. However, she was stricken with a peculiar sickness, her health failed rapidly and from one hundred and forty-seven pounds her weight became reduced to ninety-five pounds. Fainting spells became frequent, and a continual pain in the back of her head almost drove her frantic. Physicians were in attendance, but the doctors all said there was no hope. Mrs. Garrity saw death staring her in the face, and the thought of leaving her little children caused her much sadness. She was advised to try Dr. Williams' Pink Pills, but thought they could not possibly do her any good when physicians had failed to alleviate her sufferings. Hoping, however, almost against hope, she procured a supply, and wonderful to relate she had not been taking Pink Pills long when the dreadful symptoms of her illness began to pass away, and to-day she is the picture of health. A few months ago Mr. Garrity and family removed to Orangeville, and in conversation with our representative Mrs. Garrity said:—"I cannot find words to express my thankfulness for what Dr. Williams' Pink Pills have done for me. Why it is almost miraculous, I wish that everyone who is suffering as I was will bear of this remedy. We always keep a box of the Pink Pills in the house."

### WISE AND OTHERWISE.

Nearly every shrewd and wise business man recognizes the importance of securing a satisfactory investment for his spare money and many are the channels through which such investment can be made.

The medium of life insurance within the past few years has been wisely sought by a great number of people for the purpose of securing a good investment for their money. An investment policy of insurance, combining the elements of protection to their dependents in case of death and a desirable investment for themselves if they lived a certain number of years, were the great inducements which led many of them to make such investments.

It is an exception (generally speaking), nowadays to find an active, healthy man, of whatever calling or profession, who does not carry a policy of insurance on his life, those who have not availed themselves of the advantages offered through such a medium would in a great many cases, with a little forethought and consideration, save a great deal of poverty and trouble to their dependents, in case of their untimely death, by making provision for them under a policy of insurance.

The compound investment policy of the North American Life Assurance Company, Toronto, has as many advantages as can be found in any other form of policy contract; its name signifies the kind of investment it will be to its holder at the end of the term he may select.

For full particulars of this attractive plan of investment insurance apply to Wm. McCabe, Managing Director, Toronto, or to any of the Company's agents.

**CHATHAM PRESBYTERY.**

This Presbytery met in First Church, Chatham, on July 13th. The minutes were read and sustained. The clerk was instructed to prescribe students exercises. Mr. Hodges, of Tilbury, was granted leave of absence for three months. Rev. W. H. Jamieson, Ph. D., was congratulated on his having acquired the degree of D. D. on examination. Mr. Davidson was given authority to moderate in a call at Dawn Centre, etc., and the like authority was given Mr. Patterson at Blytheswood, etc. Messrs. J. F. Johnston and W. S. Wright, students, rendered exercises and the clerk was instructed to certify them to Knox College. Presbytery adjourned to meet in the same place three weeks from date at 10 a. m.—W. M. FLEMING, Clerk.

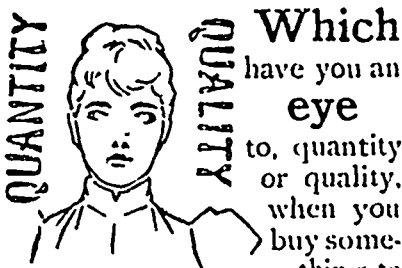
**ADJOURNED MEETING.**

Chatham Presbytery held an adjourned meeting in First Church, Chatham, on Tuesday, August 3rd. Mr. Davidson presented an unanimous call from Dawn Centre and N. Dawn, in favor of Mr. Hugh Cowan, licentiate, and a guarantee of stipend to the amount of \$550 per annum and manse. Commissioners were heard in support of the call. On motion it was received and adopted as a regular gospel call. It was agreed to apply for a grant of \$200 per annum from the Augmentation Fund. The call was placed in the hands of Mr. Cowan, who was present, and it was accepted. It was then arranged that the ordination and induction should take place at Dawn Centre, on Tuesday, August 17th. Mr. Davidson to preside, Mr. D. Currie to preach, Mr. Becket to address the minister, and Mr. McCollough, the people. Mr. Patterson reported having moderated in a call at Blytheswood, Goldsmith and Strangfield which had resulted unanimously in favor of John Radford, licentiate. The call was in the usual form, and accompanying it was a guarantee of stipend to the amount of \$550 per annum. After commissioners were heard it was agreed to sustain the call, to forward it to Mr. Radford and to apply to the Augmentation Committee for a grant of \$200 per annum. Provisional arrangements for the ordination and induction were made as follows: Presbytery to meet in the church at Blytheswood on Tuesday, August 24th, at 11 a. m. for trials for ordination, and if satisfactory in the same place at 2 p. m. for ordination and induction, Mr. Patterson to preside, Mr. Manson to preach, Dr. Jamieson to address the minister and Mr. Natress the people.

