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Whole No. 966

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MANY PEOPLE Lie awake at nights suffering from acute dyspepsia, caused by eating food in which alum and other cheap Baking Powders are used. The most reliable is Imperial Cream Tartar Baking Powder.

MME. HAUTRY: You the singing-master! But we do not want a singing-master! Herr Pumpernickel: Bardou; de lady next door told me you wanted one badly—she sent me!  
ONE small bottle worth more than cartloads of other preparations. So says Timothy Baker of Lowell, Mass., of WISTAR'S BALM OF WILD CHERRY, after being cured by its use of a terrible cough, accompanied by spitting of blood and loss of sleep.  
"To DAY, Hans, your dear papa is coming back from his journey and he will bring you some oranges. So you are going to be very good all day, aren't you?" "I don't know, mamma, are the oranges very big?"  
**Minard Liniment Cures Dandruff.**

SUSPICIONS verified.—Augustus: But, Clara, ice cream at one dollar a plate is pretty expensive. Clara: (laughingly): That is enough, sir. I do not believe you are a plumber at all.  
ALONZO HOWE, of Tweed, suffered thirty-five years with a bad fever sore. Six bottles of Burdock Blood Bitters cured him, which he considers almost a miracle.  
"MATRIMONY," said a modern Benedict, the other day, "produces remarkable evolutions. Here am I, for instance, in one short year changed from a sighing lover to a loving sire."  
"DID you thank Mrs. Nabor when she gave you a piece of cake, Bessie?" "No, mamma, it was the last piece of the plate, and I knew there was no chance of getting any more."  
**Minard Liniment relieves Neuralgia.**

PASTOR: I can't understand why some members of my choir don't sing as well as the others. Friend: It is strange. They all have the same chants.  
BURDOCK Blood Bitters enter the circulation immediately to purify, enrich and vitalize the blood, thus renovating and invigorating all the organs and tissues of the body.  
SHE: What a strong face he has. He: Yes; that comes from exercise. He has been travelling on it for many years.  
I HAD an article accepted by the editor of the Gazette yesterday," said Si. "What was it about?" "About forty inches round. It was a pumpkin."  
**Minard's Liniment Cures Burns, etc.**

**HUMORS OF THE BLOOD & SKIN**  
Cured by **Cuticura**  
HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or constitutional, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by FOTTER DRUG and Chemical Corporation, Boston.  
Send for "How to Cure Skin Diseases."  
Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.  
Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 50c.

**SURPRISE**  
EVERY WOMAN  
Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to shrink, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!  
READ THE DIRECTIONS ON THE WRAPPER.  
St. Croix Soap Mfg. Co. SOAP  
Send us 25 SURPRISE wrappers and get one of our beautiful engravings.

**FAT FOLKS**  
No blizzards, heavy snows or cyclones. Average winter temperature 48° above zero. Seattle, largest city in Washington Territory. Population 25,000. Commercial, Educational and Financial center of Puget Sound Country. Full information on Queen City. SEATTLE, CHAS. H. KITTINGER CITY.

**WISTAR'S Balsam**  
Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield to the wonderful power of this remedy. None genuine unless signed "I. BUTTS."  
**WILD CHERRY**

Physicians strongly recommend  
**Wyeth's Malt Extract,**  
(Liquid)  
To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.  
40 Cents per bottle.

The most satisfactory BLOOD PURIFIER is  
**Channing's Sarsaparilla,**  
It is a GRAND HEALTH RESTORER.  
Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum.  
Large Bottles, \$1.00.

**ALLEN'S LUNG BALSAM**  
FOR CONSUMPTION,  
Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.  
In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA,  
**DR. MENTHOL PASTER**  
For Lumbago, Sciatica, "Crick," Tic, "Stitches," Rheumatic Pains and Chronic Rheumatism.  
Each plaster in an air-tight tin box. 25c.

**WYETH'S BEEF, IRON AND WINE.**  
For Pallor, Weakness, Palpitation of the Heart.  
Valuable Restorative for Convalescents. Combines Nutrition with Stimulus.  
Be careful to ask for WYETH'S, the only GENUINE.

# THE CANADA PRESBYTERIAN.

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No. 34.

## Notes of the Week.

ONE hundred thousand dollars were contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work. One of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she "had come out to do us North Sea dogs good."

THE Rev. John Hanaloo, a native Hawaiian Protestant pastor, has just died, after having served for twelve years a church in the leper district on the island of Molokai. He left his former pastorate in 1877 to accompany his leper wife, and has ministered to the lepers in the kindest way and without contracting the disease. He is said to have always taken all the ordinary precautions of cleanliness to avoid infection, but without neglecting at all his duties to the people.

