

Pages Missing

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OVER LAND AND SEA.

'Tis such a little while we walk together
Along life's way.
Some weary feet that march beside us falter
Each passing day.
Dear friends that greet us in the morning vanish
Ere it is noon,
And tender voices melt away in silence—
A broken tune.

'Tis such a little while for loving kindness,
Or cold disdain;
To smoothe the way for weary feet that falter,
Or chide and blame;
A little while, and it were unavailing
Kind words to say,
For those that walked but yesterday beside us
Have passed away.

These are the days when the thoughts of both pastors and people lightly turn to thoughts of rest and coolness.

A cable dispatch announces that General Booth has bought the Hall of Science in old Hall Street, London, and that it will be used by the Salvation Army. It is worthy of note that this hall was the meeting-place of the congregation of atheists of which Charles Bradlaugh, M.P. was the leader. Many Christian people remember the alarm with which they viewed the atheistic revival of Bradlaugh's day. It threatened great things, but soon died out, and now the old hall is a place of religious worship.

Rev. Dr. Roberts, Stated Clerk of General Assembly, in presenting his annual report gave the following statistics: There were added to the Presbyterian Church during the past year about 65,000 persons: the total number is 940,000; 124 ministers died, 213 Presbyteries out of the 243 were represented in the General Assembly, 599 commissioners were present, five less than last year.

The religious difficulty has been solved in some of the Swiss elementary schools in what appears to be regarded by all concerned as a satisfactory manner. According to the report of Mr. Arthur Herbert, Second Secretary to the British Legation at Berne, Protestant and Roman Catholic children, where the former are the majority, are taught together until they are about ten years old, receiving such instruction as would be called in England undenominational. The Roman Catholics are then placed under separate teaching by their own priest, preparatory to their confirmation. In Switzerland, it must be borne in mind, Roman Catholics and Protestants not infrequently make use of the same churches, the hours of service being fixed by amicable arrangement.

The *British Weekly* contains a condensed and comprehensive summary of the present condition of the two largest branches of the Presbyterian Church in Scotland, which will interest others than Presbyterians in this country. We make the following extract:

The reports of the Church of Scotland and the Free Church of Scotland for the past year have now been published. The total income of the Established Church from all sources showed a considerable decline. On the other hand, the number of members has increased by over 6,000. Owing to the way in which the Free Church lists of members and adherents are kept, it is difficult to say what the

precise increase this year numbers, but it is over 4,000. The increase in contributions amounts to the large sum of £47,223. Of this a good proportion comes from legacies, but the growth in ordinary contributions is notable and most encouraging. Mr. J. M. McCandlish, one of the ablest financiers in the country, in giving his report to the Free Church Assembly, said that the Free Church, and the United Presbyterian Church had raised between them this year considerably over £1,000,000.

This is a noble financial showing, and a wide contrast with the condition of things in the Presbyterian Church in the United States, where the debt of the missionary societies is nearly \$300,000. It shows, for one thing, that where Presbyterianism is theologically most liberal it is also financially most generous—a good fact to remember.

Many interesting and encouraging facts with relation to education in the South were brought out at the recent meeting of the National Educational Association. While, for instance, the South has gained fifty-four per cent. in population in the last twenty years, the increase in the enrolment of its school attendance has been one hundred and thirty per cent. In the same period the value of the school property has advanced from \$16,000,000 to \$51,000,000. Of all the people in the South, black and white, one in five is in attendance at school during some parts of the year. The proportionate school attendance of Saxony, which exceeds all other countries in Europe, is not greater than this. The school enrolment of Florida is higher than that of Rhode Island or New Jersey. In business and trade this educational work is fast making itself felt.

Lady architects, Gannon and Hands, have prepared the plans for the Woman's Club Building, a fourteen-story structure to be erected in New York City at a cost of \$1,000,000.

Here is an example of "Time's revenges." Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvellous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capital of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away, the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew, doomed to survive the rise and fall of nations till the last great day.

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Toronto, July 16, 1896.

Sunday Cars.

Writing to the PRESBYTERIAN REVIEW, "An Elder" says:—"While in common with many others I recognize the gravity of the due observance of the Lord's Day, and the admirable work done by your paper during the last campaign, I write to suggest that you may bring on a fight by merely raising the question prematurely, as your very defence may challenge an attack which otherwise would not be made." Following on the heels of the letter of which this is an extract came an interview with a member of the Lord's Day Alliance who called on account of our articles in the last two issues. He believed a vote would not be sought for this year; possibly it might at the Municipal Elections next January, as it would then suit Mayor Fleming as an election cry on which he would win a second term. "There's nothing to fear in the meantime" was the summing up of his forecast. Now a word of explanation is in order. To our esteemed correspondent, who does not wish us to use his name, we have to say that we have not begun the campaign. We noted the fact, commented upon it and warned our friends. He cannot have read the newspapers containing the articles and letters in favor of a Sunday car service for Toronto. The writers made a distinct demand for such a service and the subject was actually launched on the public before we drew attention to it. Our warning was no false alarm, for the discussion of the subject is developing rapidly and to all appearance will take the form of a definite demand for a vote before long. It must not be forgotten that an agitation for a Sunday car service in Toronto, to be a hopeful undertaking, must be fanned into life a considerable time before a vote is taken. The soil has to be prepared and the seed sown, which, in time, it is hoped will bring forth a rich harvest; and should the prognostications prove a little premature, as to the date of the vote, the public may depend upon it that the vote will be taken as soon as the promoters believe the time opportune. It may be at the municipal elections or earlier, or later, but the fact remains that the Sunday car men are now in the field and will not quit the fight until the issue has been decided. That any one should have been deceived as to the meaning of the first move only proves what we pointed out from the beginning, viz., the astuteness of the movers in following a circuitous route to their objective point.

Let there be no mistake. The gauge of battle has been thrown down and must be promptly taken up. This truth ought to get into the minds of ministers and people before the holidays pass away so that their plans shall be arranged for active work in September. The enemy must not be allowed to steal a march. Their

emissaries are busy and it is noticeable that the warm weather and the holidays do not interfere with their constant efforts.

Financial Estimates.

The statement of money required for the year 1896-97 as estimated by the Boards of the Church has been issued. It is to be hoped that ministers and office-bearers will not stow it away in their desks for perusal "after the holidays," a euphemism as fatal to many reports as Felix's "convenient season." Now is the time, when the estimates are fresh from the Treasurer and when the echoes of the General Assembly are still ringing in their ears, to con over the figures carefully, and to take to heart the requirements of the church's work.

The statement is issued as a guide to "Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions." It is suggested that Presbyteries should apportion certain amounts of money to the congregations within their bounds, according to their ability, and thus arrive at a definite system of giving. Rev. Dr. Warden remarks that "in Presbyteries where this has been done, and where the supervision of each scheme has been committed to some one member of Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased."

The estimate sum amounts to \$348,940, as follows:—Home Missions, \$80,000; Augmentation of Stipends, \$28,000; Foreign Missions, \$78,600; Woman's Foreign Missionary Society, \$50,840; French Evangelization (including Pointe Aux Trembles Schools), \$49,000; Colleges, Knox, \$18,500; Queen's, \$4,000; Montreal, \$5,000; Manitoba (exclusive of amount from Synods of Manitoba and British Columbia), \$5,000; Minister's, Widows' and Orphans' Fund, \$10,500; Aged and Infirm Ministers' Fund, \$13,500; Assembly Fund, \$6,000.

It is stated that an average contribution of \$2.00 per member would meet the demands of all the schemes. This ought to be aimed at generally. An important point is to make prompt payments to the Treasurer as in that way interest charges will be saved.

French Evangelization.

As in previous years the collection for this scheme is appointed to be taken up on the last Sabbath of July, and it is fitting that the contributions should be even more liberal than in previous years for various reasons.

In the first place the contributions for last year did not quite equal the expenditure though this had been kept down to as low a point as possible without absolutely giving up some portion of the work. It is true that a small balance was reported to the Assembly, but this was owing to the fact that the deficiency was made up out of the Ross bequest. It is not desirable that this should be repeated. It would be much better to devote this money in some special way that would permit or encourage the extension of the work. The ordinary expenditure ought to be met out of the ordinary receipts and it is hoped that this year they may prove sufficient. They will be so if every congregation and mission station in the church does its duty.

A second reason for liberality is the hopeful condition of the work at the present time. The work done in past years is now telling on the condition of French Catholic thought. Some part of the surprising result of the recent election is no doubt due to the

past half-century of Evangelical effort. We cannot afford now by any slackening of our effort to throw away the advantage gained. Rather let us redouble our endeavor to awaken the minds of the people to greater independence.

But we cannot conceal from ourselves the fact that in large part the revolt of the people against clerical dictation is due to other causes as well, and that some of those who are constituting themselves the political instructors of the people are guiding them, not to a truer faith but to the denial of faith altogether. They are possessed with something of the unbelieving spirit of the French Revolution. This is much to be deplored. Bad as Roman Catholicism is, infidelity is infinitely worse. We may not be able altogether to prevent such an outcome of the present movement. In fact, not a few of the better educated classes have already reached that stage, in their revulsion from the superstition and priest-craft of Rome. But at any rate they will never go back to Rome, and the only way in which they can be saved for religion at all is to present them a purer faith, a simpler and more rational gospel than that they have known. A good many are inquiring and disposed to listen now. We dare not take the responsibility of refusing some answer to their inquiries. Every other Protestant Church of any account in the Dominion is extending its work among them. The Presbyterian Church which has hitherto done more than all the others put together cannot afford to stand still or lag behind.

Relaxing its Hold.

It is evident that the old Jewish faith is losing its tenacious hold on its votaries. The complaints made by Rabbis of non-attendance on the services of the synagogues have become loud and incessant. No Jewish exchange can be picked up now-a-days that does not contain lamentations on the dereliction of duty on the part of a people hitherto remarkable for nothing more than for their devotion to the traditions and ordinances of their fathers. Rev. Dr. Hirsch in a recent article gives this picture of modern deterioration, and as its application needs by no means be confined to the Jew our readers may peruse it with considerable self-searching:—

"Time was when every Jew of age deemed it his duty to belong to a congregation and to support the communal institutions of the city in which he resided. Often before marriage, and certainly immediately after he founded their own family, the young men would seek affiliation with the existing congregations and would of their own free will see to it that their name was placed upon the list of contributors to the various charities and other agencies of an educational or philanthropic tendency. . . Things have changed. Those that now join congregations are not the rule but the exceptions. The sons are loth to take the places in the ranks left vacant by their fathers' death. Whatever else they may have been left by their progenitors, money, position, business, they will gladly accept, but they can not become reconciled to the injury done them by their parents by having made them Jews, and they will not continue the work in behalf of Judaism to which their father or mother was so loyally devoted. . . . But the fathers were men of courage and principles; what are their sons and daughters?"

