

Pages Missing

The Presbyterian Review.

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TO-MORROW AND TO-DAY.

To-morrow hath a rare, alluring sound;
To-day is very prose; and yet the twain
Are but one vision seen through altered eyes.
Our dreams inhabit one; our stress and pain
Surge through the other. Heaven is but to-day
Made lovely with to-morrow's face, for aye.

OVER LAND AND SEA.

Mr. Gladstone has made many a worthy and memorable declaration, says the *Philadelphia Presbyterian*, but rarely has he borne a more telling testimony than when he recently uttered in a phonograph the following sentence, to be repeated in fifty years, in connection with the utterances of fifty of the leading men of England: "I owe my life and vigor through a long and busy life to the Sabbath day, with its blessed surcease of toil." A half a century hence, let us hope that it will not be a lone voice from the past to the value of Sabbath observance, but a confirming testimony to a generation which knows from happy experience the worth of God's holy day to body, mind and soul.

When Rev. John Newton went to India in 1835, he took out an old-fashioned wooden printing-press. It was the foundation of a publishing establishment which in the course of fifty years, issued two hundred and sixty-seven million pages in *ten different languages*. The earliest religious literature in Punjabi was the fruit of Dr. Newton's labors, and of Rev. Dr. Janvier afterwards associated in the same. The works produced included the New Testament, a Punjabi grammar, dictionary and numerous tracts. That press at Lodiana, as well as another in Allahabad, were long ago rented to Indian printers.

The Session of the Japanese Parliament which lately closed, marked an epoch in that nation's history. After the fall of the Ito Cabinet, no statesman could be found to take office, and Japan was without a ministry for an entire month. The demands of the popular party were so great that no responsible statesman felt himself prepared to give them effect. The Matsukata Cabinet has, however, undertaken the task, and has carried a number of measures which constitute a peaceful revolution. Previously the Press was in bondage. Any paper or magazine could be suppressed at the will of the ministry without the offence being specified. It has now been enacted that henceforth Press offences, like all others, will be tried in the law courts.

Last year nearly seventeen thousand tons of freight were transferred over the railway between Jaffa and Jerusalem. Commercial travellers even now visit Jerusalem. This marks a decided commercial change over the New Testament days, when the only trade between Jaffa and the City of David consisted, perhaps, of a few "fish routes" between the coast and the interior.

The Piræus, the seaport of Athens, may be taken as an illustration of the advance made since the rule of the Turk ceased. In 1834 it was a small disreputable looking town with a population of 2,000. It has now multiplied its popu-

lation by twenty, and has reared magnificent streets, squares, hotels, hospitals, and other public buildings. Another illustration. 90,000 of the inhabitants of Scio, one of the most fertile of the Greek islands, were massacred by the Turks. The survivors took refuge in Syra. This was a barren island which had only a few huts and an unsafe harbor, but it was free from the Turk. I has now a spacious and well-protected harbor, splendid buildings, schools and college, industries and commerce, and a population of 30,000.

Of India *The Asiatic Quarterly Review* says: "India is essentially a nation of agriculturalists. Of the 280,000,000 of inhabitants of British India, no less than 72 per cent. of the adult males are directly dependent upon agriculture for the necessaries of life. The dwellers in towns form but a small fraction of the total population, for those living in towns of over 20,000 inhabitants do not number above 5,000,000. Conservative to the backbone, these people cling to their hereditary homesteads, too often indifferent to the fact that their acres have long ceased to afford adequate support to their increased number.

Romanism remains in spirit what she was centuries ago. Another incident in Britany has a like note of warning in it. The island of Molene, near which the "Drummond Castle" recently went down, is inhabited only by Roman Catholics. In view of the recent disaster the Committee of the Trinitarian Bible Society sent some colporteurs to the island for the purpose of presenting a copy of the Bible to every inhabitant. They were heartily welcomed by all except the parish priest, who was furious at this interference with his special domain, and spoke against it from the pulpit. Next day the priest went to pay a visit to the Mayor, and saw a copy of the Bible. He said: "Mons le Maire, you have one of those Protestant books." "Yes Mons. le Cure," replied the Mayor, "and yesterday you surprised us all very much by saying that the book was a good one, and yet you asked us to destroy it. Please explain this."

Boston, New York, and Pittsburg clubs refuse to play baseball on Sunday. Iowa is passing a law to prevent the profanation of the day. Minneapolis drove the game out of the city on Sundays. The noise is a nuisance. The tendency is demoralizing.

It is told of an old Baptist parson famous in Virginia that he once visited a plantation where the colored servant who met him at the gate asked which barn he would have his horse put in. "Have you two barns?" asked the doctor. "Yes, sah," replied the servant; "dar's de ole barn, and Mas'r Wales has jest built a new one." "Where do you usually put the horses of clergymen who come to see your master?" "Well, sah, if dey's Methodist or Baptist, we gen'ally puts 'em in de ole barn, but if dey's 'Piscopals we puts 'em in the new one." "Well, Bob, you can put my horse in the new barn; I'm a Baptist, but my horse is an Episcopalian."

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Toronto July 8, 1897

WIDOWS' AND ORPHANS' FUND.

At the meeting of the Assembly last resolutions were adopted which put this Scheme upon a more business like basis than it has heretofore been. It was unanimously resolved that no widow would be put upon the list of annuitants, whose husband was not connected with the Fund and paid the annual ministerial rate regularly. This is as it should be. A number of ministers were deterred from connecting themselves with the Fund, because from time to time, on the plea of sympathy, the Assembly placed upon the list of annuitants widows who had no valid claim, thus very materially weakening the Fund and rendering the reduction of the annuities a very probable thing. The Assembly also instructed Presbyteries to see that every minister, at ordination, is reminded of the Fund and of the desirability of connecting with it. It also gave discretionary power to the Committee to admit to connection with the Fund, prior to 1st January next, ministers desiring it, upon their contributing a sum equivalent to the total payments they should have made if they had connected themselves with the Fund at induction, together with interest from the date of induction. It is hoped that every minister in the Western Section of the Church will seek connection with the Fund without delay. The ministerial rate is payable in advance on the 1st Nov. for the year then beginning. It is a matter of very great importance that ministers who are connected with the Fund should ascertain exactly where they stand, as it is necessary in order that a widow may receive benefit, that the personal rates be paid up in full.

Special attention is called to the fact that the congregational contributions and donations are altogether insufficient. Last year, including the return of a loan, these only amounted to \$6,123. At least \$10,000 will be required from this source to enable the Committee this year to pay the annuitants at the present rate. This is a comparatively small sum for the Church to provide, and it only needs effort on the part of office-bearers to assure that it be got. There is more or less tendency on the part of office-bearers to delay effort upon behalf of the Schemes of the Church till the year is well advanced and in consequence the claims of some of the Schemes are not presented to congregations. It is

hoped that every session will take immediate action to bring the claims of the several Schemes before their congregations without delay. This is the more necessary because the Assembly changed the date of the ecclesiastical year, which now ends on the 31st of March instead of the 30th April as heretofore.

SABBATH OBSERVANCE.

Rev. Dr. Caven's letter on Sabbath observance, in our last issue placed before our readers the terms of the Assembly's resolution. We earnestly commend it to the careful perusal of all under whose attention it may come. The more thoughtful ones in the churches, are realizing the great danger we are face to face with as to the holy observance of the Lord's day.

One extract from the Assembly's deliverance shows the conclusion deliberately and sorrowfully arrived at by that body:

"The General Assembly is painfully aware of the extent to which the Lord's Day is desecrated in nearly all Christian countries, and of the persistent efforts made in our own land to encroach upon the Sabbath, in the interests of business and pleasure. Unless the Lord's people shall recognize the danger, and unite in defending the Lord's Day from the assaults made upon it in so many forms and from so many quarters, we may before long find that Canada has lost its place as a land distinguished for 'keeping the Sabbath and reverencing the Sanctuary.'

"The General Assembly, therefore, earnestly and affectionately exhorts all those whom it represents to use faithfully the Lord's Day for the holy ends of its appointment, to refrain from all encroachment on its rest except what 'necessity and mercy' justify, and by all proper action strenuously to bear their part in defending the priceless inheritance of the sacred weekly rest."

The Canadian church does not stand alone in combating the swelling tide of Sabbath desecration. In Britain strenuous measures are being adopted by the leagues; and on the European Continent, the wantonness of the Sabbath breaker is causing a decided reaction in many quarters. The French correspondent of *Evangelical Christendom*, calling attention to the work of "The Popular League for Sunday Rest," says: "The Roman Catholic Church, in some localities, assist in the movement. The Abbot of St. Philippe du Roule in Paris preached an eloquent sermon on the Sanctification of Sunday, and the first condition of sanctification is rest. The preacher advised forming in parishes local committees whose members should preach by their example. All the chemists of the northern cities of Arras and Bethune have begun to close their shops on Sunday afternoon, a single one keeping open in turn. At Avignon in the south, M. Foureade has been very successful with a lecture inspired by religious motives. M. Foureade insisted on the necessity, for the family and the development of its life, of having a common day of rest." The correspondent from Berlin, Germany, says that "since the conference of the working class in 1890, Sunday is much better kept here." One writing from Berne, Switzerland, announces that "the contractors of the great tunnel through the Simplon have engaged themselves to employ only eighty men out of one thousand five hundred on a Sunday."

These various motives tend to one result, a gradual cessation of labor and amusements on the Sabbath. But with us "prevention is better than cure."

THE LATE REV. JOHN BURTON, B.D.

It is with regret we announce the death of Rev. John Burton, M.A., B.D., which took place on Tuesday at Gravenhurst after a severe illness of several weeks duration. He was born in Hailsham, Sussex, England in 1834 and came to Canada at an early age, settling at Brockville.

He graduated in arts at McGill and in theology at Knox College.

He ministered at Prescott and Belleville, and in 1879 accepted the pastorate of the Northern Congregational church, Toronto, returning, however, to the Presbyterian fold some three or four years ago since which time he has ministered at Gravenhurst, Ont. He was quite a figure in the religious life of the province. A clear thinker, a scholar, and a ready speaker, he combined many elements of strength in the pastorate. He had a facility as a writer and contributed freely to the religious press of the province, thus reaching a wide constituency. While in Toronto he identified himself closely with several movements which his ministerial brethren inaugurated and was an influential member of the Ministerial Association. He was a public-spirited man, a good type of the citizen-pastor and a most estimable man.

ONTARIO PROHIBITION CONVENTION.

The forthcoming Convention is looked forward to as possessing more than usual interest. The prohibition movement, or cause, is in such a condition that decided action is believed to be necessary at once, and no step will be left untried in order to arouse the Christian sentiment of the country. The arrangements made for the gathering are of the usual description but the "Call" has a ringing tone which indicates the grave anxiety of the Executive Committee, as to the future.

The Committee believes it to be hardly possible that the Dominion Plebiscite can be delayed later than the summer of 1898; there is only time enough for thorough preparation. The Ontario legislation enacted last session, it is stated, fell far short of what ought to have been reasonable and right in the enactment of progressive temperance legislation. The term of the Legislature will expire inside another year, and this fact, together with the failure of the present members to fairly represent public opinion on prohibition, makes more imperative than ever the duty of planning to secure the election of an Assembly that can be relied upon to carry out the will of the people, by the enactment and enforcement of such efficient restrictive legislation as is within provincial jurisdiction. The committee will place this view before the Convention.

In no country in the world is temperance sentiment stronger than in Canada. Nowhere has the sentiment been more definitely expressed. Yet the liquor traffic still holds its ground, working continued moral and material desolation and death. The situation demands more determined and aggressive action on the part of Christian citizens, so that minor considerations and unworthy machinations may not be allowed to interfere longer for the protection of an evil that public opinion has so emphatically condemned. The approaching convention will be the seventeenth annual meeting of the Ontario Branch of the Dominion Alliance. It will be comprehensive in its character and we hope more fruitful in practical results than any prohibition gathering that has preceded it."

The determination to launch a popular agitation will be found in these extracts from the official circular, and it is to be hoped the objects aimed at will be attained. We observe that all Church congregations and Young People's Societies are entitled to representation.

THE HIRSCH FUND.

The present day interest in the Jews may fairly be said to have its source in the missionary spirit and appeals of McChesney and the sainted Banars. For more than half a century the interest then aroused has been growing and is shared by the churches in all the English speaking countries. God's chosen people have a special claim on the Gospel,

and it is but natural that those who have experienced the blessings of Christianity should hold in high regard the claims of the people through whom the Messiah came.