LORD MONCREIFF and Sir William Mackinnon head the signatories of a manifesto of the Free Church branch of the Laymen's League declaring against disestablishment. They protest against recent proceedings of the Assembly "as involving the repudiation of the principles upon which the Free Church of Scotland is based." They declare that the courts of the Church of Christ should never be utilized for political purposes, holding that its ministers ought to adhere to the apostolic injunction to give themselves continually to prayer and the ministry of the Word.

IT is the general practice of the Romish Church to attempt to destroy, by malignant slander, the character of men of any distinction who leave her communion. The case of Count Campello is a late instance. The cruel accusations against him, which crumbled away as soon as they were investigated by Canon Thornton, has been elected by the Italians at Arrone, where he has made his home, to the highest posts of responsibility and honour. He has shown them for the first time the possibility of combining patriotism and religion. His evangelistic work continues to grow. An appeal is made for aid to complete his church and school at Arrone. The congregation met last year in a stable.

MACKAY, of Uganda, one of the devoted band who have laid down their lives for Africa, was, as a child, bright and precocious. He could read the Bible at the early age of three, and before he was four he was well acquainted with the geography of Europe. When a student in Edinburgh he profited under the teaching of Dr. Horatius Bonar, and was indefatigable in his study of the Scriptures. The journal which he kept in Africa teems with descriptions of almost insuperable obstacles overcome by pluck and perseverance. When attacked by warlike natives, he never in any case allowed his men to fire a shot or use their spears. He always himself marched unarmed, and when assailed by arrows and spears would run up to the enemy with only his umbrella! A steady look in the face of a fellow who had his spear levelled at him generally led the native warrior to think again and turn away.

SIR WILLIAM BAILLIE, of Polkemmet, says the *Christian Leader*, will be missed in the General Assembly of the Church of Scotland, where he had latterly gained the right to describe himself as the oldest regular member. He has probably left no fellow-elder behind him who has done more, if so much, to promote the interests of the Church of Scotland. He built and endowed several churches in Linlithgowshire; and although he did not deem public exhortation to be among the functions of the ruling elder, he was hardly ever absent from Lady Baillie's Sunday school, and the closing words he uttered were given in the fashion to which he had become accustomed as commanding officer of a volunteer regiment. The Baillies of Polkemmet have always been Presbyterian to the core; some of them suffered in the Covenanting days, and the

heads of the family were usually elders. The heir to the baronetcy is Mr. George Baillie, an Australian, whose father died lately in Melbourne.

THE Rev. William Dale, Secretary to the Committee on Confession of the English Presbyterian Church, says: The Confession of Faith Committee of the Presbyterian Church of England do intend their proposals as to the doctrinal question to be answered by a minister at his induction or ordination to be a relief. And they recommend for that purpose the use in the question—the "Formula," as we technically name it—of the Articles of the Faith just approved by our Synod. But we do not propose anything so wild and revolutionary as the dismissal of the Westminster Confession of Faith. We think that, keeping the Confession where it is, as the Subordinate Standard of our Church, it is possible and easy to lighten the pressure of its excessively detailed and somewhat one-sided definitions of doctrine. And we shall ask the Synod next year to read the question thus: "Do you sincerely own and believe, as in accordance with Holy Scripture, and will you faithfully teach the body of Christian doctrine set forth in the Westminster Confession of Faith, the Subordinate Standard of this Church, and now more briefly expressed in the XXIV. 'Articles of the Faith' approved by the Synod of 1890?"

A FINE illustration of Vatican diplomacy is discernible in the following cable despatch which appeared last week. There is no shrinking from pressing claims, however audacious, but, if they provoke unmistakable opposition, there is a prudent yielding for the time being. A loophole is left for another advance so soon as the opportunity is supposed to present itself. Recent negotiations through the agency of Sir Lintorn Simmons concerning Maltese affairs have roused the attention of the British people. When they are roused to resist the pretensions of the Vatican they are in no mood to be trifled with. Cardinal Rampolla, the Papal Secretary of State, has been informed by the English Government that it is impossible for England to receive a papal envoy or to send a minister to the Vatican. It has been suggested by the Vatican that a secretary be attached to the British legation at Vienna whose duties should be to conduct negotiations with the Vatican and sometimes visit Rome. In other words, if the door of entrance is not to be left open for an ambassadorial exchange, then his Holiness would keep it slightly ajar through the agency of a secretary at Vienna. What right has his Holiness of Rome to interfere with the secular affairs of any nation?