The Rabbi gives strong expression to his sense of deep humiliation in view of the questionable, sensational expedients resorted to in order "to draw:" "Even in those cases where this anti-Semitism dis-

played by Jews toward Judaism is not so strongly marked, the same disinclination to affiliate with our synagogues is clearly marked. It requires all sorts of inducements to overcome this disinclination; a fashionable preacher, a good and operatic choir, a score or so of congregational side-shows of which as congregational advertising schemes the fathers knew nothing and would have been heartily ashamed. Some of these congregational appendages are indeed in their aim worthy of commendation. But nevertheless they have to-day to do service as attractions; the real praiseworthy object is lost sight of in the desire to have them prominently before the public that the congregational solicitor might refer to them in his drumming expeditions for new members. The Rabbi himself is expected to be the drummer *par excellence*. His sermons have to be so worded as to give pretext to no one in the endeavor to escape his social obligations. Rabbis are discharged when as commercial agents they have not been a success. Will a business house retain a salesman who does not earn in increased sales his commission? Certainly not; why then should a congregation?"

An Excellent Example. A wealthy Canadian might well follow the example of the late well known Christian philanthropist, Mr. John Cannington, Liverpool, who bequeathed \$10 000 to the "Worn Out Ministers and Ministers Widows' Fund." The Aged and Infirm Ministers and the Widows and Orphan's Fund would stand a similar bequest right early.

Prohibition Convention. The response made by delegates to the Prohibition Convention which will assemble to-day in Toronto augurs well for the success of the gathering. The questions which are likely to occupy the chief attention of the Convention are the decision of the Privy Council and the Dominion Plebiscite virtually promised by the Reform Party now in power at Ottawa.

Assembly Minutes. It will be gratifying, especially to the ministers of the Church, to know that the annual volume of the Assembly Minutes, etc., is now ready, fully a month in advance of the usual time. Single copies are being mailed to all the ministers of the Church, while those for the office-bearers of congregations, that have contributed to the Assembly Fund, will be forwarded in due course through the Clerks of the several Presbyteries.

W.F.M.S. Leaflet. The Leaflet for July contains much interesting information on missions throughout the world. The work done by the Society finds expression in its pages; letters from missionaries in the field and notes from officers of the Society at home. Africa, Mexico, India, the North-West, the New Hebrides, Syria, Japan and Corea are represented among the contributed articles, and the pithy reports are of real importance.

The Dates for Collections. The following are the dates set apart for Assembly Collections:—

- French Evangelization, fourth Sabbath of July.
- Home Missions, fourth Sabbath of August.
- Colleges, fourth Sabbath of September.
- Ministers' Widows' and Orphans' Fund, third Sabbath of October.
- Assembly Fund, third Sabbath of November.
- Manitoba College, third Sabbath of December.
- Augmentation Fund, third Sabbath of January, 1897.
- Aged and Infirm Ministers' Fund, third Sabbath of February, 1897.
- Foreign Missions, third Sabbath of March, 1897.

Pastoral Visitation.

REV. J. A. R. DICKSON, F. D., PH. D., GALT, ONT.

PART II.

11. As to the manner in which this work is to be done. It should be done systematically, professionally, independently, zealously.

1st, *Systematically*.—If system is required in any department of ministerial work it is certainly demanded here, for without it he will never know where he is or on whom he should call next, and consequently he will always be in an exceedingly unsatisfactory state. Within a certain time the whole congregation should be visited. Let it be once a year, or twice a year, or oftener. That shall be determined largely by the strength of the congregation; and sometimes by their spirituality, natural nobleness and moral necessity. Every congregation does not require the same amount of visiting, and, moreover, every congregation cannot bear the same amount of visiting without it degenerating into that familiarity that breeds contempt. Every minister must judge for himself as to how often he can visit the people or how often it would be wise to visit them. That determined, let the work go on over the whole field progressively, from house to house, till it be done. Let it be done in strict adherence to a well considered plan. Wisdom will counsel that certain days in the week be set apart for this purpose, and such days as will be least injurious to study and preparation for the pulpit. Cases of sickness or cases of awakening will always be exceptions to any rule—these are a law unto themselves. A visiting list recording the time and any facts elicited by a visit will be found helpful in this work. It will serve for future guidance like a chart-told mariner sailing over uncertain seas.

2. *Professionally*.—The people receive their physicians and lawyers as men who have come to them on important business—for them the house stands still awhile, to them all due respect is paid, they have afforded them all necessary facilities for the discharge of their duties—as they ought to have—and why should not the minister in every case have the same?

The minister ought to be received as *the Man of God*, one who carries a message from God unto men, and this respect shown him would greatly forward him in his work, and greatly bless the household so receiving him. Not unfrequently the minister has himself to blame for any lack of respect, or any trifling or frivolous use of the time of the visit. Edward Irving's rule should be adhered to as a divine oracle, "Be though the pastor always; less than the pastor never." By this is not meant a dignified, stately stiffness, that strikes awe into the hearts of the parents, and drives the children as with a whirlwind out of the house, and builds up a wide wall of separation between those that ought to come close together. No. The very opposite of all that. There is little of the Christlike in that deportment. That makes the minister dreaded rather than loved. And it is a damage to him every way. When Dr. Duncan, the Scottish Rabbi, was visiting on one occasion, he heard a mother say to her little boy, "Here's Dr. Duncan; ye must be good." "O yes," he broke in, "he'll be good, but you mustn't make a bogle o' me." Many a minister makes a "bogle" of himself by his being a mere Church official and nothing else. The pastor is one full of tenderness, sympathy, love, and deep concern for the spiritual good of his charge. And this beams from his eyes, rings in his voice, and is felt in the grasp of his hand. His whole bearing utters it; it forms an atmosphere about him which every one is conscious of intuitively, and this forms his best introduction. It soon gives him a point of contact such as Edward Irving got with the Glasgow shoemaker, who rebutted the scoffs of his former godless companions with the words "He's a sensible man yon, he kens a about leather."

Dr. Duncan when on a visit to a friend, had spoken seriously to the only child, a girl of six years of age; but after leaving the house he feared lest his words might lose their effect, because in bidding her farewell he had not entered into all the sympathies of the child. He hastened back, at some inconvenience to himself, and having found her, he said, "Let me kiss your doll before I leave." As George Herbert saith, "Pleasantness of disposition is a great key to do good." This is

necessary to secure the ear and heart of the people, then without loss of time, to the great work of dealing with the spiritual state, speaking for God and for eternity. "*Veniet nox*." A portion of Scripture read may form a ground for either a catechising or a Gospel talk or a sweet conference. Then prayer may lay the new found need before the Lord. A pastoral visit cannot be made without the Word of God and prayer and conference. Without these it is a call. And a call, that in a pastor may be an impertinence. Upon nothing do the people seize more readily than upon such calls, and stamp them with the seal of their reprobation, holding them up not only as a waste of time but as a wilful neglect of solemn, sacred duty on the part of the man of God. Dr. Chalmers' Memo, Vol. 1, 431, page 149. Cotton Mather in his "Essays to do Good," gives some excellent advice on the right conduct of pastoral visitation, which I may gladden you by transcribing: "You may still send beforehand unto the families, that you intend at such a time to visit them. And when you come unto them, you may assay with as handsome and as pungent addresses as you are able, to treat every person particularly about their everlasting interests. First, you may discourse with the elder people upon such points as you think most proper for them. And especially charge them to maintain family prayer, and obtain their promise for it, if they have yet neglected. Yea, now pray with them, that you may show them how to pray, as well as to obtain their purposes for it. You may likewise press upon them the care of instructing their children and servants in the holy religion of our Saviour, and to bring them up for Him. If any that you should have spoken with are absent, you may frequently leave a solemn text or two of the sacred Scriptures which you may think most agreeable for them; desiring somebody that they would remember you kindly to them, and from you recommend unto them that oracle of God

You may then call for the children and servants, and putting unto them such questions of the Catechism as you think fit, you may from the answers, make as lively applications unto them as you can, for the engaging of them unto the fear of God. You may frequently get promises from them relating to secret prayer, and reading of the Scriptures, and obedience to their parents and masters. And you may frequently set before them the proposals of the New Covenant, after you have labored for their conviction and awakening; till with floods of tears they expressly declare their consenting to and accepting of the proposals of the covenant of grace, which you distinctly set before them.

Some of the lesser folks you may order to bring their Bibles unto you, and read unto you from thence two or three verses, whereto you may turn them. This will try whether they can read well or no. You may then charm them to thing on such things, as you thence observe for their admonition, and never forget these faithful sayings of God.

You may sometimes leave some awful question with them, which you may tell them they shall not answer to you but to themselves. As, "What have I been doing ever since I came into the world, about tegr and errand upon which God sent me into the world?" And, "If God should now call me out of the world, what would become of me throughout eternal ages?" And, "Have I ever yet by faith carried a perishing soul unto my only Saviour, for both righteousness and salt?"

You will enjoy a most wonderful presence of God with you, in this undertaking; and seldom leave a family without many tears of devotion dropped by all sorts of persons in it. . . . My son, I advise you to set a special value upon that part of your ministry which is to be discharged in pastoral visits. You will not only do, but also get more than a little good, by your conversation with all sorts of persons, in thus visiting of them from house to house. And you will never more 'walk in the spirit' than when you thus walk among your flock, to do what good you can among them. In your visits an incredible deal of good may be done by distributing little books of piety. You may without great cost be furnished with little books to suit all occasions; books for the old and for the young; books for persons under afflictions or under desertions; books for persons under the power of special vices; books for them that neglect household piety; books for the seafaring

books for the erroneous; books for them that you would quicken and prepare to approach the Lord's Table; books or them that come to have their children baptized; and catechisms for the ignorant. You may notably clench your admonitions, by leaving agreeable books in the hands of those you have discoursed withal: you may give them to know, that you would be looked upon as discoursing by these unto them, after you have departed from them. And in this way you may speak more than you have time to speak in any personal interview; yea, sometimes more than you would care to speak. By good books there is a salt of piety scattered about a neighborhood."