Mr. Davidson tendered his resignation of the charge of Bothwell, Florence and Sutherlands Corners. Mr. Becket was appointed to cite the congregation to appear for its interests at next regular meeting. Closed with the benediction.—W. M. FLEMING, Clerk.

**PRESBYTERIAN LADIES' COLLEGE.**

The Prospectus of the Presbyterian Ladies' College, Toronto, which has been issued for the coming Session shows that this college is maintaining its high rank among the foremost educational institutions of the country. The staff has been strengthened and there is no doubt the record of past years will be more than fully realized at the close of the school year which will be entered upon next month.



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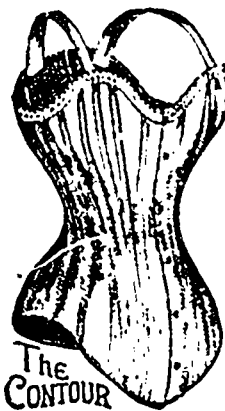
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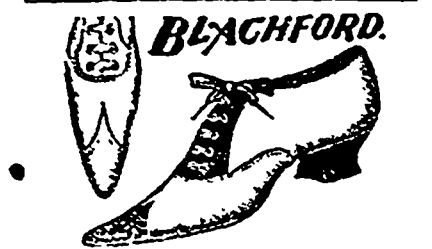
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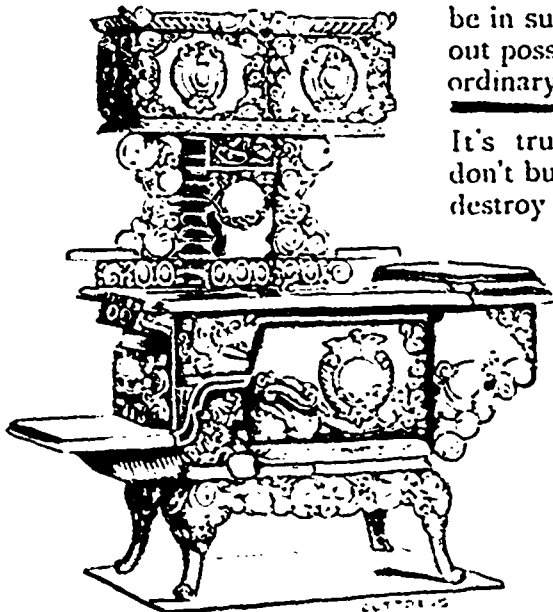
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## Births, Marriages and Deaths.

### Births.

**AMARON**—At Montreal, on Sunday, Aug. 12th, 1897,  
 the wife of the Rev. Calvin E. Amarou, D.D., of a son.  
**McKAY**—At the manse, Blakeney, August 12th,  
 the wife of the Rev. J. M. McLean, B.A., of a daughter.

### Marriages.

**DRISCOLL-McPHERSON**—At Knox church, Winnipeg  
 on Wednesday, August 11th, by the Rev. Dr. Duval,  
 Rev. Arthur Ernest Driscoll, B.A. pastor of Arlington,  
 Hills Presbyterian Church, St. Paul, to Miss Belle  
 S. McPherson, second daughter of Ewen McPherson,  
 Esq., Langside.

### Deaths.

**JAMIESON**—At Iffjani, Olive Winifred, only child  
 of the Rev. W. J. Jamieson, Canada Presbyterian  
 Mission, Central India, born Aug. 12, 1890, died July  
 11, 1897.  
**KELLOCK**—At the manse, Morewood, on August  
 14th, David Arnot Grant, dearly beloved son of the  
 Rev. J. M. Kellock, aged two months and twenty-three  
 days.  
**ROBINSON**—At "The Rowans," Beaverton, Ont., on  
 Tuesday, August 17th, Ruth Reifern, second daughter  
 of Mr. C. Blackett Robinson, Toronto.

## MONUMENTS

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