Baron Hirsch's munificence on behalf of the down-trodden waifs and strays of his race received a welcome from Christendom no less sincere than was the feeling of sorrow and indignation caused in the civilized world by the cruelties perpetrated on these helpless people by Russian Barbarism. Hirsch did much in his lifetime for his needy people and his widow has supplemented it by a most generous donation for the furtherance of the same benevolent designs. She has given one million dollars to aid the destitute Jews of New York, and the first instalment of that gift, amounting to \$400,000 has just been paid over to trustees who are to administer it. Of this latter sum, one hundred and fifty thousand dollars is to be applied to the erection and endowment of a manual training school for Russian and Roumanian Jews, and the balance is to be devoted to the improvement of the condition of the needy residing in the overcrowded tenement district on the East Side. This is to be accomplished by inducing families to remove from their present places of abode to larger and healthier ones, the difference in rent being paid out of the fund; also, by affording a change of condition and environment for such Jews as are mechanical or agricultural in their tastes, advancing money for farms for the latter and enabling the former to take up quarters in suburban towns which offer the facilities they need. The progress of this philanthropic work will be watched with great interest, not only because it is designed to ameliorate the lot of the Jews but also as an experiment in practical, social reform. The result may show how the lot of the poor may be brightened and a means furnished whereby the wrecks of life's battle may be restored.

Puro at the Fountain.

Referring to the "hospital grant" made by the Toronto Street Railway of its first Sunday earnings, an Orillia correspondent forcibly argues that it is high time the church looked more closely than she sometimes does now, "into the source and motive from which money for 'God's work' comes."

The Leaders Leaving.

The holiday season has fairly opened and among the first departures to be noted are the Moderator, Rev. Dr. Moore who goes to Ireland, the land of his birth, for a brief trip, accompanied by his brother; Rev. Dr. Caven has also left for Britain; and Rev. Dr. Robertson has gone west to the Kootenay and other British Columbia mining regions, where his presence will do much to encourage the workers at the camps who often labour under hard conditions.

The New Australian Constitution.

The recognition of God in the constitution of Federated Australia, is agitating the Australian mind at present. At a convention recently, it was decided not to make any reference to religion in the draft constitution, but this is held by many to have been an unnecessary concession to the secular feeling abroad in the land. Great Britain and the United States are cited as examples to be followed, and it is pointed out that recognition of God is made now by the colonies, on their coins, in their courts of justice, in the official speeches of the Governors, in all government proclamations, in the death sentence of criminals, and in other ways. Let us hope the good sense of the people will prevail and that the recognition of the Deity will have due place in the new constitution.

* FOREIGN MISSION REPORTS:—Any one desiring copies of the Foreign Mission Report for distribution in congregations, will please apply within the next two weeks; only the number applied for will be printed.—R. P. Mackay.

SABBATH OBSERVANCE.

The Fourth Commandment requires us to remember the Sabbath Day to keep it holy. Centures ago, when God delivered this command by Moses to his people, it was considered divine authority. Is this God-given command any less obligatory to-day? We profess to be a Christian nation, yet we are reckless and inconsistent enough to usurp God's authority. It is a painful fact that the tendency of the times is to violate this same command and to desecrate and dishonor the holy day.

We are told to remember the seventh day. Surely we are reminded to do this when the glittering spire of handsome churches point heavenward, and silvery chimes peal forth a Sabbath welcome—but do we remember to keep it holy? Far from it, when we deliberately plan to ignore God's sacred time, and when for our own selfish gratification we make a common holiday of the Sabbath. Does Christ's example count for nothing? Why must we as his disciples grieve the heart of our blessed Master by sinful indulgence in worldly cares and pleasures which he has strictly forbidden? Our Puritan forefathers would scarcely recognize the Sabbath of to-day, and could but feel righteous indignation in the manner of observing it. They approved of and planned for the Sabbath, we are in attendance at the theater or are absorbed in whist until a late hour on Saturday night. What a fine preparation for the Sabbath! We have made a mistake in drifting so far away from the habits of our fathers in Israel. They were punctilious and conscientious in their attendance upon divine worship. We allow the most trivial excuses to detain us from church-going, and strange to say, even the weather affects our piety. They heartily enjoyed the privileges of worshipping God in his sanctuary. The nominal Christian frequently ignores it altogether, or attends only for appearance sake. They were unswerving in their loyalty to God, and rendered implicit obedience to the Fourth Commandment by their reverence and love for the holy day. We pass to the other extreme, and sin in willful disobedience, striving to please ourselves rather than God. We must have amusement and recreation on the Sabbath, so we find an entrance to the concert hall, the base ball ground, and the skating rink. We enjoy pleasure rides and the popular excursion, make the formal call and the family visits, we peruse the Sunday newspapers and indulge in light literature, perhaps we transact business and dispatch letters.

Is there any reverence in all this for God's holy hours? Sunday dissipation is not confined to city limits, it has spread slowly but surely until it has reached rural districts. Must we meet our business engagements early Monday morning, the quiet Sabbath hours are utilized to save time. Are the country roads blocked with huge drifts of snow, frequently a force of men are employed to open them to the public on Sunday, under the plea that the law requires it. Is there not a higher law which requires us to honor God's day, and prohibits all labor which might be better postponed? Does the ice crop threaten to be a failure, extra wages are offered as an inducement to work on Sunday.

We would be ashamed to be found lying, stealing or swearing, but will openly defy God and abuse his holy day. We frequently hear it pleaded "there is no other time." Away with the flimsy, trivial excuse! It is a meager, stereotyped apology.

What is the remedy for all this evil? We need to pray that the Lord will create in us a clean heart and renew a right spirit within us, that we may spend the Sabbath to meet his approval, that our minds may be elevated from worldly cares and pleasures and fixed on Christ, that the blessed influence of Sunday may abide with us through all the week, helping us over the hard places of our every-day life. It is manifest that the world is full of half-hearted Christians who follow Jesus from afar off. We need more spirituality, more complete consecration to Christ on bended knee. If we love God we will revere and defend His holy day by our influence and example. *Christian Work.*

THE HEADSHIP OF CHRIST

Dr. Mair, the Moderator of the Church of Scotland, closed the Assembly of this year with one of the finest addresses we have ever read, an address remarkable alike for its literary beauty, its depth of feeling, and its singularly high, strong, and spiritual tone, says the *British Weekly*. He took for his theme "The Head-

ship of Christ," and he carried his audience straight into the presence of the Lord of the Church. There was nothing better, he said, for the Church than that it should live in remembrance of the great truth of our Lord's headship and should quietly judge all its every-day work in the light of it. He applied the test of that great fact to the questions before the Church, questions of doctrine, of devotion, of sacramental grace, of priestly authority, of preaching, of pastoral work, of loyalty to the judgment of the Church, of the life of the Church. At almost every point we are in cordial agreement with Dr. Mair. He came at the close to consider the relations of the Presbyterian Churches in Scotland to one another, and there can be nothing but praise for the spirit in which these were discussed, a spirit of charity, of yearning after peace, and of a true humility. Dr. Mair asked his opponents whether they could imagine that Christ set one Church to trouble another Church that held His truth and sought to do His will. He asked whether it was not the mind of Christ that confusion should be brought into order by peace and not by war. He called for a truce on both sides, urging that such a truce would save from much sin, solve difficult problems, and bring in a new and glorious day for all the churches. It is due to Dr. Mair and due to those who unfortunately find themselves at issue with him on the problem of re-construction to meet his argument and appeal, if possible, in his own spirit.

Nothing can be better, nothing can be more necessary than that Church-men in all their action should be able to make their appeal to Christ, to state their arguments to Him, to make sure that they are doing nothing in which they might not ask His aid. Many years ago Dr. Dale, speaking from the chair of the Congregational Union, did what Dr. Mair has now done. He carried the ecclesiastical argument to the Throne of Jesus Christ. He took, for example, the case of the Erastians who plead that the judges of the land can settle more reasonably the problems of doctrine and Church government than an excited ecclesiastical assembly can be expected to do. One of Dr. Mair's fellow Churchmen has described effectively enough the action of the judges in the "Essays and Reviews" case, and contrasted it with the noise and heat and ignorance and injustice of a Church Court taking the life of a supposed heretic. But such an argument means—and we have no doubt Dr. Mair will agree with us—the denial of our Lord's presence and our Lord's guidance in the Church redeemed by His blood. For let the argument be stated to Christ, and let us see how it will run. We cannot reproduce Dr. Dale's expressions, but it must run like this: "Thy servants in whom Thy Spirit dwells are ignorant, fanatical, and narrow. If it is left to them to decide what is Thy truth, they will act in blindness and tyranny. It will be well therefore, to refer questions which concern the character and discipline of Thy Church to those who, though they may not know Thee or own Thine authority, are yet familiar with justice, who love liberty better than Thy friends love it, and who will give a more righteous judgment than those who have obeyed Thy call." Is this an argument which any Christian believer will dare to state to the living Christ?

In the same manner it may be shown that a true recognition of the Headship of Christ paralyses the argument for an endowed and established Church. There are reasons, and they are very grave and weighty reasons, why the State should not establish and endow particular Churches. It may be argued, as we think unanswerably, that they are a plain violation of justice, that every citizen should be equal before the law, no matter what his religious belief is. There is the appeal to history, to the record of establishments, to the cruelties and crimes and social disorders that have resulted from them. But the real reason why they are still defended is that men somehow doubt whether the Church will be able to hold its ground against the disintegrating and destroying influences of the world unless the State comes in to prop the edifice that would rotter but for its aid. Let us state that argument to Christ: "Thy people, whom Thou hast redeemed with Thy blood, and to whom Thou has committed the

Gospel of salvation, do not love Thee well enough to make Thy Gospel known. They feel the burden of maintaining Thy Church and spreading Thy truth too heavy for them to bear. They are afraid that the world cannot come to know Thee unless the unwilling are compelled to take their share of the cost, unless the State comes in to exact a tribute on Thy behalf. If this is not done, Thy servants will be left to starve and Thy Church left to die." Now, it will appear to many, we hope, that this is not an argument that can be stated to Christ. Those who are possessed with this conviction must regard ecclesiastical establishments not as mere inconveniences, not as institutions good for one period and not good for another, but as always and everywhere injurious to Christianity, and in contradiction to its very first principles, and they must at all costs and at all hazards steadfastly maintain that they should be ended.

We are quite willing to admit that there are large numbers of Nonconformists who have declined from this ground, if they ever occupied it, and to whom Dr. Mair's appeal may very reasonably be addressed. There are those, for example, who advocate the acceptance of money from the State for the teaching of religion in schools. Fifty years ago John Bright, speaking as the authorised exponent of English Nonconformity, said, "Nonconformists themselves, in accordance with the principles by which they are so, cannot receive public money for the teaching of religion in their schools." He went on to say that if they did they could never afterwards, with any show of consistency and good faith, say one syllable against the domination and usurpation of the Established Church. Until recently the ancient Dissenters of England were firm in this position. They have swerved from it of late, partly under Methodist influence, and with lamentable results. Many of their leaders now argue that some sort of religion common to all should be taught in schools at the public expense, but what that religion is they are unable to agree. They are in hopeless discord even on the question whether it should include the deity of Christ or not. Their argument when stated to Christ runs thus: "We who have been brought to know and love Thee, we who have been brought into Thy fold, desire that our little ones should be there too. Thou hast said, 'Suffer the little children to come unto Me, and forbid them not,' and we would obey this gracious call. But we cannot charge ourselves with the burden of teaching them the story of Thy love. Our ministers are too busy to instruct them on the week days, our churches can do nothing, and therefore we have to ask the State to provide some teaching about Thyself. We have to ask the State to find teachers who may not know Thy truth spiritually, but who can teach the letter of Thy Word, to instruct our children lest they grow up in ignorance of Thy salvation. Our children will be lost to Thee unless Thou can do this for us." Is it to be supposed that such an argument needs answering?

There are other signs of the times which deserve a word. As Liberalism has taken a Socialistic drift, the ardour for religious equality has abated in certain quarters. It is argued that after all the Established Churches belong to the nation; that is, their buildings and their funds are public property. They are at present doing good work in restraining crime, in preserving order, and the like. Therefore, say many who profess to be Christians, let us maintain them meanwhile at least. Some use may be found of them by-and-by which will re-unite all the people. These persons have received reinforcement from an unexpected quarter. In a very unsensational volume, "The Ancient Faith in Modern Light," to which some leading Baptists and Congregationalists contribute, Dr. Parker has a sensational essay entitled "The New Citizenship." Dr. Parker is often more instructive when he is wrong than other people when they are right. He has "the presentiment of the eve." In this essay, while disclaiming the defence of Establishments, he urges that the State may do something for the church because the Church is the most reliable and beneficent supporter of the State. He thinks that the State might facilitate the acquisition of building sites, might exempt pastoral salaries from income-tax, might increase every legacy

and endowment by a certain scale of increment, might facilitate clerical assurance and other forms of clerical thrift, and might appoint ministers to places in the House of Commons. He insists that this should not be done by the preference of one Church to another, but by equal treatment of all the churches.