This is an old time picture of pastoral work, such as was actually carried out in New England two and a-half centuries ago. And it was this kind of work that made the minister so highly revered then, and so loved and regarded. Nothing better can come to our times than the restoration of this kind of service. It cared for all; it missed none. All in the house were particularly dealt with, and even the absent were provided for. A true pastoral care this! The people to-day would perhaps be startled at its renewal but they would also rejoice. This is demanded to justify the pastoral office.

3. *Independently.* That is, he is to do his duty, as to the Lord, without respect of persons. He is to make no distinction between the rich and the poor. All are to be dealt with lovingly, honestly, and faithfully. Many may not like the fidelity of the pastor, but, as a man of God, he is not carried away by the clamor of the crowd, nor is he moved by the murmuring of a few, or even of one. Sometimes one is more trouble than many. He is under law to Christ and acts in view of the judgment seat and eternity, and he does his duty, courting no man's smile and fearing no man's frown. He cannot cringe, for then he becomes unworthy to be heard; he cannot fawn for then he unfits himself to speak boldly what he ought to speak; he cannot sell away his will and independence, for then he turns a beggar from everybody; he cannot conceive of sin, for then he is doubly guilty. He goes in circuit among his flock—not to gossip, not to play chum and fellow, but to minister to their spiritual good. This is his care, the cure of souls.

4. *Zealously.* His heart must burn with love to immortal souls. And though there is much to quench this love, much to hinder its manifestation, much to put it to the severest tests, yet, supplied from the central fountain, the heart of the Crucified, it burns on; quenchless. His holy longing for the salvation of the people may meet with no joyous response, no cordial acknowledgement, but rather with coldness and indifference bordering on dislike—yet like Paul, by God's grace he shall be able to say: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

The Sheepfold and the Shepherd.

BY REV. ADDISON F. FOSTER, D. D.

This is a frequent figure in Scripture both in the Old and New Testaments. God's people, like sheep, are helpless and dependent, are gathered into companies, are imitative and easily follow one another into good or ill.

Nor are God's people all of one place or of one race. "Other sheep I have, which are not of this fold." Christ gathers His people out of all nations. To-day it is estimated that there are 450 millions in the world who bear the Christian name. The conquest is steadily going on and in time all men shall be won to Christ. "Them also I must bring. And the striking thing about it is that while we may not expect them to be one fold, they shall become one flock. They already have one Shepherd, and this fact shall make them one flock.

CHRIST COMPARED TO THE ENTRANCE TO A SHEEPFOLD.

In Oriental lands a sheepfold is a large inclosure surrounded with a high stone wall, covered with thorns on top, and provided with shelter. Into this the sheep are taken at night for protection against wolves. In similar fashion God's people are guarded. The hosts of God are encamped about them. God is to them a wall.

Protected as they are, God's people can only be rightly reached through Christ. He that approaches God's people except through Christ is a robber. Christ is the only way of access to the hearts of His people. The porter of the

sheepfold, or the Holy Spirit, gladly gives those admission who come through Christ. And God's people themselves recognize one who comes to them in Christ's name. They know His voice and follow Him. One who teaches otherwise than through Christ is soon found out and receives no hearing. No one has ever become a recognized teacher of Christ's people who did not honor Christ and preach Him.

But not only is Christ the Door for the religious teacher; He is the Door as well for God's people. "In none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved." We must come to God and be reckoned among His people through Christ. He is the way and He only. When once we enter through Him we have salvation, liberty, sustenance and life. All these things are assured us in the allegory of Christ as the Door.

CHRIST COMPARED TO A GOOD SHEPHERD.

The previous allegory was inadequate. It indicated a part, but only a part, of Christ's relation to his followers. The allegory of the Good Shepherd carries the thought to a further point. The Oriental shepherd often fought with wild beasts to save his sheep and sometimes died in the conflict. Christ was a Good Shepherd in His self-sacrifice. He laid down His life on the cross that man might live. And there was this striking peculiarity about it. He did it voluntarily. There were many ways in which He might have avoided it, had He chosen. Legions of angels were within call. He need not have spoken the truth so boldly. He could readily have conciliated Pilate. But He must die for the people, and He must do it of His own free will to serve as an effective sacrifice.

But this does not exhaust the meaning of the comparison. Christ is a Good Shepherd in His tender personal relation to His people. He knows them and is known by them. This is the peculiarity and charm of Christianity. A benign personality, projected across the chasm of 1,800 years, lives among us, as real as if we saw Him and spoke with Him, known to us, loved by us, exciting our enthusiasm and devotion. There is nothing like it in other religions. This personality is the standing miracle of Christianity, its vitality and strength. We of to-day feel Christ's presence, rejoice in Him, love Him and trust Him, just as did the disciples of old.

Besides this, Christ is our Shepherd as He leads us. The Oriental shepherd goes before his flock and the sheep follow him. So Christ leads us. He has given us an example; he has lived as He would have us live. Our one duty is to follow Him. What He does that is within our scope, we are to do.

CHRIST KNOWN THROUGH HIS REVELATION AS A SHEPHERD.

Men are strangely blinded regarding Christ. How shall they know Him as He is? They cannot know Him if they are not His. "Ye believe not, because ye are not of my sheep." He is known through the intelligence that comes from being in His care. Sheep constantly tended by the shepherd come to know him and love him. We know Christ by companionship. There is no better way. Christ is known also through the testimony of the following he secures. Christ's works bear witness of Him. What He does as a Shepherd proves what He is. When men follow Him—as they have all over the world—it shows His power and proves Him the Christ. Christ gives one further reason in the same direction. He is known through the permanence of the results He obtains. His people shall never destroy themselves (such is the significance of the Greek), nor shall another snatch them from Christ's hand. Such a protection is possible to God, as all must acknowledge, and it is also possible to Christ because He and the Father are one. What God can do, He can do. This is startling language, and, coming from such a one as Christ, it is conclusive. Here is a proof of Christ's divinity, that stretches out into eternity. So long as we keep under the care of Christ we are safe. He will enfold us, protect us, and keep us till—the end.

A plucky deed of far reaching influence is recorded of an East Liverpool, O., Christian E. ideavorer, a teacher in the public school. She was commanded to either cease reading the Bible in the school or to surrender her position. She did the latter. A vigorous contest was begun in the city on the subject of the use of the Bible in the public schools. Best of all the churches have been brought together in aggressive Christian citizenship and evangelistic work.

*A Meditation based on (Matt. xi. 25-30; Luke x. 17-37); in the Bible Study Union Course on "The Teachings of Christ."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

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

Canadian's Invade Washington.

THE DOMINION DELEGATION AT THE FIFTEENTH INTERNATIONAL C. E. CONVENTION.

WASHINGTON, July, 9th.

"Looking towards Washington," is not as a rule a popular phrase with Canadians, yet, nevertheless, during the present week it describes the attitude of thousands of our young people throughout the length and breadth of the Dominion. Here, in this beautiful capital of the United States, a mere handful among 40,000 others, some 350 of us from the Land of the Maple Leaf are representing the Christian Endeavorers of Canada. We are here not to negotiate a reciprocity treaty with our Southern neighbors, but to ratify and emphasize one already made, a reciprocity in Christian fellowship, life and effort. And Canada is made welcome at Washington; ten thousand warm hearts and extended hands vying with each other to give us greeting. We feel that few as we are amid a multitude, our presence is recognized and valued.

Last night twenty-two simultaneous prayer meetings struck the keynote of the Convention, when crowded audiences listened to earnest addresses on "The Deepening of the Spiritual Life."

This morning the Convention proper was opened in two of the immense tents, and a number of the churches of the city. Tent Williston was unavailable having collapsed during the night, in a storm of wind and rain. It was still raining at 9.30 a.m., but this did not seem to dampen the ardor of the Endeavorers in the least, who thronged to the places of meeting in thousands. In tent Endeavor, where I found a seat at the press table, the Rev. Howard B. Grose, of Boston, presided in the happiest manner. Commissioner J. W. Ross, of Washington, delivered an address of welcome, which received an able response from the lips of Prof. W. W. Andrews, of Sackville, N.B. The annual report of Secretary John Willis Baer was of the most intense interest to all the Endeavorers. The following facts gleaned from it concern chiefly Canadians and Presbyterians. All Canada has now 3,292 societies, 1,817 of which are in the Province of Ontario. The Presbyterians 1,020 societies in Canada, falling just fifteen behind our Methodist brethren who still lead the van. The banner for the largest actual increase in societies goes to England for the third time, and that for the largest proportionate increase goes across the ocean to old Scotland. The world membership of the organization is now 2,750,000.

After the Secretary's report, Dr. Francis E. Clark, our beloved President, delivered his annual address from which we quote two extracts that indicate his general tenor. In opening he said:—
Fellow Christian Endeavorers:

This is a good year to build platforms. Several have been constructed already. From the great metropolis of the west we can almost hear the resounding blows of hammer and chisel as, in another platform, plank is fitted to plank.

Our Christian Endeavor platform was built for us at the beginning by Providence. Its strength has been revealed by our history.

My task is an easy one, for I only need write in words what I believe God has written in deeds.

If I do not state our platform correctly, I do not ask you to stand upon it.

But if I can read our history aright, these are its chief planks.

First—Our covenant prayer meeting pledge—the magna charta of Christian Endeavor.

Second—Our consecration meeting—guaranteeing the spiritual character of the Society.

Third—Our committees—giving to each active member some specific and definite work "for Christ and the Church."

Fourth—Our interdenominational and international fellowship, based upon our denominational and national loyalty.

Fifth—Our individual independence and self-government, free from control of united society, state or local union, convention or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth—Our individual subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.

Seventh—Our Christian citizenship plank—our country for

Christ, but, as a society, no entangling political alliance. Our missionary plank—Christ for the world.

Eighth—Our ultimate purpose—to deepen the spiritual life and raise the religious standards of young people the world over.

After a review of the history of the movement he concluded:—

Two wings are essential to the bird that would soar toward the sun. Organization is one wing, spirituality is another. A poor, broken-winged eagle is that church or society that fails to use both wings.

Organization without spiritual power is the perfect engine standing upon the track with no fire under the boiler, no steam in the pipes. It is a dumb, dead, impotent thing.

Spirituality without organization is the fire upon the prairie, kindling a blaze, but driving no wheels, turning no shafts, energizing no whirring looms or flying shuttles. This, too, is an impotent, evanescent thing. But spirituality and organization may move the world.

We have the organization practically complete—our covenant pledge, our consecration meeting, our committees, our unions. Our future conquest is a question of spiritual power, and that, O Christian Endeavorers, you must furnish. Spiritual power abides not in the machinery of itself, but it may be had for the asking. Listen to the promise, Christian Endeavorer: "Ask and ye shall receive; seek and ye shall find." Spiritual power is as free as the sunlight, as mighty as the tides. It is as abundant as electricity, but, like electricity, it must be generated. It is as omnipotent as God, but it must be applied.