THIS is the jubilee year of the Irish Presbyterian Church missions in India, and the Rev. Robert Jeffrey, of Portadown, has signalled the occasion by issuing a history of fifty years' work in Kathiawar and Gujarat. A noble record it is of heroic work performed in face of the most formidable difficulties and dangers, of which modern missionaries have little or no experience. A strong point of the Irish missionaries has been their intimate knowledge of the vernacular; they realized that the right hand of every mission was its direct preaching work. In this respect it sets a striking example to some other missions. Another respect in which it excels lies in its efforts to localize Christianity by means of colonies of converts, who, having lost caste through conversion, would otherwise have become friendless outcasts. These rural missions of the Irish Presbyterian Church have, on the whole, been a pronounced success, due chiefly to the constant and zealous care with which they are watched over by the missionaries. Altogether the progress of the mission is one that is highly creditable to the Irish Presbyterians. In Kathiawar and Gujarat in 1840 Christianity was scarcely known. Now there are eighteen stations, with a native Christian community of 2,149 persons. There are forty-three vernacular mission schools, attended by 2,655 children, and three English or high schools, with 724 pupils. There are 166 school teachers, of whom fifty-six are Christians; and, at the various stations, thousands of acres of land, the property of the mission, are cultivated by the converts. During the past five years there have been 698 baptisms.

MR. DUNCAN CHARLES M'VARISH, a native of Morven, Argyllshire, whose parents reside near Oban, and who is understood to have been educated at Fort Augustus for the priesthood, publicly renounced the doctrines of the Roman Catholic Church and was recently received into the Church of Scotland at a public service in Ladywell Church, Glasgow, of which Rev. Robert Thomson is pastor. Mr. Thomson, in his exposition of portions of the New Testament, referred to his visit to St. Giles on the previous Sabbath. He had felt inclined to knock the images on the head with a hammer, and had taken a cheque in his pocket for fear he should do so. Rev. Jacob Primmer, who preached the sermon, described the service conducted by Dr. Burns in the High Church in the forenoon, declaring that, instead of being full of life, as Dr. Burns said, it was full of death. Their brother, who was now about to renounce Rome, would have left three years ago, but was discouraged by a Highland Protestant minister, who told him the Roman Catholic Church was all right. Mr. M'Varish, a young man of modest speech and intellectual countenance, read a formal renunciation of the leading tenets of the Church in which he had been brought up, and then divested himself of his robes before the congregation, to indicate that he laid aside the errors and superstitions in whose bondage he had lived.

THE following statement by the *Christian Leader* is worthy of attention: Any one who has paid attention to the history of Scottish education must have been struck with the powerful influence for good upon the national character which was wrought in simpler and less mechanical days than our own by the Book of Proverbs. It used to be a leading textbook in every elementary school north the Tweed. The surviving scholars who profited by that regimen have but one testimony to offer on the subject; and we are convinced that a reversion to the ancient compend of wisdom would tend to correct some of the worst evils of our highly-favoured time, when schools so much more fully equipped are, it is to be feared, turning out in many cases a limp style of character, lacking the solidity and the backbone by which the Scottish people of past generations were distinguished. The other day a young man wrote to the editor of a New York secular paper, asking him to name some of the best books for a young business man. "The best single treatise," ran the wise reply, "is the New Testament; next to this is the Proverbs of Solomon. The best business man we have ever known memorized the entire Book of Proverbs at twenty-two, carrying a ten-cent edition in his vest pocket and committing half-a dozen verses daily. When he became an employer of labour he gave a copy of the book to every one of his servants."

ONE who has lived forty years in the Turkish Empire, and is therefore thoroughly conversant with the subject, contributes a valuable paper to the *Indian Witness* on the difficulties besetting every attempt to evangelize Mohammedans. The great obstacle is the fact that the death penalty hangs over every Moslem who becomes a Christian. To be known to be an attendant upon the religious services of Christians subjects a Mohammedan at once to a warning from the heads of the sect; and, if he persists, he soon feels the weight of their power to compel obedience. The present Sultan is a most amiable individual, but were he to declare his subjects free to adopt what religion they choose, he would be regarded as a traitor and an infidel, and be in danger of deposition or assassination. The well-informed writer in our Calcutta contemporary states that another obstacle is created by Protestant officials representing Christian nations. Many of these men, occupying the highest positions in civil life and in the army, ignore the Christian faith when among Moslems, and for political reasons pay the most profound respect to their superstitions and their vain worship. The practical outcome of the paper is that the most effective Christian efforts to convert the followers of the false prophet will be those which are indirect and unobtrusive. An organized aggressive mission, proclaiming its designs, and its results, would inevitably defeat itself and imperil those it sought to benefit.