It is obvious that if Nonconformists take up these lines they will be unable to resist the endowment of Roman Catholicism. It is a sign of the times that when in the Free Church Assembly this year a protest was made against establishment of a Roman Catholic University for Ireland from public funds, one of the ablest of the younger ministers took the opposite side. "He was as strongly opposed to sacerdotalism and sacramentarianism as any one, but he could not overlook the fact that the Roman Catholic Church in Ireland was a widespread organization, which had in many ways a beneficial influence on the moral well-being of the people of Ireland, and the Government of the county must take account of that." Of course, our Nonconformist friends who support religious education at the public expense have had nothing effectual to say against the great new endowment that has been given to sacerdotalism in England. They cannot have anything to say that is worth hearing against the further endowment of Roman Catholic education in Ireland. We have paid already an immense price for the maintenance of State religious education in our Board schools, but we have only paid an instalment of what will yet be exacted. The time is not very far distant when, if Nonconformists do not comprehend their own principles better and advocate them with more enthusiasm, we shall be face to face with the question of an endowed Roman Catholic Church in Ireland. By a very large section of the English Church such an endowment and establishment would be viewed with the utmost approval, and men who are in a stupor of bewilderment on the whole subject, and have not a principle to fall back upon, cannot stand up against the inevitable development of policy. Dr. Parker does not tell us why, if the State is to increase the legacies and endowments of Nonconformist churches, it should not take upon it to provide the salaries of their ministers. He draws no distinction between the various churches. Of course he must mean that what the State does for Protestants it will also do for Roman Catholics.

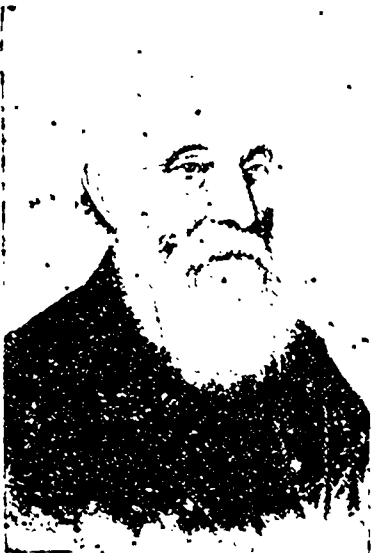
Nor is this the end. Before another century closes it may be that Socialism will gain great victories. In his new novel, "A Rose of Yesterday," Mr. Marion Crawford has some exceedingly suggestive remarks on the religious meaning of the Socialist propaganda. Of course Socialism is a very wide word, and we do not forget for one moment that many true Christians call themselves Socialists. But, as Mr. Crawford says, the Socialists as a whole cannot accept in its integrity the law of Christ, and in particular they cannot accept the marriage law. The divorce law itself is not yet forty years old in England nor twenty-seven years in France. In Italy there is no divorce what ever at the present day, and only a few years ago in America divorce was regarded with disapprobation. We all know how things have changed and are changing. Marriage is a foe to a thoroughgoing Socialism, because it perpetuates families and keeps property together by inheritance. Therefore this full-blown Socialism favors divorce as a means of ultimately destroying marriage. We do not deny that a certain kind of Christianity is in favor with many Socialists. They admire Christ as the champion of the poor, the touch of communism in Christianity recommends itself to them. But this homage to Christ, if it goes no farther, is hollow, and it is easy to pass from the sham worship that says, "Hail! Master," and mocks our Lord to the smiting and buffeting of open insult. New and fearful forms of religion may usurp the Christian name and may clamour angrily for a share in the church support and patronage which is asked for the presently recognised forms of Christianity. People who meet in church and chapel have very little conception of the creed that lies in the minds of the innumerable outsiders. We should like to know how Dr. Parker and those who think with him are prepared to deal with claims like these. In the end of the day their State will be compelled to draw the boundaries of the church. And let those who welcome Socialist

support for Establishments remember that a socialised State will certainly be Erastian, and will insist on controlling and supervising churches as well as other institutions

It is, we hope, needless to say that we regard with the utmost sympathy the movement for union among Scottish Presbyterians. It will be a calamity of the first magnitude if the Church of Scotland is not included sooner or later in that union. That the tone and feeling of the Churches towards one another has grown more cordial during recent years is a fact to be recognised and rejoiced in. For the advocates of Establishments we have great respect, and we can understand their impatience with those who will not say that they are against Establishment on principle, and who seem to have no ground to stand upon. Did we believe in Established Churches, we should think it the duty of Scotch Presbyterians to strive after reunion on the basis of Establishment. But if anyone supposes that such reunion is possible and that the Free and United Presbyterian Churches may yet make a concordat with the Established Church, he is mistaken. There are those in multitudes still left in Scotland who have a mind on this subject, who will never, under any circumstances, become connected with a State Church, who would break away from any denomination, however dear, that compromised its position on this subject. Our best hope for Non-conformity is that the Churches should, all of them, become more full of a whole-hearted faith in the renewing and transforming and all-sufficient energies of the Holy Spirit. The Churches are never so powerful and so safe as when in full possession of those principles and in absolute dependence on their Head. We need nothing but Jesus Christ Himself, and cleaving to Him, may calmly await the future. He says to us, "Find in Me thine All in All," and we know Him in Whom we have believed.

THE MODERATOR OF THE ESTABLISHED CHURCH.

Dr. Mair is a typical Aberdonian, having first seen the light in the parish of New Deer, in the district known as Buchan, in the year 1830. His father was a schoolmaster and subsequently took to farming. After receiving the elements of his education at his father's school,



DR. MAIR.

Dr. Mair passed the Grammar School of Aberdeen and thence to Marischal College and University, Aberdeen. His course, both in arts and theology, was very distinguished, and at the age of 23 he was licensed as a preacher by the Presbytery of Aberdeen.

Dr. Mair was never a robust man, and this more than any other thing may have hindered him from attaining that wider popularity which his abilities deserved. At the very outset of his career, when he had been appointed assistant to the Rev. Dr. Patterson, in the Old Kirk Parish, Montrose, his health gave way, and he was compelled, for the next six years, to discontinue active duties. Rest and change of scene, however, so far restored him that, after a short assistantship in Campsie, he was able, in 1861, to accept a call from Lochgelly, in Fife. Here he did excellent work. During his three years' pastorate, his congregation, which was composed mainly of miners, increased considerably; and, by means of his zeal and devotedness, he was instrumental in raising a sum of £1,000 locally for the purpose of erecting the Parish of Lochgelly. The years he spent here were years of activity; but there was still more arduous work before him. In 1868, after a short stay at Ardoch, he received the presentation of Earlston, where, till now, he has laboured

assiduously, the record of his work, both religious and social, being something marvellous. As Dr. Scott, the retiring Moderator, said of him, Dr. Mair is a man who never flinched from any service which he thought he could render to advance the spiritual and the temporal interests of the people committed to his care. As a Presbyter, he has been most exemplary in the discharge of his duties to the Presbytery, to the Synod, and to the General Assembly, and to the business of the Church at large. By his well-known work, "Digests of Church Law," he has left his marks upon the past legislation of the Assembly, and laid every minister and elder of the Church under the greatest obligation. The honorary degree of Doctor of Divinity was conferred upon him by his *Alma Mater*, in 1885.

The Doctor is a thoroughgoing Temperance reformer. Those who knew Earlston thirty years ago will see a remarkable change in the town since then, due mainly to the exertions of Dr. Mair. The story is told that the Doctor was exceedingly anxious to close a certain public-house, which, notwithstanding his efforts, seemed unassailable. To buy it up was rather a bold stroke of business, but that was the only means of crushing it. To-day the same house is now in full swing as a commercial temperance hotel.

Dr. Mair is greatly interested in educational matters, and for many years has been a hard-working member of the Earlston School Board. While at Ardoch he married Miss Isabella Edward, a lady who, during his many years of wedded life, has proved an invaluable helpmeet to her husband, assisting in many ways in the performance of his multifarious duties.

CARE OF BOOKS.

Even to those who are most careful and particular with their loved and treasured libraries, accidents will happen, and the human bookworm is at his or her wits' end to remove the difficulty, which threatens perhaps to ruin forever one or more of the choicest volumes.

An English magazine lately published the following items, which will probably be found useful by any librarian:

To remove ink stains from books, take a small quantity of oxalic acid, diluted with water, and apply with a camel's hair pencil and blot with blotting paper. This will, with two applications, remove all traces of the ink.

To remove grease spots, lay powdered pipeclay each side of the spot and press with an iron as hot as the paper will bear without scorching.

To remove iron mold, apply first a solution of sulphuret of potash and afterwards one of oxalic acid. The sulphuret acts on the iron.

To polish old bindings, thoroughly clean the leather by rubbing with a piece of flannel. If the leather is broken, fill up the holes with a little paste; beat up the yolk of an egg and rub it well over the covers with a piece of sponge; polish it by passing a hot iron over.

Do not allow books to be very long in too warm a place; gas affects them very much, Russia leather in particular.

Do not let books get damp or they will soon mildew, and it is almost impossible to remove it.

Books with clasps or raised sides damage those near them on the shelves.—*Inland Printer.*

ARE YOU SAFE?

It is said of Oliver Cromwell that he asked a Christian minister to tell him the lowest evidence of a Christian experience. On receiving it, he remarked, "Then I am safe."

Had Cromwell inquired for the highest evidence of the new life in Christ, and then vowed to realize it in his own life, he would have manifested more of the truly Christlike spirit. The purpose of religion is not to see how little of it we can endure in order to escape hell, but how much of it we can enjoy in order to bless this world and be ready for a better one when called hence. Too many people are reckoning on the good luck of a scant admission into paradise. They act as if they consider this earth the only heaven worth living for, and that the future heaven is simply the escape-place from a seething hell. Away with this. It is not the religion of Him who uttered the words, "Blessed are the pure in heart for they shall see God."—J. H. Potts, D.D.

Silence is sometimes more significant and sublime than the most noble and most expressive eloquence, and is on many occasions the indication of a great mind.—Addison

MISSION FIELD.

OUR BROTHERS IN DISTRESS.

INDORE, May 26th, 1897.

DEAR FRIENDS:—You know how disappointed we were that the action of the Government of the Central Provinces hindered us from getting the children we had arranged for at Damoh and especially so as the missionaries living there believed it would be impossible to get any till the Government there should resolve to close their Orphanages—that anyone trying to save children exposed himself to the charge of kidnaping. It was very trying to see such a needy field so near us and yet to feel that our hands were tied.

Central India—in contrast to the Central Provinces, which is British territory—consists of a number of Native States more or less independent of the British Government, but under control of the Agent (Governor-General at Indore. It generally lies to the north of the Central Provinces; but is almost cut in two by a projection from the south of the C.P. and from the north of the North West Provinces. That to the east of this projection is called Bundelkhand and Baghlekund and here the famine has been very bad from the first; but to reach it we would have to go through the C.P. and travel a distance of between 400 and 600 miles. That to the west of the projection is called Malwa. We believed that a famine had never been known and we certainly did not know till a very short time ago that there was any so near us. In a way that it is hard to account for the facts of the famine are very much concealed. At the very time that the people in the C.P. were dying in thousands the Commissioner refused to see the need of any help and denied the existence of any famine. This famine in Malwa has been going on for about three years and has been very severe for the past year and a half. We at once called a meeting of those within reach to consider the matter,—Rev. Dr. Smith of Mhow and Miss Duncan of Neemuch together with all of the Indore staff,—and I was appointed to go to find out the state of matters, to give such immediate help as seemed necessary and to get as many orphans as I could. The southern base of this famine area is met with about 180 miles to the north east of us on the regular trunk road between here and Agra. As it is a good road I proposed at first going on my wheel; but I soon found that it would be unwise in the great heat to expose myself so much and went on by train.

The scenes were over again those described in my trip to Damoh. In going along the main road of the town a man was seen lying dead, and every morning 10 or 11 men were picked up dead. Not a hundred yards from the Rest House and in the heart of the town one of the Christians found a woman and child—the last of a family of six that about two weeks before had come there—apparently dying, who had not tasted food or water for three days. The mother we succeeded in bringing round but the baby died the next day. In going through the town thousands were to be met with hunting in the dust heaps and garbage for any stray grain or refuse that could stave off the terrible craving for food.

About a year and a half ago the British officers there started a subscription and opened a Relief Camp where about 500 were daily fed. All this time the native officials knew of no famine. When the number coming for relief became too great Col. Masters brought the matter to the notice of Maharajah Scindia who at once gave Rs. 75,000 for this purpose ordered Relief Camps to be opened and all arrangements to be made for the relief of the sufferers; but he had to depend on his native assistants and so his good intentions were by no means properly carried out. Those able to come get help that will tend to prolong life; but these not able to come are dying by thousands all over that sad country. Col. Masters of the C. I. Horse has ordered his cavalymen to patrol the roads leading into Coona and to bring in all not able to go further, and so now the native police have been led to make a similar move on a small scale; but not at all on the scale needed to meet the difficulty.

The Relief Camp at Coona consists of an enclosure about 300 yards square surrounded by a rough hedge of dried thorns. On one side are a number of huts made of grass, open at both ends and in shape like a triangle. Their condition must be a very trying one in the rains and there is sure to be a heavy mortality. Each is supposed to get twice a day enough to keep life in; but in many cases it is just prolonged misery till death does its work.

In the Relief Camps several things strike one:—

1st. What a large proportion are of the professional begging class and how few of the poor villagers. It is not hard to distinguish between the impudent brazen face and long drawn out whine of the professional, and the hopeless, silent, sad look of the poor villager.

2nd. How few of the boys and girls of from 10 to 18 are to be seen there. I did not see one single girl between these ages. When you know that girls are constantly being shipped from there

by the Hindoo and Mohamedan residents of Agra and Delhi it is easily understood.