The Christian Endeavor history of this past year is the story of this power. Its dominant note has been "Evangelism." "Saved to serve" has been its motto. The "new Endeavor" may be summarized as the evangelistic Endeavor, and wise evangelism is spiritual power applied.

WATCHWORD FOR THE COMING YEAR.

O Endeavorers, this is your supreme mission. Be the conductors of this spiritual electricity. Be the willing wires, the live wires, along which may run the power of God to every part of our organization. This is the one, the only, secret of true success—"Not by might, not by power," nor by organization nor by perfection of machinery, not by committees, not by methods, "but by My Spirit, saith the Lord," working through committees and methods and organization.

Oh, that by some word of burning eloquence I might lay this thought on the heart of every Endeavorer throughout the world! This word is not mine to speak. It is not any man's to utter. Come, Holy Spirit, Heavenly Comforter, speak Thou the word that makes our organization live.

But I can, I do, urge you to make this the Christian Endeavor watchword of the coming year. Each year of the fifteen years has been noted for some advance step. Each convention has been signalized by some great thought. "Citizenship," "Missions," "Fellowship," have been our watchwords at conventions past, and they are our watchwords still; for a step once gained we will not lose. And here is the greatest word, and best of all: Spiritual power. "Washington '96"—may it live in history as the convention of God's power? 1896-7, the year of God's energizing might in Christian Endeavor!

Then, as steel and copper, hitherto unweldable metals, are welded together by the mighty, subtle power of electricity in a union so complete that no human eye can find the seam, so, by the fusing might of God's spirit in Christian Endeavor, will be welded together fidelity that is true and fellowship that is large-hearted, responsibility that makes strong and loyalty that makes humble and gentle, patriotism and humanity, organization and spiritual power, now and forever, one and inseparable. And "What God hath joined together, let not man put asunder."

This afternoon I went to our own denominational rally in Fourth Presbyterian Church. The Rev. A. L. Geggie, Truro, N.S., presided, and after opening exercises called upon Mr. S. John Duncan-Clark to address the meeting. The President of the Toronto Union spoke on the "Educational Aspect of Christian Endeavor," and urged the need of cultivating an intelligent knowledge of our own Church history, polity, doctrines and missions among our young people. The Rev. Robert Laird, of Campbellford, then addressed the meeting on how the Christian Endeavorer may become strong for service. His words were helpful and inspiring. The Rev. Jno. Niel, of Toronto, then moved a resolution expressing the gratification of the Canadian Presbyterian Endeavorers assembled in Washington, at the approval of the General Assembly so cordially given to the movement during their recent session in Toronto; and promising increased earnestness and effort on behalf of the Church during the coming year. This resolution was unanimously carried.

To-night I hope to attend one of the great tent gatherings.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON IV.—GOD'S PROMISES TO DAVID.—JULY 26.

(2 Sam. vii. 4-16.)

GOLDEN TEXT.—"In Thee, O Lord, do I put my trust."—Ps. lxxi. 1.

ANALYSIS.—

1. David's plan rejected, v. 4-7.
2. David's house established, v. 8-11.
3. David's son to build the house, v. 12-16.

TIME AND PLACE.—B. C. 1042, Jerusalem.

INTRODUCTION.—David, having brought up the ark of the covenant, and having set it up in a new tabernacle in Jerusalem, thus establishing this as the centre of public worship for the people of Israel, where all the ordinance appointed by Moses should be observed, began to cherish the purpose of building in place of the tabernacle a temple to the Lord that should be, not only suitable according to his idea for such a worship, but also more in accord with the magnificence of His capital and His kingdom. This purpose he communicated to Nathan, the prophet, who commended it, but the Lord, through Nathan, forbade him to undertake the work, as related in our present lesson.

V. 4. "And it came to pass that night."—The night after David had communicated his purpose to Nathan. That the word of the Lord came unto Nathan. We meet now for the first time the office of prophet as a separate, distinct office. Samuel had discharged the functions of this office in connection with his judgeship, but Nathan seems to have been the first of a long line of prophets, who, as representatives of Jehovah, stood near the throne during the whole of Israel's separate history, advising, exhorting, rebuking, and sometimes denouncing their kings in the name of that God who was the supreme Ruler of the nation. Nathan appears from time to time up to the end of David's reign.

V. 5. "Go and tell My servant David, . . . Shalt thou build me a house for me to dwell in?" The form of the question implies a negative answer. And in the Chronicles we have, "Thou shalt not build me a house."

V. 6. "Whereas."—The Revised Version reads, 'For.' I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, . . . but have walked, etc. God had chosen the tent as the form of His dwelling-place, the place where the ark of His covenant should be kept, and where He would meet His people, because of the wandering, unsettled life His people were to lead. Reviewing their history, it appears that up to this time there had been no permanent, unendangered place for it. That a permanent temple was approved by Jehovah appears from what follows in this history.

V. 7. "In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel?"—In preceding times the judges of Israel had been chosen from different tribes, and thus the rule, or shepherding of Israel had passed from tribe to tribe, and during all this period none of them had been commanded to build a temple of cedar. The suitable time for such a work had not yet come.

V. 8. "Now therefore, . . . I took thee from the sheepcote."—Where as a shepherd he had folded his flock. To be ruler over My people. David is reminded that the change from the sheepcote to the throne was wholly of the Lord.

V. 9. "And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight."—The reference is to those enemies who had opposed his elevation to the throne, such as Saul and his party. There were many other enemies still to be conquered. And have made thee a great name. By the success he had given him, and the recognized wisdom of his rule, which had been also the gift of God.

V. 10. "Moreover I will appoint."—Rather, I have appointed. A place for My people Israel. The land of Canaan. And will plant them. Or, have planted them. David is reminded of all this to show him that the Lord had been carrying out His own purposes, and that he was but the instrument in His hand to carry out His purposes.

V. 11. "Since the time that I commanded judges, etc., . . . have caused thee to rest, etc."—The contrast between the troubled times of the judges and the settled prosperity and peace now near at hand is here referred to. Also the Lord telleth thee that He will make thee a house. The Lord now proceeds to show David how the desire of his heart will be realized. What follows shows

that the meaning of this promise is that the Lord would establish His family in possession of the throne of the kingdom.

V. 12. "I will set up thy seed after thee."—Referring to Solomon. And I will establish his kingdom. Establish it, that is, in permanent peace and quiet.

V. 13. "He shall build a house."—So at last David's desire should be accomplished, and a magnificent temple should be built in Jerusalem. For My name. In honor of God and for His worship. And I will establish the throne of his kingdom for ever. This prophecy is accomplished in the line of David on the throne of Israel and Judah, but finally in Christ, of the lineage of David, whose kingdom is an everlasting kingdom.

V. 14. "I will be his father, and he shall be my son."—If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. That is, such chastisement as the father visits upon his children for their correction, and not for their destruction, would be used.

V. 15. "But My mercy shall not depart away from him, as I took it from Saul. Saul was finally left of God to his own destruction, but the family of David, though chastened and severely disciplined, continued until the Messiah came.

V. 16. "And thine house and thy kingdom shall be established for ever." Only in Christ, the Son of David, does this repeated promise find its complete fulfillment.

Looks into Books:

The Presbyterian and Reformed Review for July is a well balanced number with good articles in all the several departments of theological thought. Mr. Minton writes on "The Theological Implications of the Synthetic Philosophy," Dr. Warfield on "The Right of Systematic Theology," Dr. DeBann on "Current and Reformed Theology Compared"; Dr. Lowrie gives an *Exegesis* of the Third Chapter of Second Corinthians, Dr. Hunt a Study of Mrs. Browning. While the Editors give an account of Dr. Green's Jubilee and a complete list of his writings. The usual book reviews complete the number. Philadelphia, MacCalla & Co. \$3 a year. Single numbers 80 cents.

The Fourth of July number of *Littell's Living Age* begins a new volume and retains the character which has so long marked this excellent periodical notwithstanding the recent death of its founder. The lines on "Potter Fell Farm" from the *Spectator* are written in the style of the old saga poetry, the nervous strength and charm of which are well preserved. The principal article is a critical study of Leigh Hunt. It is carefully and fairly written, and contains many incidents of interest in the lives of the group of republican poets with whom Hunt was intimate. There is also a sketch of the present condition of Persia and of the habits of the people, an article of general interest from the attention recently directed to that country by the assassination of the Shah. "Men and Manners in Florence" is a short humorous description of pension life in Italy. "Reminiscences of Lord Bath" gives one a glimpse of political life in England during D'Israeli's time. Littell & Co., Boston. \$6 a year. Single copies 15 cents.

The *Homiletic Review* for July again gives first place to an article from Sir William Dawson on the Deluge and continues the Light on Scriptural Texts from Recent Discoveries by Dr. McCurdy. Other articles are on Expository Preaching by Professor Blaikie of Edinburgh, on Responsibility for Error of Opinion by Dr. Burr, and on Kaftan as a Theologian by Dr. Plantz. The Homiletic departments are up to the usual high standard of this magazine, and represent the best thought of the American pulpit of to-day. Fank & Wagnalls, New York, \$3.00 per annum.

The *Truth* for July is filled with matter of the usual style, and on the usual subjects. This number, however, differs from preceding ones in that it exhibits Dr. Brookes as a convert to Faith Healing on the strength of cases reported to him but of which unfortunately he had not personal knowledge. His previous fads have prepared him for this, and it was sure to come sooner or later. F. H. Revell. \$1.00 per annum.

Beginning with 1889 *Scribner's Magazine* has annually published a Fiction Number that has been remarkable for the number of famous stories that have first made their appearance in it. The August issue of this year will fully sustain this reputation. There will be six short stories, a comedietta, and several popular illustrated articles.

THE PAN-PRESBYTERIAN COUNCIL.

The first service was fittingly held in St. Mungo's Cathedral, Glasgow, and a most appropriate sermon was preached by Dr. Marshall Laing of the Barony Church, on the Ideal of the Church and its ministry. The opening paragraphs were particularly striking.

On the 21st of November, 1638 said he, that famous General Assembly of the Scottish Church, to which many look back as marking the Second Reformation of religion in Scotland, was held in this ancient cathedral. Historians have described the scene, the tumult, the entrance of those ministers, nobles, burghers, who had been commissioned to take part in the proceedings; the arrangement within the hoary fane of the several constituents, The King's High Commissioner, surrounded by Privy Councillors and Court officials on the dais at the choir, opposite him Alexander Henderson, the wise and intrepid Moderator, earls and barons in the centre, and the ministers behind, and in galleries on either side the sons of peers and others. As measured by modern ideas, it was not a large convocation. There was not more than 240 members; but it comprehended almost every person of distinction in the realm. The rudeness of the times was evidenced in the swords and daggers which were worn by many; countenances were stern and rugged, and speech was often fierce and intolerant. Was it wonderful that when for the first time after a lapse of more than three decades a free and lawful Assembly was summoned, the hitherto pent-up torrent should pour itself forth with violence? There can be no question at least as to the thoroughness of the work that was done. The grave, hard-featured men who met day by day during a cold winter month braved the wrath of Royalty, put an end to the oscillations of half a century between Prelacy and Presbytery by deposing the one and re-establishing the other, and fixed for the generations to come the ecclesiastical government of the country. Truly, as has justly been said, "that Glasgow Assembly was one of the noblest, strongest, most exciting spectacles that Scotland has ever seen."

Nearly 253 years separate us who are here and now gathered together from this spectacle. During all these years no important ecclesiastical Council has been received within this most venerable of churches. This day—witnessing to the reception of delegates from many churches in many lands convened for deliberation and fellowship—connects in a special manner with 1638, but what a contrast between that date and this! What a difference in the manner and the material of the Assemblies! What vast developments from the little Scottish seedling are evidenced! I do not forget that there are representatives of Churches who for all the blessings of their Reformed Christianity are most scantily indebted to Scotland—the debt is rather on the side of Scotland to them. But at all events a large proportion of our Council consists of those who belong to communions, larger or smaller, which indicate the expenses of that sturdy Presbyterianism whose triumph was realized in this very place! Where could the first words of welcome to the city of Glasgow be more fittingly spoken; where more appropriately could we sound the notes of the consciousness which is to dominate in all conference and discussion; where could we be more penetrated with the sense of "the General Assembly and Church of the firstborn who are enrolled in Heaven," than in a fane whose stones are monuments of His glory, and where

"Above, beneath us, and around,
The dead and living swell the sound
Hosanna, Lord! Hosanna in the highest."

At the close he again referred to that historic scene in the following terms:

Fathers and brethren, at the close as at the beginning of my sermon the spectacle witnessed in this cathedral in 1638 seems again to connect with our convocation to-day. The essential contentions of that earlier time have still their significance; but "the thoughts of men are widened with the process of the suns," and we need some higher mark of light to link the past to the present. Is not that higher mark indicated in the conception of the one Body of that which through all ages is being built up and compacted together? The Assembly of 1638 was the triumph of Liberty, for although intolerance cast its baleful shadow over deliberations, it was the vindication of the right of the individual and of the community to think. It was the assertion of a Lordship superior to human Principalities and Powers—the exclusive Lordship of God over the conscience. Now, though it might be too much to say that the rights of the individual can never more be imperilled, yet in the sphere of religion the danger is, not the loss, but the license of liberty. The disintegrations of Presbyterianism are a warning as to this. We need to be reminded that the individual belongs to a unity; that the true freedom is the freedom to fulfil his part as a member of that unity in whole-

hearted service for the common weal, and in recognition of the grand regulating truth of the one Body of Christ. Presbytery, too, was victorious 268 years ago; yet by that victory it became too much nationalized. The Catholicity of the Reformation, which was one of its noblest features, was obscured; and the centrifugal isolating tendency was accentuated in Scotland and elsewhere. God in His providence has brought us to feel a new centripetal force. The plantation of Ulster, the colonial expansion of Great Britain, the vast growths of the mighty American Republic, the facilities of intercourse drawing the Continent of Europe closer to the Great Protestant nations, East and West, the exchanges of scholarship as of commerce—these and other influences have been establishing intimacies which cannot but move heart to heart by sympathy. This council is the sign of a movement towards the true spiritual, and it may be said even historical, catholicity. The more we all come within the sweep of any such movement the better for us all. It is in a narrow sectarianism, a sectarianism with no wider horizon for its action than the denomination—which is always conscious of the denomination—that bitter strifes find rank luxuriance. Catholic Presbyterianism is not, indeed, the Holy Catholic Church throughout the world; but the more we realize it, the nearer and the more real will be the vision of the one Christendom. That one body of Christ which comprehends the great multitude that no man can number of all nations and kindreds and people and tongues, and its consciousness will

"Sweep like the sense of vastness when at night
We hear the roll and dash of waves that break
Nearer and nearer with the rushing tide."

CANADA AT THE GREAT COUNCIL.

At the great meeting of the General Presbyterian Alliance at Glasgow, the Canadian Church was ably represented and recognized. Rev. Principal Grant, presided at one of the sessions, and valuable papers and reports were read by other leaders of the Canadian Church.

Speaking on the subject of praise and order of worship, Rev. Dr. Oochrane said what was desiderated in Canada was a systematic order of worship. A committee was sitting under instructions from the General Assembly to frame in part an order of worship, so that every minister in a pulpit in Canada might know how to proceed. He wished that there should be liberty of worship, but there were many anthems sung in the churches which were altogether apart from what sacred worship should be.

MODERN APOLOGETICS AND CRITICISM.

The first paper in one of the most interesting and important discussions at the council was entrusted to Rev. Principal MacVicar, of Montreal. He dealt with "The relation between Philosophy and Theology." Theology in an important sense, he said, was fundamentally independent of philosophy. Its subject matter came not from a human but a divine source, while philosophy was wholly the product of man's mind. Biblical theology was Christ centric. Christ was *par excellence* our theologian and philosopher. His manhood and integrity were accepted. They proceeded upon the belief that He was a historical character, and not an evolutionary creation or myth or legend, that He lived and taught at the time generally agreed upon, and that we had a sufficient, authentic account of His words and works. From this faith in His integrity as a man came the conclusion that He was Divine. This conclusion as to His person and character placed Him in a unique position infinitely above the sages of antiquity and of modern times, and warranted us in regarding His teaching as thoroughly original and independent of the dicta of the philosophers of all nations. He spoke not as a mere man but as God, and with accuracy, authority, and omnitude of knowledge, which at once vetoed the contentions of all who differed from Him. This was the impregnable foundation of theology. Passing on to consider the indebtedness of philosophy to theology the author said the history of the interpretation of mental and moral phenomena was one of endless confusions and contradictions. Systems of Biblical psychology like that of Delitzsch were few in number and little esteemed among metaphysicians. They seem to prefer Pagan wisdom to that of the witness sent from God. In spite of this folly Christ was the *facile princeps* both of philosophy and theology. "He knew what was in man." As the Creator, it was inconceivable that there should be to Him any impenetrable or perplexing mystery in the constitution of man, and the recognition of this fact should be made the alpha and omega of any philosophy which was to endure. The dependence of philosophy upon theology was specially apparent in ethics; and it was high time that this truth should be insisted upon in the schools. Heathen views of duty had held sway long enough. Noticing in closing some of the forms in which philosophy aided and also injured theology, he said the aid was chiefly in way of mental discipline, and theology

had nothing to lose, but everything to gain, by the sober exercise of a reverent progressive critical spirit. Workers in this field must hold themselves free to receive light from all quarters; and philosophy rightly studied should teach them to be not only aggressive but also calm, judicial, and thoroughly inductive in their search for truth. But the great dominating philosophical speculations now daily woven into popular literature and science were directly antagonistic to the central truths of theology. This was the case with various forms of materialism. Its universal negation of spirit struck at the being of God and all dependent doctrines. Its attempt to reduce man's constitution to one factor, to make him all body and no soul, a cunningly constructed machine set in motion and directed by physical force, left no room for either freedom or moral responsibility. He was in the iron grasp of a relentless necessity deprived of free agency and incapable of virtue or vice, as these were described in Scripture. All this rested upon pure assumption, for materialists had not given evidence of that which they confidently postulated. They asserted without proof that all mental, moral, and spiritual phenomena were accounted for by the investigations of physicists, while the truth was that physicists, by every method of analysis known to them, had failed to discover the sources of a single thought, volition, hope, joy, sorrow, or act of conscience. When they had done their utmost the whole mass of spiritual phenomena was still unaccounted for, untouched. The hypothesis of evolution had of late penetrated all departments of thought. It was used to explain the origin and growth of all things. One thing was common to all processes of evolution, namely, the unlimited time required to bring about results. The genesis of the world dated away back in the past eternity they know not how far. Regardless of what God said as to man having been created in His own image we were asked to believe in an imperceptibly gradual evolution, an unspeakably slow ascent from primordial germs through countless millions of ages, and through as many brute ancestors of various orders. Religious life in like manner rose from the lowest fetishism, and diversified itself into all the forms of the prehistoric past. Christianity was nothing more than an eclectic belief, evolved out of all the corrupt cults that preceded it. This might please Pagans, Buddhists, and admirers of the parliament of religions, but it was in flagrant contradiction of Scripture and history. (Applause.) Whatever truth and beauty great specialists might profess to see in this hypothesis, it was obvious that as it influenced current theology and the belief of the masses, it discredited a supernatural revelation, rendered void faith in the miraculous appearance of the Son of God among men, and consequently in all the distinctive doctrines of the Gospel. In like manner a critical examination of Pantheism, and of many other current philosophies and speculations would reveal both their weakness and antagonism to Biblical theology. It was still true, after the lapse of ages, that the world by wisdom knew not God. Hence the folly—one was constrained to say the wicked folly—of preaching philosophy to perishing men, instead of the simple Gospel, which was the power of God and the wisdom of God unto salvation to every one that believeth.

SABBATH SCHOOLS.

Rev. Dr. Cochran, in presenting the report on Sabbath schools, on behalf of the Western Section said that Sabbath schools in the nineteenth century did not need any defence whatever. Even infidels and sceptics sent their children to them, and he was glad to say that the attendance was increasing every year. Sabbath schools were really a part of the Church, and the elder or minister who took no interest in them was not only doing an injury to his own soul, but was crippling the work of Christ. In Great Britain there were to-day 71,550 teachers, 837,000 scholars; on the European Continent, 83,000 teachers and 374,000 scholars; in Asia and Africa, 2,258 teachers and 28,750 scholars, in Australia and New Zealand, 9,350 teachers and 110,500 scholars; total, 116,000 teachers and 1,851,000 scholars. In the United States there were 162,500 teachers and 1,571,000 scholars; and in Canada, 18,000 teachers and 162,000 scholars. The total for the Western Section was 297,000 teachers and 3,085,463 scholars. In an age when secular education almost seemed forced upon certain Churches in order to meet the demands of Romanism and ritualism, it was necessary that the youth of the land should be grounded in the great doctrines of their faith. They from Canada breathed more freely now because that morning news had been flashed across the Atlantic that in Quebec, where there were ten Catholics for every Protestant, the people had said that they would rather trust the State in the hands of the Protestants than to the bishops of Rome. Quebec had struck the blow which he hoped would reach the Vatican that day. He hoped the Pope would understand what it meant, and also that Westminster would understand it.