3rd. How much more wasted are the women than the men and the children than either. The weakest go to the wall first and one of the sad features of the famine is the way it destroys in so many all human feelings and relations.

The Maharajah had forbidden the removal of any children from the Relief Camps and his officials tried to hinder us from taking them even when found outside; but to this we paid no attention and gathered together in a few days 32. One blind boy came to us one day and after his first good meal begged to be allowed to go to hunt for his sister. About noon the next day he came back in triumph leading the wee tot of about three. Their history was the history of many others. Father and mother with their two children left their home for Coona, when all at home was eaten. The parents both died and left these two to battle a little longer. They had become separated and so for a while day the wee girlie of about three had managed for herself. Had we not found them in all probability in a few days more they would have afforded a meal for the jackals that to-day are enjoying a rich harvest. Two of our Christians have gone back again and will I hope bring back a larger number.

We were forced to leave sooner than we intended on account of the interference of the vile characters that watched for a chance to get a hold of our girls—some of whom were over ten years old. Women would complain to the officials that we had carried away their children and only when there was no doubt of it would they give up their howling and lying. The so called Holy men tried to frighten the children by saying we were appointed by the Government to gather these children that they might be made a sacrifice to the Queen this year; or that a number of children were needed to put under a new railway bridge; and when we stopped on a railway bridge on our journey here the children began crying out with fear as they supposed we had stopped to throw them over.

It was so hot that I could not do much except in the morning and evening but I had with me two of our new Christians, who agreeably surprised me by their faithful, patient, kind care of those poor children—a marked contrast to the inhuman conduct of the Hindus and Mohamedans about them.

It is said that the Government of the Central Provinces is about to close their orphanages. The Hindus and Mohamedans will be given the first choice but the Missionaries do not expect them to do much and so it is probable that all the Missionaries will have large numbers of children offered to them. I am glad the friends at home have subscribed so liberally that we shall be able to bear our share when opportunity presents itself. What grand possibilities are involved in it?

The famine is going to be a very powerful agent to overthrow Hinduism. Children in thousands are being taken out of that fold; the love and sympathy of Christians is strikingly made manifest and contrasted with the inhuman conduct of so many of the old religions; caste distinctions are being in many cases destroyed—for though some will rather die than eat what to them is unclean, in a far greater number the craving for food overcomes all prejudices and considerations; and in not a few cases they are led to think about God and eternity with an earnestness not before seen. May Christians be worthy of the opportunity. Yours faithfully,

J. WILKIE.

LOOKS INTO BOOKS.

WHAT YOU SHOULD READ IN THE JULY MAGAZINES.

- "John Cabot." By the Marquis of Dufferin, in "Scribners."
 "The Century's Progress in Physics. Part I. the 'Imponderables.'" By Henry Smith Williams, M. D., in "Harpers."
 "The Churches of Poitiers and Caen," with pictures by Joseph Pennell. By Mrs. Schuyler Van Ronsseleer, in the "Century."
 "Homewood"—A Model Suburban Settlement. By Dr. E. R. L. Gould, in "Review of Reviews."
 "The Housing of the English Poor." By Lord Monkswell, in the "North American Review."
 "Forecasting the Progress of Invention." By W. Baxter, Jr., in "Popular Science Monthly."
 "How Grandmother Met the Marquis de Lafayette." By Ella Shearman Partridge, in "St. Nicholas."
 "Literary Reserve." By Mary E. Gorham, in the "Book Buyer."
 "Fatalism in Fiction." By Margaret Sherwood, in the "Book Buyer."
 "Prof. Henry Drummond." By Rev. D. M. Ross, in "McClure's."
 "The Landing of the Emigrant." By Joanna R. Nicholls, in the "National."

THE HOME CIRCLE.

THERE IS NO UNBELIEF.

There is no unbelief,
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
Be patient, heart, light breaking by and by,
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to look each sense in slumber deep
Knows God will keep.

Whoever says, "To-morrow," "the Unknown"
"The future" trusts that power alone
He dares disown.

The heart that looks on when the eyelids close
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
And day by day and night unconsciously
The heart lives by that faith that lips deny—
God knoweth why.

PURITY.

BY ERNEST GILMORE.

It is a little word, but freighted with a mighty meaning. Webster defines it, "*cleanness, freedom from foulness or dirt—freedom from guilt or the defilement of sin, innocence, chastity*"

Only those who have been washed "whiter than snow" in the blood of the Lamb can lay any claim to purity.

There are people who consider themselves pure, who if weighed in God's balance would be found wanting. Purity of word and deed is not enough, these must be accompanied by purity of heart,

"Think'st thou to be concealed, thou little thought,
That in the curtain'd chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow—the moving lips behold,
Linking thee unto speech—the feet that run
Upon thy errands, and the deeds that stamp
Thy lineage plain before the noon-day sun;
Look to the pen that writes thy history down
In those tremendous books that ne'er enclose.
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
O erring human heart! what thought thou lodgest there."

The pure in heart shall see God. If Christ Jesus really dwells in our hearts, then they are pure. Dr. Whedon says, "Purity of heart is a trait of character which God's Spirit can alone produce. This is sanctification. It enables us to live without offending God, so as to maintain for us the permanent undiminished fullness of the divine approbation."

It is Hare who says that "Purity lives and derives its life solely from the Spirit of God." In these days, when impurity in some form meets us at every turn, we are only safe when purity sits enthroned in our hearts.

Chalmers, referring to purity, remarks, "It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel or inviolate sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for; it is exalted purity of heart, the ethereal beauty of the third heaven; and, if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it.—I had almost said, the pride of a great moral victory over the infirmities of an earthly and accursed nature. There is a health and harmony in the soul; a beauty which, though it effloresces in the countenance and the outward path, is itself so thoroughly internal as to make purity of heart the most distinctive evidence of a work of grace in time, the most distinctive guidance of a character that is ripening and expanding for the glories of eternity."

"Blessed are the pure in heart. Would'st thou be blest?
He'll cleanse thy spotted soul. Would'st thou find rest?
Around thy toils and cares He'll breathe a calm,
And to thy wounded spirit lay a balm."

DON'T REPROVE AT BEDTIME.

To send children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bed time hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at night fall he should be forgiven, and go to rest with the mother's kiss on his lips and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity, are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancy and its imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practiced in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true—or, perhaps, it would be better to say that they learn to find the truth wrapped up in the husk of the story. The same stories, with variations, have in all ages and climes been taught and told to children, and they have their origin in the needs and the heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—*Philadelphia Times*.

FAITHFUL TO HIS COLORS.

A story of the late Austro-Prussian war, told to illustrate the last enthusiasm of a patriot, contains, too, a beautiful lesson of fidelity for every true man and Christian disciple.

During the battle of Trautenau (in Bohemia), a young Austrian ensign was mortally wounded, and fell backward into a trench. The trench had a quantity of water in it, and when he rolled to the bottom he found himself unable to rise. That wet ditch must be his death-bed, as it was to many another poor soldier in that hard-fought fight.

But, faithful to his duty, the man still held fast in his hand the colors of the regiment which he had carried on the field. Half covered with water, he struggled with his failing strength to tear them from the staff. His one wish was to save them from capture by the enemy. It was all he could hope to do.

Loosed from the staff, he hastily wrapped together the precious standard, bloody and rent with shot, and, thrusting it under his body, lay patiently waiting his fate.

The cool water that drenched his clothes lessened his dying thirst, and he suffered but little pain. He wondered if he could last—if he could remain unmolested—till the battle was over. Then, perhaps friends would find his body, instead of foes.

But the war-storm swept by, and a company of the victorious Prussians passed over the trench and saw the young officer's badge. They were his enemies, but they were noble and humane. They stopped, and were

about to lift him and call one of their surgeons; but he begged them to leave him alone.

"I am comfortable now," he said. "I am mortally wounded, and it will very soon be all over; let me die here."

The soldiers complied with his request, and the tramp of their feet as they hastened away was the last sound the dying ensign heard. He had guarded his beloved flag; he closed his eyes, and his face wore an expression of peace.

The battle ended, and the Prussians were masters of the field. While seeking for their own wounded and dead, they removed the young Austrian's body, and under it found the regimental colors which he had concealed with such sacred care. The generous foe could not carry that trophy away. They wrapped him in its folds and laid him to his rest.

Honor is the soldier's watchword. The watchword of the Christian is "Christ." All that kindles the heart's best love, and spurs to life's grandest duty, and inspires to faith's last devotion, gathers in that beloved name. As true as the Austrian was to his trust, let every Christian disciple be to Christ—true to Him in spirit, in conduct, in principle, in hope—true to Him, living and dying. After this bearing of the banner comes the wearing of the crown.

"Stand up! Stand up for Jesus!
The strife will not be long.
This day the noise of battle,
The next the victor's song!"

Christians are called to be good soldiers of Jesus Christ, fighting against sin and Satan, until the Captain of their salvation call them to their reward. They must persevere to the end, for the promise is, "Be thou faithful unto death, and I will give thee a crown of life." A ship may be wrecked in sight of port; a battle lost at the last moment; a race run in vain because of a false step near the goal. We must put off our armor only with our mortal life; having done all, we must still stand. We can only do this with Divine help, but this is promised to all who ask, so we have no excuse for failure. Thank God, ours need not be a defeat, though the enemies are many and mighty. Victory is certain, for we can overcome by the blood of the Lamb. May we all endure the struggle, and then we all shall share the glory!

LIFE'S TRIVIAL THINGS.

The things which seem trivial, hardly worth the doing or considering, are oftentimes the most important duties life holds. Indeed, I rather think that the things we think trivial are the most important. In erecting a building, how necessary that every little thing should be true, how absolutely fatal is the least wavering from the absolute level. A little flaw in the foundation will cause the whole structure to be faulty, and bring the direct disaster sooner or later. How much more important is this building which is not made with hands, the building of character which goes on day by day, week by week, month by month, year by year, nay, not so much by the long periods as by those of shorter duration. Minute by minute we build the character that shall stand the storms of life or be swept away with the flood when it comes and finds the weak spot, the place where we failed to do the trivial thing and do it thoroughly.

Even the greatest lives are made up of little things, and no great deed was ever done, that its doing was not preceded by many little and seemingly insignificant things, but these all done faithfully, worked together towards the perfecting and the finishing of the one great deed that the world saw and applauded.

There are many who will never win the applause of the world, but these are the ones may be who are doing just as good work, just as noble, as those who find the great opportunity.

We may not shirk the little duty because it is small, it must be done just as faithfully as though it were a larger one. Remember always that he who is faithful in that which is least is faithful also in much.

New York Observer. ROSE SEELYE-MILLER.

To be manly is to be like Christ, for He is the perfect man. To be godly is to be like Christ, for He is truly God. So to be godly is to be manly. Things that are equal to the same thing are equal to each other. Things that are like the same thing are like each other. The one who becomes like Christ will be both godly and manly. It is hard to tell whether more Christians fall short in godliness or manliness.

THE BIBLE CLASS.

PAUL GLORYING IN THE LORD.

(For July 18th—2 Cor. xi. 21; xii. 13.)

BY PHILIP A. NORDELL, D.D.

The second part of Second Corinthians, beginning with the ninth chapter, differs so widely from the preceding chapters that many critics have concluded that we have here a distinct Epistle which in some way has become attached to the former part. Others, unwilling to go so far as this, have felt compelled to explain this passionate self-vindication as due to news received from Corinth subsequent to Paul's meeting with Timothy, or else that Timothy purposely withheld as long as possible the more disagreeable part of the news he brought.

PAUL'S ENEMIES IN CORINTH.

Certain it is that the tone of these later chapters fairly trembles with ill-suppressed grief and indignation at the unscrupulous opposition of Judaizing reactionists who, having strengthened themselves with letters of recommendation from Jerusalem, stooped to the most outrageous means to undermine Paul's influence. They calumniated his character and misconstrued his motives. His very gentleness and humility, his self-denial and modesty, were turned against him by his boastful and avicious opponents who openly challenged his authority as an Apostle of Christ. A defense became necessary, not only as a personal vindication, but far more for the sake of the Gospel that Paul preached. But how was this defense to be made? Paul could not send to the original Apostles at Jerusalem for a certificate of his rank and standing. He had not received from them his appointment as an Apostle, but from Christ Himself. Nor had they instructed him in the truths of the Gospel. The message which he preached differed from theirs on some points almost to a revolutionary extent. How, then, could he establish his apostolic authority? Only by a course that was most obnoxious to his sensitive and humble spirit. His credentials must be drawn from the work that he had done, and the marvellous success that came as an indisputable testimony of divine approval. But such a recital might be regarded as boastful, and boasting was unspeakably abhorrent to Paul, as it is to every genuinely and modest soul.

GLORYING IN WEAKNESSES.