WORK ON THE CONTINENT.

In connection with a paper on work on the European continent, Rev. Principal MacVicar expressed satisfaction that the Council had at length come to practical work, and emphasized the suggestion made as to the planting of English churches on the continent. It had fallen to his lot to be in contact with similar work for more than twenty-eight years. In the college over which he presided they had a professor whose whole time was given to the training of French and English speaking missionaries. In the province of Quebec they had ninety points at which they had planted missionaries who spoke both French and English, and who labored successfully in enlightening the million and a quarter of French Roman Catholics who inhabited the province. The growth of a liberal evangelical spirit was greatly promoted by the labors of these missionaries, and there was this advantage in the plan suggested—namely, that the Romish population felt that they had the sympathy of the great Protestant Churches of the Dominion. He could conceive of nothing that would be more effective in bringing their work practically to bear on the continent of Europe than the suggestion of Pastor Dardier, and he hoped one or other of the committees would take the matter into consideration, and submit to this or next meeting of Council something that might be acted upon.

HOME MISSIONS.

Rev. Dr. Cochran presented the following valuable statistics and suggestions: Home Mission work in Great Britain, he said, was in many respects essentially different from what it was—and must be for years to come—on the American Continent. Here we had a compact and homogenous people; there they had a heterogeneous mass of people gathered from all parts of the globe. In Great Britain our efforts were confined to cities, towns, and villages within easy reach; while on the American continent they had to deal with vast districts over prairies and rockies. Here we required a few thousand pounds; but there, if the work was to be done at all, it demanded millions of dollars. The adherents of the Presbyterian and Reformed Churches in the world numbered about 30,000,000. Of these there were 2,000,000 communicants in the United States, and 200,000 in Canada. In connection with these Churches there were over 80 Presbyterian Universities or Colleges and 21 theological seminaries and some 7500 missionaries engaged in Home Mission work, and supplying nearly 8000 stations every Lord's Day, with an expenditure last year of \$2,000,000. The field of Home Missions in the United States covered its entire territory of 3,600,000 square miles, that of Canada nearly the same—3,470,257 square miles. As to population, the United States had now 70,000,000, and Canada 5,000,000, with territory unoccupied capable of providing homes and farms for 300,000,000 more. Home Mission work in American towns and cities was very much what it was in the Old World. There was the same widespread indifference to religion, as indicated by the fact that some 32,000,000 in the United States never entered a place of worship, and their children never received Biblical instruction. More and more it seemed as if the working classes were getting out of sympathy with the Church. Sixty-five out of every hundred young men were Christless. Then there was immorality of all shades and colors, drunkenness, Sabbath-breaking, gambling, fraud, violence, defiance of the law, and traps and temptations for the young in the more public as well as less frequented streets, and unblushing infidelity that laughed to scorn the sacredness of the marriage tie. But it was still worse in the newer and more sparsely settled portions of the west and north-west, where certain forms of evil assumed a fiendishness and ferocity unknown in the great centres of commerce. No subject could come before the Alliance more practical in its bearings than home evangelization on the American Continent, not only upon the masses—not only as regarded the future of their common Presbyterianism—but because of the mighty influence that such a great missionary church must have upon the American Continent viewed simply as a Christian nation. With them in the United States and Canada the Protestant Churches had no State connection—could not have—and, he might say, would not have if they could; and yet from purer motives and a higher standpoint than party politics they could exercise a mighty influence upon Cabinet and Parliament and Senate. For this there was no Church better fitted than the Churches represented at the Council of the United States and Canada. Standing as they did between a powerful hierarchy of Rome, that would intimidate the State and use it as her slave to obey her mandaments, and those on the other hand who would eliminate from the State everything that was Christian and introduce the reign of anarchy and infidelity, she occupied an exceptionally commanding position. On the American Continent, where there were such a vast multitude of creeds and "isms," there was need for a Church that held by the old creed and Confession of Faith.

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.

A good many prominent ministers, both clerical and lay are spending their holiday on the other side of the Atlantic. Among the best known of the latter, is Sir William Dawson, so long the honored principal of McGill. His visit to the old world at this time is partly due to an interesting social event in his own family—the marriage of his youngest son, Dr. Rankin Dawson, to Miss Coates of Paisley, daughter of the late John Coates and niece of Sir Peter Coates, by whom she has been brought up. The marriage was celebrated quietly at St. Nicholas Church, Chester Square, London, by the Rev. Canon Fleming, vicar and chaplain-in-ordinary to the Queen. The reception held subsequent to the wedding was attended among others by Sir Donald Smith.

A day or two previously Sir William Dawson presided at a meeting of the members of the Victoria Institute, and was accorded a warm welcome. The proceedings were commenced by the Rev. Dr. Walker, reading a brief introductory paper on 'Geology and Recent Egyptian Research,' after which Sir William described the extensive use made by the ancient Egyptians of the stones found in the various geological formations, the evidence of the artistic talent of the nation and their marvelous perseverance in carrying out great works, giving instances of the patient painstaking of a people which found the valley of the Nile a waste and left it for all time, an evidence of the industry of one of the most remarkable races the world has ever known.

Not many congregations in Canada can yet boast of a history extending over three quarters of a century. It was natural therefore that St. Andrew's Church, Lanark, should decide to note the seventy-fifth anniversary of its existence which occurred on the 28th of June last. The early settlers of Lanark were chiefly from Lanarkshire and Renfrewshire, Scotland. Many of them were Paisley weavers. The first to settle on the site of the present village was a ship load of immigrants from Scotland, who arrived in the summer of 1820, and spent the first year in Canada encamped on a hillside overlooking the site of the village. The Rev. William Bell, Perth, sent out from Scotland in the year 1817 to administer to the spiritual wants of the settlers at Perth, took a deep interest in the new arrivals, and on June 24, 1821, organized the Lanark Presbyterian Church. With the exception of one or two, all the original worshippers have passed away. Those yet living were in infancy when the new congregation was formed. In March, 1822, the sacrament of the Lord's Supper was first commemorated by the congregation, forty communicants partaking. About this time the Rev. Dr. John Gemmel, Dalry, Scotland, a member of the associate Synod of Scotland, took up his residence at Lanark, and on the second Sabbath in August, 1822, conducted divine service for the new congregation, which assembled in a log schoolhouse. In the following month he was formally tendered the pastorate. During the second year of his ministry the first church in Lanark was erected, it being a stone building, 23 x 36 feet, with eight windows and a gallery across one end. The seating capacity was about three hundred. Over the entrance was a tin-clad steeple. Financial assistance for the erection of the church was obtained in Scotland, through the efforts of Colonel Marshall. This money arrived in March, 1823. The building was completed in 1824. The caretaker was paid a yearly salary of two bushels of wheat. In 1828 Dr. Gemmel ceased to minister to the people of Lanark, and some time elapsed before another minister was secured. In 1830 the Rev. William McMaster was sent out from Scotland, arriving at Lanark in January, 1831. During the first year of his ministry he baptized forty children. For over eleven years he had a large and sparsely settled tract of country under his care. The congregation in-

creased to ninety, with three stations. In 1861 Dalhousie withdrew and supported a minister separately. The Rev. Thomas Fraser was inducted pastor in June, 1844, two years after Mr. McAlister left to go to Sarnia. Mr. Fraser continued as pastor until 1861. When Mr. Fraser held first communion service there were 170 in attendance. People often drove thirty miles to attend the Lord's Supper. In 1851 a church bell was purchased, and in 1852 it was rung for the first time by Mr. Robert James. Mr. William C. Clark was engaged to assist Mr. Fraser in 1858. When the last named retired in 1861, Mr. Clark was ordained and became pastor. In 1860 steps were taken towards building a new church, and in 1862 it was completed, costing £1,200. On May 6, 1862, the Rev. James Wilson, M. A., began his ministry, the membership being 106. An organ was introduced into the service in 1872, and in 1874 a Sunday-school building was erected. In 1882, after a pastorate of over thirty years, the Rev. Mr. Wilson retired. After the pastorate had remained vacant for six months, the Rev. D. M. Buchanan, B. A., was called being inducted on July 20, 1893. A new manse has been built, costing \$1,825. Nearly three years have elapsed under the present pastorate, during which time the congregation has made rapid progress.

General.

Rev. W. C. Calder has been called, and is shortly to be settled in the newly organized congregation of Loggieville, near Chatham, N.B.

At a largely attended meeting of Knox church congregation, Quebec, July 9, a unanimous call was extended to the Rev. W. A. J. Martin, of Toronto, at a salary of \$1,500 per annum, and one month's holidays. The Rev. Dr. Torrance presided.

A unanimous call from St. Andrew's church, Peterborough, has been extended to Rev. J. G. Potter, of Southside, Presbyterian church, Parliament street, this city. The matter will come up at the next meeting of the Toronto Presbytery, when Mr. Potter will make known his decision.

Rev. E. P. McKay, secretary of foreign missions, Presbyterian Church, accompanied by Rev. Dr. McLaren, left the city on Tuesday for a tour of British Columbia, and the North-West Territories. They will visit the Chinese, Indian, and other missions stations.

The Presbyterian church at Central Park, B.C., which was only built a short while ago, was totally destroyed by fire, June 30. The building caught fire from sparks from a clearing, and before discovered the flames had got a good hold. There was no insurance on the building.

On Wednesday evening, July 1st, at the close of the meeting of the Christian Endeavor Society, Miss Lily Heron, in behalf of the members and adherents of the congregation of Burn's church, (Presbyterian) Aabburn, presented their late pastor, R. B. Smith, who is on the eve of taking his departure to some other sphere of labor, with a well-filled purse as expressive of their good feeling and well-wishes for his future usefulness and prosperity in the Master's work. A short time previous to this the Ladies' Aid Society of same congregation presented Mrs. Smith with a purse and an address bearing testimony to her deep interest in the work of the Society. Together the purses made quite a handsome sum to the pastor and his partner as a token of the respect and esteem in which they and their work is viewed by friends in the congregation.

Presbytery of Inverness.

The Presbytery of Inverness met at Strathlorne on the 1st inst. Rev. Alex. Ross was appointed moderator, and the clerk re-elected. Rev. K. McKenzie was appointed to supply Middle River, his services to begin there after the 5th inst.

Attention was called to the failure of some of our vacant congregations to contribute toward the schemes of the Church last year. It was agreed to ask ministers and others supplying those fields to see that the matter be not neglected this year. East Lake, An-

slie, was not prepared for moderation in a call, but may apply soon for an ordained missionary. The Presbytery will meet at Whycomoh, Sept. 15th. D. McDonald, clk.

Presbytery of Toronto.

The Presbytery of Toronto held its regular monthly meeting on Tuesday, the 7th July, the Rev. Robert Thynne, Markham, Moderator. The Standing Committees for the year were struck, and to those of former years was added a Committee on Church Property, to whom all matters relating to the transference of property, granting permission to secure loans, etc., shall be referred. The congregations of Unionville, etc., extended a call to the Rev. Thos. N. Mitchell, B. A., a licentiate of the church, and provisional arrangements were made for his induction at Unionville, on the 28th day of July, instant, in the event of his acceptance. The congregations at Union and Norval extended a call to the Rev. W. A. MacKay, a licentiate of the church, and on Mr. MacKay signifying his acceptance it was agreed to meet for his ordination and induction at Union church, on Tuesday, the 4th day of August, next, Presbytery meeting for the ordination trials at 10.30 a. m., and for the public ordination and induction at 2.30 p. m., on the same day. The Moderator of Presbytery was appointed to preside, Mr. Rae to preach, Mr. W. C. Clark to address the people, and Mr. J. C. Tibb to address the minister. Arrangements were also made for the induction of Professors G. L. Robinson, Ph. D., and J. Ballantyne, B. D., recently appointed to the chairs of Old Testament Literature and Exegesis, and of Apologetics and Church History in Knox College. It was agreed to meet in Bloor St. Church, Toronto, on Wednesday, the 7th day of October, at 3 o'clock in the afternoon for their induction, the Moderator of Presbytery presiding. Rev. Dr. Wardrop was invited to address the newly inducted professors. The congregation of Knox church, Milton, received permission to negotiate a new loan, reducing and consolidating their present debt. After lengthened consideration it was agreed to place Morningside Mission altogether under the control of the Presbytery; Home Mission Committee for supply of ordinances, and James Mitchell, James Turnbull and George Keith were appointed Assessors with the Session. The congregation of St. Paul's City, presented a memorial against the action of Presbytery in refusing to grant the request of the congregation to secure a more favorable site. It was stated that this refusal would affect most seriously the progress of the congregation. After hearing Commissioners, a motion was passed assuring the congregation of the sympathy and interest of the Presbytery, and the desire to do all in its power to promote the interests of the work there. Rev. R. S. Hutcheon, of the Presbyterian church in the United States was, by permission of the General Assembly, received as minister of the Presbyterian church in Canada.

R. C. TIBB, Clerk.

Standing Committees of Presbytery for the next twelve months:—

1. Home Missions—Messrs. Gilray, Potter, Brown, Hossack, White, and the Representative Elders for Am. Church and Central Church Sessions, City, and the Moderators of Sessions for the various Mission Stations.
2. Augmentation—Messrs. MacDonal, Dr. Parsons, Thynne, Wallace J. C. Tibb, Frizzell, Dr. Hunter, H. E. Reid, Amos and the Representative Elders for College St., and Weston and Woodbridge Sessions.
3. Foreign Missions—Messrs. MacKay, Dr. Milligan, Dr. McTavish, Milne and the Representatives for St. Andrew's (City) and Knox church Sessions.
4. French Evangelization—Messrs. McCaul, Jordan and John Brown, Elder.
5. Colleges—Messrs. Wallace, Dr. Carmichael and A. Coulter, Elder.
6. Assembly Fund—Messrs. Morison, McHaffy and McCall, Elder.
7. Widows' and Orphans' Fund—Messrs. Mutch, Campbell, C. A., and Harton, Elder.
8. Aged and Infirm Ministers' Fund—Messrs. Burns, Dr. Parsons, W. C.

Clark and the Representative of Parkdale Session.

9. Sabbath Schools—Messrs. Martin, Rae and the Representatives of Cook's Ch., and Chalmers Ch. Sessions.

10. Applications of Ministers, Students, Catechists and Candidates for License:—Dr. Milligan, Turnbull, Grant, Nell, R. C. Tibb, Johnston, MacMillan, Linton, MacGillivray and the Representatives of St. James' Sq., Bloor St. and St. Andrew's Senr. Sessions.

11. Church Life and Work—Messrs. Frizzell, Nichol, Rochester, Craig, Reid, W. Watt, Fraser, Perrin and Carruthers with the Representatives of Old St. Andrew's, East Ch., Westminster and New Market Sessions.

12. Young People's Societies—Messrs. Scott, Patterson, Brown, Turnbull, and the Representatives of Brampton, Erskine and Milton Sessions.

13. Committee on Supply—Mr J. A. Grant and the Special Committee appointed for each vacancy

Standing Committee on Church Property—Messrs. Turnbull and Dr. McLaren Ministers, and Messrs. J. A. Patterson, Justice MacLennan, John Gowans and Theron Gibson, Elders

(a) The first named on each Committee to be the Convener thereof

(b) The Committees on Home Missions and on Augmentation were instructed to appoint visitors to the respective Home Mission Stations and Augmented charges within the Presbytery from their own member, who shall, after Conference with their respective Committee present their report to Presbytery.

Presbytery of Owen Sound.

The Presbytery met in Oddfellow's Hall, Meaford, Sept. 30th, and was opened with the devotional exercises by Mr. Thompson. Mr. P. McNabb was elected Moderator. Commissioners to Assembly present reported. Mr. McLaren gave notice that he would move at next meeting that expenses be not paid of commissioners who fail to give a full attendance at the meeting unless a satisfactory explanation be given thereof.

Messrs. McLaren, Fraser and Clarke were appointed to nominate the Standing Committee. Mr. A. McNabb's motion regarding appointing of Commissioners to Assembly was held over. Messrs. Fraser, Somerville, Forrest, P. McNabb and Judge Croasor were appointed to confer with the Session of Burn's Church, when the clerk is notified by the session that such a conference is desired. The Clerk was instructed to grant certificates to Rev. Wm. Christie and Rev. G. A. Yeomans.

The Standing Committee were nominated by Mr. McLaren and adopted, and the Clerk instructed to print a card with the names of all. Messrs. Goodfellow and Pratt appeared from Heathcote, intimating to Presbytery that that congregation was unable to raise the \$25 for stipend as requested by Presbytery.

Messrs. A. McNabb, McLaren, Waits, Hunter, Gardiner and Clarke were appointed a committee to confer with Mr. Simpson, and, if need be, with the congregation, and power was granted them to cite the congregation, if necessary, to appear at the next meeting of Presbytery.

It was agreed that the Home Mission Committee take action in regard to the past and present financial obligations to missionaries in Holland Centre. It was also resolved to make application to the Home Mission Committee for a grant of \$2 per week for Caven for summer work.

The Presbytery resolved to place on record an expression of the pleasure it had in the action of Synod in appointing one of our number its Moderator, and the Presbytery hereby extends its congratulations to Mr. McLaren on the honor conferred and expresses the hope that he may long be spared to enjoy the confidence and good will of his brethren, and that this honor may be but a foretaste of better things to come.

Cordial votes of thanks were passed to the Order of Oddfellows for the use of their beautiful hall for this meeting, and the Presbytery wishes them God speed in their benevolent work, and to the ladies of Erskine Church for their abounding hospitality, and instructed Dr. Fraser to convey this expression of

thanks to the ladies when we meet in the evening.

The Presbytery then adjourned to meet in Division St. Hall, on the 15th Sept., at 10 a.m., and the meeting was closed with the benediction.

—J. Somerville, Clerk.

Presbytery of Paris.

The Presbytery of Paris held its ordinary quarterly meeting in St. Paul's church, Ingersoll, yesterday, Rev. P. Straith, of Innerkip, presiding as moderator. The Rev. E. R. Hutt was appointed moderator for the ensuing twelve months.

L. S. Hall, student of Knox College, entering on theology, appeared for examination, and the clerk was instructed to give him the usual certificate to the Senate of Knox College. The Rev. Mr. Smith, of Thamesford, in the Presbytery of London, being present was invited to a seat with the court as a corresponding member.

Mr. Phillips, elder of Waterford congregation, appeared on behalf of the said congregation, and addressed the court, soliciting that some arrangements be made for the supply of gospel ordinances in Waterford. Cordial sympathy was expressed with the Presbyterians of Waterford in their isolated position, and a committee consisting of the Moderator with Messrs. McGregor and Millar was appointed to consider the matter and, if possible, recommend some arrangement at next meeting by which ordinances may be supplied at Waterford.

Commissioners to the Assembly reported on their discharge of their duties. Messrs. Leslie and McGregor with Mr. J. A. MacKay, elder, were appointed to strike the standing committees of the year and report at next meeting in Paris on the second Tuesday of September, at 10.30 a. m.

W. T. McFullen.

W F M. S., Moncton. N. B.

The seventh annual meeting of the Women's Foreign Missionary Society of the Presbyterian church of New Brunswick convened July 2nd. There were over thirty delegates in attendance. Mrs. McFarlane, president, of St. John was in the chair, and the other officers present were: Mrs. E. A. Smith, St. John; Mrs. James Menzie, Springfield, and Mrs. Frank Fraser, Moncton, vice-presidents; Miss Upton, St. John, treasurer; Mrs. S. B. Stevens, St. Stephen secretary. At the opening session a cordial address of welcome was read by Mrs. James Bayno on behalf of the local auxiliary, to which Mrs. Smith of St. John responded.

The reports showed the society to be in a flourishing condition. The membership at present is in the vicinity of eight hundred. The number of auxiliaries is twenty-six, five new ones having been established during the past year. The Young People's society last year raised double the amount of the previous year, and the number of mission bands increased. Over nine hundred dollars was raised by the auxiliaries last year.

At the afternoon session papers were read by Miss Barker of Esquimaux on Indifference to Missions; by Mrs. Menzie, Newcastle, Synopsis of Christian Missions; Mrs. Corbett, Kirkland, What Gospel has done for Women and Debt Shows to Missions; by Mrs. Geo. Bruce, St. John, on Women's Foreign Mission Society Its Rise, Growth and Progress.