If apostolic authority could be proved by apostolic work Paul had no fear of challenging comparison with "the very chiefest" of the false teachers in Corinth. For a moment only he touched upon his Jewish descent and privileges, and showed himself in all these respects equal to, if not superior, to his opponents. But the shaping thought in his argument is suffering for a moral purpose. "If I must needs boast I will boast of the things which concern my weakness." His patience, humility, and gentleness, were taken by the servile Corinthians as indicating lack of authority. Many of them were doubtless slaves, who regarded it as a master's prerogative to treat his bondmen with arrogance and cruelty, to beat them and to deprive them of all their earnings. Such conduct they regarded as proof of authority, and when the false teachers displayed it they foolishly respected them, and despised Paul for the lack of it. They did not ask themselves which was the more Christlike. Paul's boasting, therefore, may have seemed to them to be "folly." But it should be borne in mind that from the first Paul had characterized the whole Gospel as "folly" when measured by the wisdom of this world. It is with this Gospel that he connects himself and his work. His boasting might be construed as folly, but at any rate it should be in perfect harmony with the Gospel which he preached. The latter was not a message of arrogance, selfishness, and greed, but of unselfishness and humility, the preaching of a crucified Christ, a Saviour who had given His life for the redemption of the world. Paul's ministry was simply a following in the footsteps of Christ. From first to last it was a martyrdom for the sake of a message which the world treated in the person of the servant, as it had already treated it in the person of the Master. Was Paul ashamed, then, of his trials and perils, of his scourgings and imprisonments? No. He had learned their divine meaning. They brought him into fellowship with his Lord. They were unanswerable credentials of his apostleship. So far was he from being ashamed of them that he would rather glory in them. Was he compelled to boast? Here then is the ground of his boasting. Every one of the perils he had encountered, every one of the sufferings he had endured, all the burden of care and anxiety that weighed him down, had come to him in connection with the cause of Christ and because of it. Could the false teachers show credentials such as these?

*An Exposition of Lesson 29 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

PAUL GLORIFYING IN REVELATIONS.

Paul's bodily sufferings were the outward proofs of his apostleship. The revelations which were vouchsafed him were the inward proofs. The latter he could refer to in a general way only. He could not ask his converts to follow his ecstatic flight into the third heaven. He could not even prove to them the fact of such transcendent experiences. But he could at least remind them that "the thorn in the flesh," so familiar to them, was no meaningless infliction. It had a specific divine purpose, namely, to counteract any temptation to spiritual pride that such experiences might have awakened in him. But the "thorn" also meant suffering. Suffering, then, whether inflicted by men or by God was an essential proof of apostolic authority, and in this respect Paul gloried that he surpassed those whom he ironically called "the very chiefest," the most supereminent and inflated, of the false apostles at Corinth.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON III.—PAUL AT THESSALONICA AND BEREÄ.—JULY 18.

(Acts xvii. 1-12.)

GOLDEN TEXT—"They received the word with all readiness of mind, and searched the Scriptures daily."—Acts. xvii. 11.

TIME AND PLACE—About A.D. 51, 52. Thessalonica, modern Saloniki; Berea, modern Verria; both cities of Macedonia.

INTRODUCTION—When the magistrates, who had committed Paul and Silas to prison, the next morning sent to release them, probably because they knew that there had been no adequate ground for their action, they found themselves confronted with what might have proved a very serious accusation against themselves, viz., that they had, without trial, scourged and cast into prison Roman citizens. Under the Roman law they were guilty of a grave crime, and they hastened to the prison and besought them to depart. Luke seems to have remained at Philippi, but Paul, with Silas and Timothy, proceeded westward, as related in our present lesson.

VERSE BY VERSE—V. 1. "They."—Paul and his company. "Amphipolis."—A city of Macedonia, an important Roman military station. "Apollonia."—A city of Macedonia on the route from Philippi to Thessalonica. "Thessalonica."—An important city of Macedonia, and capital of the province, one hundred miles west of Philippi.

V. 2. "Went in."—To their public meeting on the Sabbath day. "Out of the Scriptures."—The Jewish Scriptures, the Old Testament.

V. 3. "Opening."—Explaining, unfolding the meaning. "Christ."—The Messiah promised in the Scriptures. "Must needs."—That is, in order that the prophecies which the Jews believed might be fulfilled.

V. 4. "Some of them."—Of the Jews. "Consorted."—Became companions and friends. "Devout Greeks."—Greeks who had forsaken idols and worshipped the one God. "Chief women."—Women of noble rank.

V. 5. "Assaulted the house of Jason."—From verse 7 it appears that Paul and his company were entertained there.

V. 6. "Found them not."—That is, they did not find Paul and Silas, who probably had been warned and were concealed elsewhere. "Drew."—Dragged, implying violence. "Certain brethren."—Christian brethren. "Turned the world upside down."—By exciting the people, a testimony to the effect of Gospel preaching.

V. 7. "Cæsar."—The title of the Roman emperor. "Saying there is another king."—This was true so far as that the disciples claimed Jesus as their King; it was false in that they regarded Him as a spiritual king, and in no sense opposed to Cæsar.

V. 8. "Troubled the people and the ruler."—Lest these disturbances reported to the Roman authorities should cause their privileges to be taken away.

V. 9. "Taken security."—A bond that they would not disturb the peace.

V. 10. "Immediately sent away."—Lest they should suffer violence at the hands of the mob. "By night."—As the safest time. "Berea."—This was a walled town sixty miles west of Thessalonica.

V. 11. "These."—The Jews of Berea. "More noble."—Less prejudiced and more fair. "Received the word."—The Gospel as preached by Paul. "Readiness of mind."—Their minds were open to the truth, and ready to give it fair consideration. "Searched the Scriptures."—As in Thessalonica, so in Berea, Paul based his teachings upon the Scriptures, and so his hearers searched (studied) the Scriptures. "Whether these things were so."—Whether Paul's interpretation of these Scriptures was right.

V. 12. "Honorable women."—Women of noble rank.

THE COURSE.—The guiding hand of God may lead us about, but it never leads wrong. Paul and his companions journeyed one hundred miles to reach Thessalonica. Instead of a few women, as they found in Philippi, there were at that city some thirty thousand Jews. In place of a humble "place of prayer," near the river, as the women had in Philippi, they had a synagogue, all fitted for the worship of God. To them Paul carried the precious truth of the Gospel. He carried no new text-book of new doctrines and ceremonies unto them. He opened the sacred Scriptures, which every loyal Jew accepted as his Bible. He did not command silence while he presented his views, but with them he made a review, a study, a search of their Scriptures. He testified that the son of Mary, Jesus of Nazareth, answered the whole demand of their Scriptures, and was the Messiah. By personal experience he had proved the living power of Jesus, and in His name offered salvation by faith unto the Jews. He showed unto them the one step needful to put them in possession of the salvation of Jesus. For three weeks he tarried for the purpose of instructing his people in the affairs which concerned their eternal welfare.

The gathered fruit was small in comparison with that at Philippi, yet it was precious enough to engage the apostles three Sabbath-days. There were a few among the vast number who believed. Among the Jews were a large number of Gentile proselytes. These were gathered into the ark of safety. Though the Jewish church had received them as converts from idolatry, they could not retain their membership when they saw, a step higher, a salvation from sin as presented by the apostles.

The reflex action, which came as the result of rejected light, came upon the apostles in hot persecution. The unbelieving Jews were ready to defend the interests of a nation, a government they hated, rather than let the preachers of truth go uninjured, or continue to multiply their converts from their synagogue. Candid investigation would have cleared the apostles, and brought disgrace upon them, had they proceeded justly. They therefore resorted to the disgraceful measure of co-operating with a mob, made up from a company of vagabonds, men whose business it was to stir up confusion and create a panic. They made actual disorder and uproar, in their effort to prove the reality of what was merely imagined trouble. They brought greater condemnation upon themselves and drove from their midst their truest friends. The apostles were not commissioned to compel men to accept Christ, and their duty was done, and their way open to go to another field.

The contrast between the Jews of Thessalonica and those of Berea was marked. Only a few miles divided these two congregations, but their attitude toward the apostles was widely different. The same custom was observed in Berea as in other places. The synagogue was the first place where Paul presented Christ. The people were as sincere as they professed to be. They searched their Scriptures, to know if surely the apostles were God's true servants, unfolding the meaning of His Word. In the search they were enlightened. Paul counted their honesty a mark of nobility. The same might be said to-day, for it is not the truly good or wise-hearted people who make light of the Scriptures. The results were equally different. A large number believed, in Berea, among the Jews, and with them Gentile proselytes, which were Greeks. Each successive journey to new fields proved to Paul the truth of what the Lord had declared at the time of his conversion, for surely he found how great things he must suffer for Christ's sake. How marvelous the grace that kept him steadfast in every new conflict.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

WHAT ANY ONE CAN DO.

Deep down in Lillian Fargo's heart there was a longing to do something to make some one happy.

"I only knew what I could do," she said softly to herself, one early spring morning, as she stood before a little bed of woodland violets, which occupied a sheltered corner of the flower-garden.

A little old woman came down the quiet village street and paused at the gate for a little chat with Miss Fargo.

"It's too bad about Dick Willard," she remarked. "You know he's been sick so long, an' he was took worse last night, an' the doctor says he can't last much longer. I'm jist goin' down to see if I can do anything."

"Wait just one minute, please," said Lillian, as she plucked a little bunch of the blue violets, the dew still sparkling on their

petals, and their fresh, sweet odour breathing of mossy dells and purling brooks.

"Would he care for those, do you think, Mrs. Jones?"

"Why, of course, Miss Fargo. I'm sure he would. Yes, I'll take 'em to him."

Dick Willard's sad, wan face brightened with a smile, such as it had not worn for days, as his slender fingers clasped the lovely flowers. And when, a few hours later, the "angel of Death" came to him, he still held the tender blossoms.

It was only a little deed—a little act such as you and I might do any day; but don't you think those blossoms carried a message of love to that dying boy?

Everything in the world has a mission to fulfil, and the mission of flowers should be to bring sunshine into the shadowed world of care, sorrow, and sickness, to lighten the heavily-burdened hearts of weary and discouraged humanity, and, by their purity and beauty, influence for good some life, which, it may be, could be reached in no other way.

All around us, whether in noisy, bustling city, or quiet country village, lie golden opportunities for doing good. There is always some one in need of help, and there are always so many little ways in which you can supply that help—a cheerful word, a simple little song for those of you who can sing, and for the sisters who have "flower-gardens" a few sweet blossoms.

The little deeds of kindness in our everyday life are Home Mission work by which we can help in winning the "world for Christ."

A GRATEFUL NEWSBOY.

The saying of a French author, "He who receives a good turn should never forget it; he who does one should never remember it," was illustrated recently by a newsboy and a physician.

A physician who recently moved up town took an evening paper from a small newsboy, and dived into his pocket for the change.

"That's all right, doctor," remarked the little fellow. "I won't take no money. Don't you remember Jimmie, that you cured last winter with the fever?"

Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever without payment. "But that's all right, Jimmie," he said, "and you must certainly let me pay you for the paper."

"No," said the boy, "I won't. Where are you living up here, doctor? I want to come and see you."

He hasn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door, and to have a proper understanding in the beginning, with the first paper he scribbled a little notice: "Please, doctor, accept these papers allus from Jimmie."—*New York Herald.*

THE GROWTH OF HABIT.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

A GOOD WORD.

How cheap a kindness, says Tillotson, to speak well, at least not to speak ill, of others. A good word is an easy obligation, but not to speak ill requires only our silence. Some instances of charity are charitable, but were a man never so covetous, he might afford another his good word, at least he might refrain from speaking ill of him, especially if it be considered how dear many have paid for a slanderous and reproachful word.

FAMILY COURTESY.

Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside.

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CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul at Thessalonica and Berea. Acts xvii. 1-12.
Second Day—Paul to the Thessalonian Church. 1 Thess. i. 1-10.
Third Day—"Ye are our glory and Joy." 1 Thess. ii. 1-20.
Fourth Day—"God hath chosen you." 2 Thess. ii. 13-3-18.
Fifth Day—Christ reasoning from the Scriptures. Luke xxiv. 25-32, 44-48.

Sixth Day—Moses wrote of Christ. John v. 24-47.

PRAYER MEETING TOPIC, July 18,—BELIEF IN CHRIST—WHAT IT IS, WHAT IT DOES. John iv. 46-53; Acts xvi. 25-34.

Who is he that believes? The man who is convinced of his guilt, who feels his inability to rescue himself, who admits the efficacy of the remedy, Jesus Christ, and accepts it. This is he who believes.—Abercrombie.

He that will believe only what he can fully comprehend, must have either a very long head or a very short creed.—Colton.

BELIEF IN CHRIST.

The sinner's first duty is to come to Christ. He must look to the Saviour. He must consider His person, character, offices, work—how wonderful; how excellent; how glorious. There is abundant provision in Christ. There is fullness in His atonement, efficacy in His blood, sufficiency in His righteousness, prevaletancy in His intercession. God is just, but His justice is satisfied by the atoning Saviour; the law of God condemns us, but Jesus came to deliver us from the curse; the Holy Spirit convinces us of sin, and takes of the things of Christ and shows them unto us. He leads us to feel the need of Christ, and we are convinced of our sins and feel our need of an interest in the Saviour, we come under his influence.

WHAT IS IT TO BELIEVE.

As it respects God, it is to credit His word, the record He has given of His Son, and to act accordingly; to rest on His promises, accept the invitations, and close in with the offers, and so to embrace Christ as our Saviour, and trust in Him for salvation. To believe in Christ is to trust in Christ, to confide in Him, to commit our souls to Him, and be willing that He should reign over us and in us, and save us in His own way, and dispose of us to His glory. Hence faith is one of those terms which can scarcely be made plainer by definition. It is belief, trust, confidence, reliance. It is variously expressed in the Scriptures as believing in Christ, coming to Christ, fleeing to Christ, feeding on Christ. When Christ is held forth as a refuge, faith is flying to Him for safety, Heb. ix. 18. And when He is represented as a door, faith is an entering by Him, John x. 9. Faith is receiving Christ as a gift, 2 Cor. ix. 15. Resting on Christ is the same as trusting in Him, Isa. xxvi. 4. Such is faith. To believe in Christ is to receive Him and rest upon Him alone for salvation, as He is offered in the Scriptures; and He is offered fully and freely to all; and He is both able and willing to save all who come to Him. "This is His commandment, that we should believe on the name of His Son Jesus Christ," 1 John iii. 23.

ENDEAVOR NOTES.

The State secretaries will be heard on the topic, "How May We Make the Committee Work in Local Societies More Effective?"

The State president's topic will be, "How Can We Interest the Young People and Pastors in the Organization of Junior and Intermediate Societies?"

Christian Endeavorers visiting San Francisco will have opportunities to make side excursions of great interest: To Alaska, the Yellowstone Park, Yosemite Valley, Del Monte, Monterey, Santa Cruz, San Jose, the Lick Observatory, Stanford University, Mount Tamalpais, geysers, big tree, Napa and Sonoma valleys.

There are four Christian Endeavor Societies in Alaska, two for native Alaskans and two for whites.

A Spanish Junior Endeavorer answers a question: "What is it to have a pure heart?" "It means not being afraid to have Jesus know what I am thinking about."

Mexico now has 100 Christian Endeavor societies, with 2,047 members. Twenty-eight of these are junior societies, having 469 members.

A junior rally will be held at the convention soon to meet in Mexico.

Rev. Andrew Murray is the president of the South African Christian Endeavor Union. Miss Sprigg, daughter of Sir Gordon Sprigg, the premier of Cape Colony, is secretary.

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

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

You can readily perceive why this year I have chosen for the subject of my annual message, the theme, "A World-Encircling Religious Movement; How shall it Fulfil God's Design?"

At the invitation of friends, and in obedience to the call of God, as I believe, I have, during the past year, been journeying in many lands, among people who speak many tongues. These journeys in behalf of Christian Endeavor have carried me more than 40,000 miles, to more than a score of peoples, who speak nearly as many languages. One factor I have found constant in all these lands; I have found Christian Endeavor principles everywhere the same.

The same pledge, the same consecration meeting, the same general lines of effort for the Master, called committee work. The utmost diversity in unessential details; the utmost similarity of purpose in essential principles.

Societies that are as widely separated in miles and manners as the Bengalis, who live in the swamps of the Ganges, and the Haffra on the uplands of Africa, from the Endeavorers of the Golden Gate and the Alameda, have subscribed to the same covenant pledge, and, better still, are keeping it.

I have attended conventions, since last I met you, in the Metropolitan Tabernacle of London, and in the Beels of Bengal; in St. Andrew's Hall of Glasgow, and in the ancient capital of the Punjab, among our Irish Endeavorers in Belfast, and on the sunburnt plains of Southern India; in crowded Berlin, and on the lonely table-lands of the Transvaal. among the Alps of Switzerland, and on the vast veldt of the Orange Free State, its sea-girt Stockholm, and in the karoo of South Africa; in lordly Paris, and in quiet Wellington; in the Cape of Good Hope, made sacred to many of you by the life and labors of Andrew Murray and his associates; and everywhere, amid all these diversities of custom and costume, of manners and methods, of language and laws, I have found that the Christian Endeavor ideals are substantially the same.

Moreover, the peoples whom I have seen have been of diverse creeds and views of religious truth. All, to be sure, have acknowledged the supremacy of Jesus Christ as the very Son of God and the only Saviour of lost sinners; all have accepted the Bible as the Word of God, and the Holy Spirit as the sanctifier, comforter, and guide,—in such soil only can Christian Endeavor flourish.

But in minor particulars the creeds and forms of church government of these hospitable hosts of our society differ as widely as their complexions. The shade of tan on a man's cheek does not make or unmake his manhood; the shade of his creed does not make or unmake his Christianity.

By Methodists and Baptists by Presbyterians and Congregationalists, by Friends and Disciples of Christ, by Episcopalians and Lutherans, by adherents of the State churches of Germany and Sweden and Holland and Scotland and England, as well as by representatives of every free church, have I been kindly received in the name of Christian Endeavor, and by every missionary society at work in India or Africa.

Why? Not by reason of any eloquent advocacy I could render Christian Endeavor, but because of the eloquent endorsement which a common and universal method of Christian service renders to its advocate.

Moreover, should you go much further afield than the months between two conventions have allowed me to travel, you would find the same thing true. You would hear Mr. Ling pleading for Christian citizenship in Foochow, and urging his fellow Chinese Endeavorers to drive the devils of civic unrighteousness into the Eastern sea, where they would be swallowed up like the Gadarene swine in the waters. You would hear Africaner Endeavorers devoting themselves to world-wide missions. You would see Japanese Endeavorers seeking, as you seek, the life that is hid with Christ in God, and Malagasy Endeavorers looking up through their tears for a defeated and degraded nation to the God of nations, and Armenian Endeavorers groaning as they think of their downtrodden and bleeding country. "How long, O Lord, how long!"

Could you have the invisible cap and cloak, you would see Christian Endeavor sailor lads on the briny billows fulfil their pledge under the eyes of jeering tars, and prisoner Endeavorers deying themselves their one weekly letter that they might give to missions the two-cent postage stamp, the only possessions they

could turn into ready money. We would see faithful little Juniors as true to their vows as the hoary saint, and a multitude of obscure Endeavorers in every land, whose honest, conscientious service no man records, but whom God hath written in His Book of Life.

Only one denomination still seeks to prevent the increase of Christian Endeavor societies, and that has introduced Christian Endeavor principles, and though we regret the absence of full fellowship we are glad of the extension of the ideas for which we stand,—in that we rejoice, yea, and will rejoice.

Our society then has these signs of a universal movement. It was born in obscurity and weakness. It has not owed its extension to human advocacy or ecclesiastical authority. It has spread to every land. It has been found adapted to every evangelical creed, and to every form of church government, and to every race and class and language and condition of people. It has failed only where the principles involved in our covenant pledge have been ignored, or where it has been crushed out by denominational authority.

This evident blessing of God, so vast, so unexpected, so undeserved, so far as human agencies go, should lead us to ask every year, with increasing humility and eagerness, what is God's world-wide design for the Society? What world mission has He for it to perform?

Our responsibility to fulfil God's purpose increases with our growth. The larger the movement, the more we conserve by our faithfulness, the more we wreck by our blindness or unfaithfulness to God's design. Let me then try to answer this vital question: How shall world encircling Christian Endeavor fulfil God's design?

1st. A world-wide movement must be true to its fundamental idea; for it is evidently to propagate that idea that God has established it. The fundamental purpose of Christian Endeavor is to raise the standard among young people of outspoken devotion and consecrated service.

This idea is embodied in our covenant pledge, and this idea makes our covenant imperative in a Christian Endeavor society.

This movement is not a conglomeration of every kind of young people's society; it is a movement for the spread of definite ideas, which God has owned and blest. Its whole history shows the supreme honor which God bestows upon uncompromising, unabashed, out-and-out service. Oh, Endeavorers, be true ever to this basal thought of Christian Endeavor! for upon it, on every page of our history, God has set the seal of His approval.

2nd. A world-encircling movement must necessarily be a unifying movement. This part of its mission is too plain to argue. It has brought forty denominations together, so far as ecclesiastical authority has not interfered, and bound their young people in blessed bonds they have not before known; later, it has forged a link between forty nations that speak forty languages; more than all, it has woven new strands of Christian concord between the four great English-speaking sections of the world, the United States, Great Britain, Canada, Australia. These bonds are made of many strands of common method and common name. The missionary colonies, too, of the English-speaking race, if I may so call them, are established in every clime, and a new connecting filament between them all is found in Christian Endeavor.

Arbitration treaties may be amended, or accepted, or rejected. The world-wide Christian Endeavor movement is a new treaty of love and good-will between millions of those who speak the same language and who work by the same methods for the same Lord.

Every year some of our British brethren come to our American convention. In 1900 I hope that 10,000 of you will accept the invitation of British Endeavorers to London to ratify and seal the international treaty of Christian Endeavor.

3rd. A world-encircling movement must be a persuasive force. You have shown the sign of universal adaptability, Christian Endeavorers, by entering into prisons and asylums, lighthouses and life-saving stations, men-of-war and merchant vessels, soldiers' barracks and factory lofts, as well as into all the activities of church life. There is another place very near home where your power and principles are felt, and where they should be felt still more, and that is the weekly church prayer-meeting. I know of no way so good of making this suggestion practical as by forming senior societies, whose chief distinction shall be that, without increasing church machinery, they apply the Christian Endeavor covenant pledge to the weekly meeting of the church. Already these senior societies, which form the veteran and the permanent cohort of Christian Endeavor, have been formed, not only in America, but in Australia, India, Great Britain, and South Africa, and always with blessedly beneficial results.

Remember the lesson, so hard for some of us to learn, that we are all sixteen years older than we were sixteen years ago; that the responsibilities of the Young People's Society must some time be transferred to younger shoulders; and that our effort should be as we grow older to develop younger workers, and to apply our own energies directly to the church meeting and all church activities. Thus, in the Senior Society, we are no less part of the Christian Endeavor movement, but both the church and this movement of the church are infinitely strengthened. I hope to see the senior societies multiplied tenfold the coming year.

Continued next week.

THE LITTLE FOLK.

WHAT A CHILD WOULD LIKE TO KNOW.

BY MARY F. HUTTS.

Would I were wise enough to know
How the little grass blades grow ;

How the pretty garden pinks
Get their notches and their kinks ;

How the morning glories run
Up to meet the early sun ;

How the sweet peas in their bed
Find the purple, white and red ;

How the blossom treasures up
Drops of honey in its cup ;

How the honey-bee can tell
When to seek the blossom cell ;

Why the jay's swift wing is blue
As the sky it soars into.

I wonder if the grown folks know
How and why these things are so.

A PARABLE.

A certain prince went out into his vineyard to examine it. He came to the peach tree, and he said, "What are you doing for me?"

The tree said,

"In the spring I give my blossoms and fill the air with fragrance, and on my boughs hang the fruit which presently men will gather and carry into the palace for you."

And the prince said, "Well done, good and faithful servant"

And he came to the maple and said, "What are you doing?"

The maple said, "I am making nests for the birds and shelter for the cattle with my leaves and spreading branches."

And the prince said, "Well done, good and faithful servant."

He went down into the meadows and said to the waving grass, "What are you doing?"

And the grass said "We are giving up our lives for lives for others—for sheep and cattle, that they may be nourished."

And the prince said, "Well done, good and faithful servants that give up your lives for others."

Then he came to a little daisy that was growing in the hedge-row, and he said, "What are you doing?"

And the daisy said, "Nothing! nothing! I cannot make nesting places for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace. I cannot even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said, "There is none better than you."

THE BOY AND THE MUSIC BOX.

It was in a Broadway cable-car on Saturday afternoon. The car was crowded, and the conductor seemed to push through the car more often than usual, because so many passengers got on at the front end of the car. Everybody was cross and seemed to take up more room than usual. Perhaps this was in part due to the big sleeves, which seemed bigger than ever before, and there were more of them.

The conductor had pushed through the car once more, and the people standing were pushed closer to the people sitting, when two boys and their mother got into the car. It was evident that they had been shopping for Christmas, their bundles were so many and such queer shapes. The boys were radiantly happy. Their "tams" were pushed back on their heads, their overcoats were open, and altogether this world grew a more comfortable place because these happy, well cared-for boys were in it. The crowded car came to a standstill. Something had happened ahead, for there was a long line of cars on the tracks in front of us. Instantly everybody grew restless. The lamps were lighted in the stores, the street lamps were lighted, and the people in the car

frowned harder and harder at the gripman and the conductor.

Suddenly "tinkle, tinkle, tinkle," sounded through the car. Music soft and soothing—one of Mendelssohn's "Songs Without Words"—filled the car. Everybody looked surprised, then delighted, and then settled contentedly into his place. One of the little boys had untied one of his parcels—a music-box was in it. He had wound it up, and stood holding it in his hand with a look of such happy good-fellowship that it seemed as if he were the very spirit of music come to soothe the restless crowd.

FOR INKY FINGERS.

A little girl I know has made a wonderful discovery, which she thinks all other little school-boys and girls should know, too.