The concluding session was held July 3rd, when the following officers were elected: President, Mrs. J. M. Robinson, Moncton; vice-presidents, Mrs. Bradley, Carelton, St. John; Mrs. Corbett, Kirkland; Mrs. Howie, Fredericton; Mrs. D. King, Buctouche; Mrs. Donald Fraser, Hampton; secretary, Miss Grace Steeves, St. Stephen; treasurer, Mrs. Wark, Fredericton; Mrs. R. D. Ross, secretary. The motion of Mrs. Herman Pitts to hold the next annual convention at Fredericton was accepted. A standing vote of thanks was tendered the Moncton ladies, trustees and congregation of the Presbyterian church. The remainder of the session was taken up with questions and answers, and the convention adjourned with prayer and singing—St. John Sun, July 8.

The Pan Presbyterian Council.

Editor Presbyterian Review:

Sir,—A brief review of some of the prominent features of the Presbyterian Council just closed in Glasgow, by one who attended most of its sessions may be of interest to your readers. I believe it is the general impression among those who attended both Councils that the meeting of 1890 has not been equal in power or in interest to that of 1892, held in Toronto. The Irish representatives did not take nearly so prominent a part, nor was there anyone present who in brightness and power could be compared with Dr. Rentoul, of Australia, who in '92 so delighted the Alliance. Another feature in which the Council just closed fell behind some of its predecessors was in the absence of discussion, there was a plethora of papers (as many sometimes as five and six in a single forenoon) and an almost entire absence of the profitable and so enlivening exercise of debate by members, upon the subject introduced. There was general disappointment at this feature of the proceedings, and a feeling that in future, however difficult it may be to remedy the defect, the programme must be differently arranged. There was very general disappointment, especially on the part of the foreign representatives, at the failure, on account of illness in his family, of Dr. John Watson, of Liverpool, to appear on the night for which he was advertised.

Of the papers read that of Dr. Dykes on the "Episcopal View of the Church" deserves special mention and was regarded as one of the most masterly read during the proceedings. Rev. Prof. Orr, also in his paper on "The Church as a Witness to Revealed Truth," fulfilled the high expectations formed regarding him by those who have read his recent work. Friday evening afforded a rich treat when Rev. Dr. McEwen, one of the foremost of the Glasgow divines, Rev. J. M. Robertson, Rev. Dr. Stalker and Rev. Dr. Hoge, the orator of the Southern Church, spoke on the "Educative Influence of the Presbyterian Church," their papers dealing with influence on the individual, the family, social life, and the nation respectively. The paper of Prof. Todd Martin, of Belfast, on "Biblical Biology," and that of Rev. Dr. Kid, of Glasgow, on "Biblical Criticism" were among the outstanding ones of the Alliance.

It may seem to you that there is an undue prominence given in the above notes to the Scotch representatives. It is not too much to say, however, that in the meetings just closed the "Tartan" carried all before it. The Irish representatives took a much less prominent part than usual and those from America did not at all rise to their usual place. The tone of the Alliance was on the whole conservative, much more so than four years ago; in fact a marked difference was noticeable, for whereas in Toronto those who held Conservative views presented them in a somewhat defensive or apologetic manner, it was very noticeable that now their tone is most positive and they are carrying the war into the enemy's camp. To describe theological spirit of the Alliance in political language it might be called Liberal-Conservative; and its tone throughout was distinctly positive.

The hospitality of Glasgow was unbounded. In addition to the entertainment of representatives in the homes of the city, the reception committee had provided and duly carried out a programme of most delightful excursions and receptions. The trip down the Clyde by steamer on Saturday and the reception by Lord and Lady Ounerton at their delightful seat near Dumbarton will linger long in the memories of those who were privileged to enjoy them.

The meetings closed on Friday the 27th with a most hearty gathering, not equal in spirit to the corresponding one of four years ago, but thoroughly enjoyed by all; the gems of the evening being the farewell words of Rev. Prof. Moore, of Tennessee and Rev. Dr. Marquis, of Chicago.

Rev. Dr. Marshall Laing, who succeeds Dr. Roberts as President, was prevented by a temporary illness from being present and therefore the formal installation was dispensed with.

Very truly yours,
Edinboro', June 20th, '93. Ma-L.

THE LITTLE FOLK.

The Story of the Chain.

Did you ever read the story that Dr. Miller tells about the chain that an old blacksmith made? asks the late Mrs. George A. Paull. He lived in a heart of a great city, and all day long people could hear the clanging of his hammer upon the anvil, and they knew that he was forging a chain. Now and then idlers dropped in to watch his work, and as they saw how faithful and patient he was and how he would never pass over a link until it was absolutely perfect, they laughed at him and told him he would get ever so much more accomplished if he did not take so much pains. But the old smith only shook his head and kept on doing his best, making every link as strong as if the whole chain depended on it. At last he died, and was laid away in the churchyard, and the great chain which lay in his shop was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it.

But there came a fierce, wild night in the winter when the wind blew a gale, the rain dashed down in torrents, and vivid flashes of lightning darted through the sky. The ship toiled through the waves and strained and groaned as she obeyed her helm. It took three men at the wheel to guide her. They let go her anchor, and the great chain went rattling over the side of the dock into the gloomy waves. At last the anchor touched the bottom, and the chain, made by the old blacksmith, grew as taut and stiff as a bar of iron? Would it hold?

That was the question everyone asked as the gale increased. If one link, just one link, was imperfect and weak, they were lost. But the faithful old smith had done his best in each link. Each had been perfect, and this night his work defied the tempest, and when at length the waves were stilled and the sun arose, the vessel, with all her precious lives, were safe.

What had saved her? The chain, you say. Well, yes; but what was the quality that had been wrought into the chain? Fidelity. Yes, that was it. And don't you see what a parable it is of our daily character building? Link by link, hour by hour, deed by deed we fashion it, and when temptation comes it will test our work. One weak spot and we shall be wrecked by that one imperfect link. But if we have been faithful in all, we can withstand temptation and hold fast to the anchor of our souls.

One Good Turn Deserves Another.

BY HELEN MARION BURNSIDE.

Once upon a time two little boys were walking along a path which crossed a stretch of heath and moorland. They walked in the shade of a fir plantation, for it was a warm Autumn morning, and the bees were humming quite loudly as they dipped in and out of the heather bells.

"Suppose we go into the wood and eat our dinners now, Chris," said Fred. "I'm sure it's time."

Chris was quite ready for his dinner, and the boys chose a pleasant mossy seat under a tall fir at the edge of the wood.

"Look there," said Chris as they were unpacking their basket. "Two hares caught in a trap, I declare! Poor things—they look dreadfully frightened, but I do not believe they are hurt. We will just let them go."

Stooping down the boys carefully searched amongst the tufts of heather and bracken till they found out how the trap was set, then they managed to open it and let the hares go.

"What a cruel thing that trap is," said Fred as they ate their dinners. "It might have broken the legs of the poor hares; I am surprised it did not. But, I say Chris—I wonder what that rumbling sound is. One would think a railway train was running past."

"I have heard that there used to be mines about here," returned Chris; "perhaps there are tunnels under the heath, and miners working in them."

Now the hares knew well enough there were mines just under where the boys were sitting. Old mines, which often fell in; they knew too that the rumbling sound meant danger, and suddenly one of them stopped as they were scampering away.

"One of the big holes is going to fall in," she said, "and our kind friends will be hurt. One good turn deserves another; let us run back and warn them."

"How shall we do it?" asked her companion. "Boy's don't understand our talk."

"Leave that to me," replied the first hare, nodding her head wisely. The pair went leaping back and frisked round the boys. Presently one of them came quite close. Fred's handkerchief was lying on the ground, and seeing it in her teeth she ran off with it, looking back as she went as if inviting the boys to follow, which of course they did. "They are the very hares we set free from the trap," said Fred. "What impudent, ungrateful little creatures

they must be."

"I believe they are only playing with us," remarked Chris. "See they stop and look back at us as if they were laughing, and let us get quite near them, and then scamper off again."

This was just what the hares were doing. The merry active little animals led the boys quite a dance over the heath, and they were at some distance from the plantation when suddenly a loud and long rumble was heard behind them. The boys looked back, and just as they did so, the tall fir, underneath which they had been sitting, swayed and fell to the ground with a crash. Two or three smaller trees followed, and a great hole yawned where the earth had fallen into the mine below.

"Chris," whispered Fred, in an awe struck tone, "If the hare had not run away with my handkerchief, we might both have been killed."

"It almost seems as if they knew," returned Chris, "and tried to help us as we helped them." The boys turned to look for their little friends as they spoke. Fred's handkerchief lay on the moss at his feet, but the hares were nowhere to be seen.

A Sister's Influence.

"I wonder," said Mrs. Eaton, "what makes Frank Sawyer so different from Tom Blake and Jim Harris? They've got good homes and good parents, but Tom and Bill are as rough as young Indians, and never seem to know the difference between the inside of the house and outdoors."

"Well, the fact was that Frank Sawyer had sisters, and it was impossible to feel that the "inside of the house" was the same as "outdoors," where the presence and influence of either older or younger sisters were constantly felt.

Said a gentleman in our hearing not long since. "I can never tell what my older sister was to me all through my growing up. I knew nothing of her value to me as a boy, recognized comparatively little of it as a young man, but now I have reached years of maturity I realize how much she did to make home attractive and my childhood a very pleasant one."

And again, it was but a little while ago a lady was speaking of the gentle manner and unusual ability in entertaining shown by a young gentleman who had recently come into the community.

"Oh, well," said a friend, "I'll tell you where he learned his ease and acquired such finished manners; he grew up with a lot of sisters, and they always depended on him to help them when they had company, and they consulted him about their fancy work and the arrangement of a room or tea-table, just as if he was another girl."

Commend us to those boys who have grown up with "a lot of sisters." We have often heard a gentleman remark regretfully: "I never had a sister; that was something I missed." We feel for them a genuine pity that they should have missed so much. But do the girls of the family realize even slightly the great influence they are exerting, or might exert, over their brothers?

Six Rules for Boys.

This letter from Henry Ward Beecher to his son is declared, on good authority, never to have been published, says a special to the *New York Tribune*. It is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but it is also permeated by the heaven of Christian experience. The precepts in it are those which, if followed, would produce a good man as well as a gentleman—

You are now for the first time really launched into life for yourself. You go from your father's house and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt. Cash or nothing!

2. Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises cannot afford to make many.

3. Be scrupulously careful in all your statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you by industry, fidelity and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody expects of you. Demand more of yourself than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your own proper business; do not