"It's so useful, mamma," she says. "All little boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes, as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the little girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match safe and rubbed the sulphur end well over every ink spot. One after another the spots disappeared, leaving a row of white fingers where had been a row of inky black ones.

"There," said the little girl, after she had finished. "Isn't that good? I read that in a house-keeping paper, and I never knew they were any good before. I clean my fingers that way every morning now. It's just splendid!"

So some other school-girls and boys might try Alice's cure for inky fingers.—Harper's Young People.

UNCONSCIOUS HUMOR.

Debate in the House of Commons is ordinarily conducted in a low conversational tone. Not long ago a military member, who was not accustomed to public speaking, delivered an excited harangue on the exile of the Guards to Gibraltar, and nearly emptied the House by the violence of his shouting. It was like the breath of a roaring blast furnace, and every word seemed to crackle with explosive energy. Members in the benches were at first amused by his unnecessary fervor, and finally wearied by his noisy, ear-splitting declamation. Drawing himself up to his full height and speaking in tones which were fairly deafening, he shouted.

"If I may be allowed to whisper in the ear of the Government—"

He was not allowed to go on. The members burst into a loud guffaw of laughter, which drowned his voice and seriously disconcerted him. When it was perceived from his look of astonishment that he was unconscious of the real cause of amusement, they laughed again, even more heartily than they had laughed before.

Unconscious humor is not always appreciated. When Herr Rickert, not long ago, turned contemptuously toward the German ministers and cried out, "We hear nothing upon the ministerial benches, nothing but profound silence!" no member moved a muscle, and nobody laughed; yet whispering in thunder tones was scarcely more ludicrous than hearing profound silence.

O'Connell's most famous Irish bull was delivered at a public meeting in London, and passed unnoticed until the speech was in print. He asserted that the birth-rate in Dublin had diminished at the rate of five thousand a year for four years, and added, solemnly:

"I charge the British government with the murder of those twenty thousand infants who never were born!" Nothing could have been more absurd, yet there was not a sign of appreciation from the audience that the great orator had been unconsciously funny.

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

Inasmuch as all churches more or less react on each other in every community, it is well to note occasionally the changes that are taking place in other denominations besides our own. It hardly needs even this justification to call attention to the choice that has been made for the most important and influential ecclesiastical position in Canada, viz., the Roman Catholic Archbishopric of Montreal. Canon Bruchesi, whose appointment has just been announced, is a native of the city, and with the exception of four years, during which he was professor of Theology in Laval University, Quebec, has passed all his public life among its citizens. Born in 1835, he is comparatively a young man for such a prominent position, but he has already proved his capacity for leadership in many ways, and he will undoubtedly show himself a good administrator. He is probably best known to the general public as chairman of the Board of Roman Catholic School Commissioners, and to him belongs the chief credit for organizing the educational exhibit of the Province of Quebec at the Chicago World's Fair—an exhibit which astonished the critics of Quebec's educational system, and of which its friends have not yet ceased to boast with undisguised satisfaction. It certainly made the most of all there was to show. He is therefore a force that will have to be reckoned with in the new educational policy that is promised by the government which has just been called to power, but there is so far no reason to suppose that he will take any extreme attitude in opposition to the reconstruction of the system. Of course he is an ecclesiastic and may be counted on to follow the traditional policy of the church in the main, but he has been hitherto known as a man of moderate views, and more than one incident shows that he knows how to yield gracefully when he cannot get that policy carried out as far as he would like. There is little doubt that he has been selected on the recommendation of the papal legate, Merry del Val, and may be expected to maintain the conciliatory attitude which this distinguished prelate has been disposed to advise.

The Anglican church of the diocese has suffered a loss in the resignation of Prof. Waller from the staff of the Diocesan College, and his return to England. By this resignation and the death of the late Principal Henderson a few months ago, the staff of this institution is now reduced to one professor. It is understood that the Board will shortly appoint a principal from England to assume his duties at the opening of the ensuing session. They have been led to this course partly by the difficulty of agreeing on the selection of any clergyman resident in Canada for this important position. This is much to be regretted. The Anglican church has not been fortunate in its importations from England of late years, and it will be a matter for surprise if they find a man who will adapt himself to the conditions of their church in Canada.

The Congregational College will also open its next session with a new Principal. Owing to advancing years and increasing infirmity Dr. Barbour has retired and his place has been filled by the appointment of the Rev. Dr. F. W. George of St. Louis. Dr. George is already well-known in Canada, having been originally a minister of the Episcopal Methodist Church and afterwards pastor of St. John's Presbyterian church in Belleville from whence he went to take charge of a prominent Congregational church in St. Louis. Dr. George is in the somewhat rare position of being able to speak from actual experience of all three forms of church government. Judging by results congregationalism has proved to be the least effective form in the conditions of Canadian society. Except at a few points they would scarcely be missed if they were to cease existence altogether. But, of course, so long as there are people who are disposed to make acquaintance of a certain form of polity as being well it is necessary to train ministers for them. And then

there is the great heathen world yet un-reached in which is room for all whether they are wanted at home or not. This institution has already trained several men for the foreign field where they are rendering good service.

As usual at this season of the year several changes have taken place in the pastorates of the Methodist Churches. The changes, however, are mainly in the way of redistribution and now men appear only in the suburbs. These changes are more than overshadowed by the disappearance of one of the most striking figures in Quebec Methodism during the century, viz., the Rev. J. A. Dorion who passed away a few days ago at the age of sixty-nine. Of French Catholic parentage the only education he ever received was in the mission schools at Pointe-aux-Trembles, at that time under the old French Canadian Missionary Society. He so improved his opportunities that he became a teacher in that institution and served for five years. Subsequently he entered the ministry of the Methodist Church, and for the past thirty-five years has been their best known French missionary. For eight years he had charge of the Indian mission at Oka during which time the place was made notorious through the cruel treatment of the Protestant Indians by the seminary priests. The persecution they endured made it necessary for the bulk of the Indians who had left the Roman Catholic Church to leave the Reserve and accept of an offer from the Canadian Government to settle on a new reserve in Muskoka. Mr. Dorion was a man of gentle spirit and was greatly beloved by all who knew him, and numbered many warm friends among Catholics as well as Protestants. For some years past he has resided in Montreal engaged in such mission work as his strength enabled him to perform. His death came suddenly without warning. He was left alone for a few minutes apparently in perfect health and was found lying dead upon the floor of his room. He formed one of an earnest band of devoted men who have spent their lives for the enlightenment of their fellow-countrymen. Their labors have not gone without something of the reward for which they most longed.

NORTH WEST NOTES.

The Whitewood, Assa., Presbyterian congregation are to be congratulated upon the success which has crowned their work during the last five years. They have just recently celebrated the opening of a new church. It is built of brick and is tastefully finished throughout. It has a seating capacity of 300, and the history of its construction and completion speaks volumes for the Christian effort of the Presbyterians of Whitewood and the devoted zeal of their pastor, Rev. J. W. Muirhead, B. A. Principal Grant, of Queen's University, conducted the opening exercises and lectured the following evening on "Current Topics." His encouraging words and pure gospel were much appreciated by the large audiences assembled at every service. The enthusiasm displayed by each member may also be taken as an indication of true spiritual growth. "By their fruits ye shall know them."

The Presbyterians of Wapella, Assa., held a successful picnic and concert on June 16. Wapella is one of the many villages in the West which has sprung up into importance so rapidly. Although services have been given them for four years, they have not yet a church building in which to worship. The congregation, however, are anxious to build and hope to have a suitable church opened for worship in September or October. The missionary in charge gives services each Sunday to Hilburn and Rocanville, country charges which are also in need of church buildings. J. K. Clark, B. A., of Queen's University, is at present in charge of the field, and is endeavoring to advance the spiritual condition of the people, so that the above work may be accomplished, and that the congregations may thus each be welded into a body having a common interest. For Endeavor societies and those in the older districts wishing to assist in mission work, no better opportunity is afforded than the Church Building Fund of the North West. The Presbyterian Church in Wapella has been deprived of two of its most faithful

members in the death of David Martin and Mrs. John Brown. Both were natives of Scotland and exemplified in their lives the genuine religious training of the Scotch Presbyterian home.

The work in the Wolwyn field is on the forward move. Mr. Hobman, of Manitoba College, is in charge and is showing creditable zeal and earnestness in the work. Rev. J. Rodden, Moosomin, dispenses the Sacrament and superintends the interests of the field.

GENERAL.

Bethel church, Farowell, was recently damaged by lightning.

The Presbyterian congregations of St. John's, Brown's Corners and Unionville, decided on extending a call to Rev. Mr. Duncan, a graduate of Knox College.

On July 1st the members of Bethel church, Farowell, held a very successful picnic in aid of the organ fund. There was a large attendance, and a very enjoyable time was spent.

The Presbyterian congregation, Fairfield East, have secured the services of Rev. Mr. Pitts, a recent graduate of Queen's College, Kingston, for the summer and autumn months. Rev. Mr. Danby, who has been pastor for some time, having resigned.

While the congregation of the Presbyterian church, Alma, were assembled, the chandelier of the lecture room became detached and fell to the floor, breaking the oil vessels, which took fire. The fire spread rapidly, but was extinguished in time to save the building, which is a comparatively new one.

At a meeting of St. Andrew's congregation Carleton Place, June 28th, it was decided to extend a call to Rev. Mr. Whiteside, of Chalk River. The call was unanimous. Rev. Mr. Cooke, of Smith's Falls, the Moderator in this instance, was present at the meeting.

Owing to the absence of the Rev. W. J. McCaughan at Northfield, the prayer-meeting service on Wednesday evening, June 30th, in St. Andrew's church, Toronto, was taken by the Rev. Dr. Moffat. A very interesting and practical missionary address was given upon the many sided mission work of The Tract Society in Manitoba, Ontario and China. The devotional exercises were led by the Rev. R. P. McKay: Foreign Mission Secretary.

The corner stone of the new Presbyterian church, at Molesworth, was laid by elder Robert Elliott with a silver trowel, amid great ceremony. After the corner stone was laid, addresses were delivered by elder Elliott, and by Rev. Mr. Cooper, of Listowel. Supper was served on the lawn around the manse. Those who gave addresses in the evening were G. V. Poole, county councillor; Rev. Mr. West, of Bluevale; Mr. Kerr, of Brussels, and Rev. D. B. Merae, of Cranbrook. The sum realized from the voluntary collection amounted to over \$90. The new building will consist of a stone basement surmounted by a red brick edifice, and is to be completed by Oct. 15. It will be an attractive building 36x58 feet in size, with seating capacity for about 350 people. The church will be lighted with stained glass windows and heated with a furnace, and will cost about \$3,500, when completed.

Rev. John McNeill, the well known Evangelist, who was on a visit at his brother-in-law's, Rev. Marcus Scott, of Detroit, preached three times on June 13th. The forenoon service was held in the Central Presbyterian Church, of which Mr. Scott is pastor. The large building was crowded long before the hour of service. Mr. McNeill delivered a most magnificent sermon on Daniel. Afternoon and evening services were held in the Auditorium. Though the day was oppressively hot over 4,000 people were present at the afternoon service, and nearly 6,000 in the evening—hundreds standing all around the aisles. The afternoon sermon was on "Christ stilling the tempest," and the evening one on the "Twenty third Psalm." A large choir of over 100 voices led the services of praise. Mr. McNeill left on Monday, June 14th, for New York en route for Scotland. He may return in the fall for a winter's work in the States. Ministerial Associations wishing

his services should correspond with him at Kilmaleolun, near Glasgow, Scotland, where he will spend the summer months

BRANTFORD LADIES' COLLEGE.

The musical and elocutionary evenings and conversations held in connection with the close of the present session of the Brantford Ladies' College were largely attended, and in every way most successful. The pianoforte playing and vocal solos and recitations gave evidence of careful training on the part of the professor and governesses, and well sustained the high reputation of the college. The convocation held June 25th in Zion Church, was presided over by Rev. Dr. Cochrane, the governor of the college. The salutatory was given by Miss Margaret Caudwell of Brantford and the valedictory by Miss Margaret Taylor of Vancouver, B.C., while organ solos were rendered by Mrs. Detwiler and Miss Smith, and addresses given by the governor; Mr. Alex. Robertson, Chairman of the board; C. B. Heyd, M.P.; Mr. R. Henry and others. The following graduates received diplomas:—Miss B. A. Atkinson, Chatham; Miss Margaret Caudwell, Brantford; Mrs. J. B. Detwiler, Brantford; Miss Daisy Host, Brantford; Misses Mary and Edna Kerr, Petrolia; Miss Edna McCall, Simcoe; Miss Gertrude Shaw, Forest; Miss M. Smith, Fairfield Plains; Miss Margaret Taylor, Vancouver, B.C.; Miss M. Willard, Sheffield; Miss Nanette Wilson, Brantford; Miss Grace Wilson, Burford, and Miss Nellie Wood Brantford, Miss E. Harrington, Brantford, and Miss M. Kerr, Petrolia, received the diploma of licentiate of Victoria College of Music, London, and Miss M. Willard of Sheffield that of associate. Certificates in elocution were awarded Miss E. Kerr, Petrolia, Miss Gertrude Shaw, Forest, and Miss Mable Clump of Paris Plains. Miss Clump also received a certificate for art. Among the prominent prize-takers for the year were Miss Margaret Taylor of Vancouver, R.C., who carried off the Governor General's medal and medal for physical culture; Miss Mary Kerr of Petrolia and Miss Nellie Wood of Brantford, who carried off the gold medals for pianoforte; Miss Ena Kerr of Petrolia and Miss Gertrude Shaw of Forest, who respectively secured the gold and silver medals for elocution. Miss Ethel Edwards of Cannington received the silver medal in the senior intermediate year in music and Miss Edith Hillman of Massachusetts, U.S., carried off the silver medal in the middle year for general proficiency. In addition to these medallists, the names of Misses Caudwell, Wisner, Clump, Wilmot and others are worthy of mention, as taking prizes in several departments. Before closing the convocation Dr. Cochrane referred to the changes in the faculty next year, and paid a high tribute to the fidelity and efficiency of Mrs. Ralls, the lady Principals, who now retires, and also of Miss Jean E. Macdonald, who intends to prosecute higher studies. He commended the new lady Principals, Miss Phillips and her staff, as in every way worthy of the confidence of the friends of the college. The next year begins on the 8th of September, and the prospects of this, the oldest of the Presbyterian colleges in the Dominion are excellent.

BRANDON-PORTAGE PRESBYTERIAL.

The Brandon-Portage Presbyterian held its first annual meeting in Portage la Prairie June 15th. The morning session, after devotional exercises, was occupied with the business of the society. Reports were read from fifteen auxiliaries showing on the whole, progress in the work. The officers for the ensuing year are as follows: Pres. Mrs. Ross of Douglas; 1st Vice-Pres., Mrs. Marlatt of Portage la Prairie; 2nd Vice-Pres., Mrs. Spiers, Alexander; 3rd Vice-Pres., Mrs. McRae, Burnside; 4th Vice-Pres., Mrs. Walker, Carberry; Cor.-Sec'y. Mrs. Murray, Brandon; Treasurer, Mrs. McDiarmid, Brandon; Rec.-Sec'y., Mrs. R. H. Robertson, Portage la Prairie. An organizing committee composed of the following members, from different parts of the Presbytery were appointed: Mrs. McEwan,

North Brandon; Mrs. Findlay, Gladstone, and Miss Laidlaw, Portage la Prairie. The afternoon meeting was a very interesting one, with a full and varied programme. The president opened the meeting with devotional exercises. Mrs. Smith of Portage extended a warm and cordial welcome to the delegates, and Mrs. McEwan, of North Brandon made a suitable reply. In her remarks she referred to the last charge of the late beloved President of the General Society, Mrs. Ewart of Toronto.

The Secretary's report showed an increase in the number of Auxiliaries and an unabated zeal in the work. The Treasurer reported total contributions to be \$92.52.

The President's address was encouraging and helpful.

A pleasing feature of the programme was the recitation of the 23rd Psalm and the singing of hymns by four little girls from the Indian school. Mrs. Mathews of Winnipeg brought greetings from her Presbyterial, and Mrs. Palmer from Glenboro. Greetings were also given by sister societies of the town. The following ladies sang solos very beautifully, Mrs. May, Mrs. Rothwell, and Mrs. R. W. McLeod all of Portage. Among the resolutions adopted was one anent the death of our beloved President Mrs. Ewart. At the close of the programme tea was served to delegates and their friends.

The evening meeting was a public one presided over by the president. The choir of Knox church furnished music which was highly appreciated especially a duet by Miss Edith J. Miller and Mr. Snider.

Rev. Mr. Winchester of Victoria, B.C., missionary to the Chinese at the Coast, gave a most eloquent and thrilling address, pointing out our great responsibility to God for giving the knowledge of Him, and of Jesus Christ His Son and our Saviour to those who are still in the darkness of heathenism. The meeting closed with the benediction to meet again next year in Brandon.

PRESBYTERY OF OWEN SOUND.

This Presbytery met in Knox church, Owen Sound, June 29th, and was opened with prayer. Rev. D. A. McLean was elected Moderator. Thanks were given to Mr. Little for his able and courteous conduct in the chair as Moderator. Commissioners to the General Assembly present reported, and the Treasurer was instructed to pay the travelling expenses of £40. Mr. McLean convener of the committee to nominate standing committees reported, and the clerk was instructed to have a card printed with the names. A petition was presented from two of the trustees of the church in Grieraville, asking leave to sell the church and give the proceeds to the W. C. Bible Society. A committee composed of the following was appointed to meet Meaford Session and former members of the Church of Grieraville and report at next meeting, viz. D. Fraser, Messrs. Davidson, Somerville, Clark and Mackie. It was resolved to hold a Presbyterial visitation of Hepworth, etc., on July 13th—meeting in Hepworth church at 2 p.m., in Swallow Lake church at 7.30 p.m. for Swallow Lake and Cruickshank congregations—Mr. McLean to preside and put the questions appointed in Rules and Forms to the minister, Mr. Acheson to the elders, Dr. Waits to the Session, and Dr. Fraser to the managers.

A reference from the joint meeting of Sessions of Annan and Leith regarding the observance of the Lord's Supper in the homes of confirmed invalids, and those laid aside by long continued illness, should they request it, was favorably entertained, and such an observance of the Lord's Supper was commended to Sessions in the bounds of the Presbytery.

The Presbytery unanimously agreed to recommend all the congregations to introduce the New Book of Prayer, comprising selections from the Psalter and the Hymnal, on the first Sabbath of August, or on as early a day thereafter as may be convenient.

Mr. McLean gave notice that he would move at next regular meeting that the Presbytery set aside the Hare-Spence system of Ballot, and revert to its former method.

A Minister's Son

Face was a Mass of Sores - Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble over since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. CAMP, Valley, Iowa. Remember

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The Question of the separation of Knox Sydenham from Holland centre, asked for by the former, was deferred till the September meeting, that all parties interested may be present.

Mr. Yeomans was appointed to supply the field till the end of September. The Presbytery then adjourned to meet in Hepworth church, July 13th at 2 p.m., and the meeting was closed with prayer and the benediction.—J. SOMERVILLE, Clerk.

OBITUARY.

Rev. John Burton, M.A., B.D., Presbyterian minister at Gravenhurst, died on July 6th, after a lingering illness of seven weeks from typhoid fever. The deceased was born in Hailsham, Sussex, England, on the 10th of October, 1834, and at an early age came to this country, settling at Brockville, and shortly afterwards entered the ministry. He took his degree at McGill College, Montreal, and his theological course at Knox College Toronto. For several years he was pastor of the Northern Congregational church in Gravenhurst, where he remained three years and then accepted a call to Prescott. Subsequently he was invited to fill the pulpit of Knox church, Belleville, where he remained some nine years. In 1879 he removed to Toronto to fill the pastorate of the Northern Congregational church in that city, which he resigned three years ago, since which time he has ministered to the Presbyterian church in Gravenhurst and vicinity. He had four children, two of whom, with his wife, are dead. The remaining ones are Mrs. J. Gardner Thompson of Rosedale, Toronto, and an unmarried daughter, Lily Mary, who has kept house for him during the past three years.

Mr. William Beatty, died at his home, Lansdowne, Ontario on the 28th June. He was born in Glasgow, Scotland. The family came to this country, when he was fifteen years of age, and settled at first in Ramsay, country of Lanark. A few years later they removed to the township of Yonge Leeds Co. In 1835 Mr. Beatty married Miss Ellen Armstrong of the same town.

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ship, (born in the parish of Carsonbie, Dumfriesshire), and finally removed to Lansdowne in 1862. God blessed them with a large family of sons and daughters. The eldest son is M.P.P., for Leeds Co., and William is M.P.P., for Parry Sound. Dr. Eliz. R. Beatty is a most successful medical missionary to India. From the effects of the climate upon her health, she was forced to retire a few years ago from the work she loved—and is now practising her profession in Brantford, Ont. In 1870, Mr. Beatty was ordained an elder in the church which he has done so much to build up. He took an active interest in all local affairs—was first President of the Agricultural Society, for many years President of the Bible Society, and ever faithful and devoted in the discharge of all his duties as an elder in the church. In 1893, Mrs. Beatty died, and since then his health gradually declined, until at last he entered into his rest—an old man and full of years—having reached the advanced age of ninety one years. "His children arise up and call him blessed."

A MOTIVE

is quite often understood as an advance guard for action, and is invariably regarded as the twin sister to premeditated intention, thus, in a greater or lesser degree, influencing or giving shade or color to what other wise perchance may be void of interest to the subject affected. It is also that which induces choice of volition, and furnishes its occasion or reason. As consequences are generally dependent upon motives, it is highly important and essential that the motive be pure and good. Impure motives are formed and acted upon to no small degree in nearly every social and business department of life, thus indicating the necessity of standing true to principle and

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A MATTER OF JUSTICE.

Is the Way a Young Lady of
New Brunswick Views it.

Suffered From Headaches Pain in the
Side and Heart Palpitation - She
Thinks Similar Sufferers should Know
How She Found a Cure.

From the *Fredericton Gleaner*.

Miss Alma Miller, of Upper Southampton, N.B., is a daughter of Mr. Ezra Miller, a wealthy and influential farmer, and the young lady is a general favorite among a wide circle of acquaintances, who have had occasion to congratulate her upon her complete restoration to health, after a severe and trying illness. When a correspondent of the *Gleaner* called upon her, and requested that the facts might be given for publication, the young lady, though not at all anxious for publicity, nevertheless gave her consent in the hope that her experience might prove beneficial to some of the many young girls whose condition of health is very similar to what hers was previous to her cure. Miss Miller stated that when her illness began her mother was unable to look after the affairs of the household and the duties largely devolved upon her. She felt herself growing weak and easily tired, but felt that she must keep up. She says: "Notwithstanding my efforts I found myself growing worse and worse. My appetite failed, my complexion became sallow and my eyes sunken in my head. I was troubled with dizziness, shortness of breath and palpitation of the heart until at times I felt as though I would suffocate. I was almost constantly troubled with a pain in the side, and severe headaches. When I went upstairs I was obliged to rest. Life had become almost a burden and at last I was forced to give up and keep my bed. My friends feared I was going into consumption and one remedy after another was tried with no beneficial results until I was induced to give Dr. Williams' Pink Pills a trial. In less than three weeks I was able to leave my bed and go about the house, and the use of the Pink Pills a few weeks longer completely restored my health and strength and drove away all symptoms and pains which had made my life so miserable. I feel that in bringing this matter before the public I am but doing simple justice to suffering humanity, and I hope that those afflicted as I was will give Dr. Williams' Pink Pills a fair trial. I might also add that other members of our family have used Pink Pills with equally good results."

What Dr. Williams' Pink Pills have done for Miss Miller, they will do for thousands of other young girls throughout the country whose condition is similar. They restore the glow of health to pale and sallow cheeks, correct functional derangements, and create a feeling of new life and energy. The genuine Pink Pills are sold only in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all pink colored imitations and other medicines said to be "just as good."

A FIREMANS FALL.

An incident that happened in a large cotton fire in the lower part of New York, some years ago, had its comic side, and was the means of the firemen discovering the main body of the fire, which for some time they had been endeavouring in vain to locate.

The smoke was pouring out of nearly every part of the building; and although several entrances had been made, it had been impossible to find the seat of the fire. The chief in charge ordered some windows on the third floor to be "opened up," and a ladder was accordingly raised, and a fireman ascended. With the aid of a hook he pried open the iron shutters, and, lamp in hand, stepped in—and disappeared! His companion upon the ladder, wondering why he had so suddenly vanished from sight, peered in, and found that he had stepped into the elevator shaft that was directly under this window, and had fallen through to the basement. Hastily descending, he alarmed the others, and forcing an entrance, they made their way to the cellar. Here they found their comrade in a sitting position upon a bale of cotton, partly stunned and dazed from the shock of the fall, but otherwise uninjured. In his hand he still held the wire handle of his lamp,—all that remained of it, while in front of him, further in the basement, blazing merrily, was the fire they had been endeavouring to find. His fall had led him directly to it. On afterward examining the hatchway, or shaft, through which he had fallen, they found that it had bars running diagonally across at each floor, and in some marvellous way he had escaped each one in his downward flight.—Perils of a Fireman's Life," by Charles T. Hill, in the June St. Nicholas.

THEY WILL SING IN THE SOUTH

What a desolate land it must be where there are no birds! Quite as desolate as a land without flowers. In South Africa, where a number of English families have settled, there were no birds, and the people grew homesick for them. They missed not only their songs, but the life they gave the woods. What do you think they did? They sent to England for the birds they loved—the lark, the thrush, the nightingale, the robin, the starlings, and many of the other home birds, and they have now reached Africa. There is a park owned by an Englishman near Cape Town, and there these birds are to make their home. It is expected that they will be so well cared for that they will build nests, and lay eggs, and bring up their children in this new home, and make the English people there happy.