## Our Contributors.

### SPEAK FOR YOURSELF, LITTLE MAN

BY KNOSONIAN

Some men have an impertinent habit of speaking for large bodies of people though the people spoken for never asked them to undertake any such duty. They are not authorized to speak for anybody, not elected to represent anybody, nobody may care three straws about them, and yet they tell you with amazing assurance at a moment's notice just what large bodies of people will or will not do. The fact that they don't know anything more about public opinion than anybody else never moderates their confidence or lessens their volubility. Mistaken scores of times they come up smiling on every public question and tell you exactly what the congregation, or the Church, or the empire, or the world are going to do.

A general election is going on. Parties are pretty evenly divided. New questions are being submitted to the people, and new issues are to be decided at the polls. Perhaps the franchise has been extended and a large number of new voters admitted to the polling booth. Various forces of one kind and another are at work, and it is absolutely impossible to say what effect these forces may have until the ballots are counted. The outward and visible signs may be nearly all one way, but there may be undercurrents whose force no one can estimate with any degree of certainty. Lines of cleavage may be seen, but it is not always easy, nor even possible, to see how far or how deep they run. The most experienced statesmen speak cautiously at such times—we mean in private—and those who know most about politics are the most careful not to take serious risks on the issue. The most astute manager of men in this Dominion said that at the end of over forty years of political life that the two most uncertain things in the world are an election and a horse race.

It is amusing at such a time to watch a bumptious little politician swell and swagger and vociferate about what the country will and will not do. The country will do this, and the country will do that, and the country will not do the other thing. The little man knows all about it. Of course he does. He thinks he is the country. Little man, you are *not* the country. The country will do just as it thinks proper, and nobody can tell what the country will do until what the country does is seen. The country is larger than any man in it.

Here is another little man who thinks he can tell you exactly what course the Conservative Party will take on any given question. Along with him you may find a little fellow who knows to a certainty what the Grits will do. He looks awfully wise, and says, "The Liberal Party will do so-and-so." Neither of these little men know anything about what their parties may do in an emergency. The unexpected is what often happens in politics.

Nothing has done more to lessen the influence of the political press than the silly habit some party journals have of predicting the result of elections. A party paper tells you this morning that in the election to take place to-morrow its candidate is certain to be elected by a large majority. To-morrow evening you learn that the man is buried under a majority of five hundred. You are forced to conclude either that your journal knew little or nothing about the matter, or that it—well, spoke unadvisedly for party purposes. A newspaper man who allows his journal to be used in that way is not wise. Apart from the morals of the thing, it hurts a paper as a property to be telling people that candidates about to be buried are sure to be elected.

Let it not be supposed for a moment that the political arena is the only one in which men speak for their fellow-men without knowledge or authority. Such practice is common in

### THE CHURCH

Here is a man who can tell you with a perfectly confident tone what the church will do with any question. He knows exactly how questions will be settled before they come up for settlement. The General Assembly will do this, or the Synod will do that, or the Presbytery will do the other. Of course he knows what these bodies will do though they don't know themselves. Sensible people who have had experience in such matters know that nothing is more uncertain than the deliverance that any kind of a deliberative body may give on a complicated question. It is simply impossible to tell beforehand what conclusion a number of minds may come to on almost any matter. They may do the thing expected or the thing most unexpected or something between. But the omniscient little man who speaks for his fellow-congregations always tell you what the deliverance will be. He knows far more about it than the people whose duty it is to consider and settle the question.

Some congregations are greatly blessed with one or two omniscient men who can tell months beforehand what the congregation will do. They go to the minister and say, with amazing confidence, the people will do this, or that, or the other. They think they are the people. As a matter of fact, it is simply impossible to say what any congregation may do with any matter that comes before it. Sensible people are not in the habit of making up their minds on any question until they have heard it discussed. They wait until they get all the light on it they can, look upon all sides of it, and then perhaps come to their conclusions slowly. They don't conclude themselves what they may do with any matter until they have given it full consideration, and how in the name of

common sense can anybody else know what their conclusions will be?

Some years ago we heard a man who considered himself very wise declare that the Scott Act would be defeated in a certain county. He stood up in the railway station, where we happened to meet him, and with a wave of his hand that seemed to be almost omniscient declared that the people would never carry the Act. The next day they carried it by a majority of over twelve hundred.

Three years rolled by and we heard a minister who looked painfully wise—nobody could be as wise as that man looked—declare that the people of his county would sustain the Act. He knew they would. He was going to stomp the county, and that settled the matter. A few days afterwards the people of his county buried the Act under a majority of about two thousand.

Moral if you must speak, speak for yourself. Don't speak for large bodies of people unless they have given you authority to speak for them. They have minds and tongues of their own, and if you speak for them without authority you get into trouble.

### POST-MILLENARIANS MISREPRESENTED.

Then Pre-Millenarian brethren often misrepresent them. Far am I from believing that they do it intentionally. They do it, nevertheless.

Here is one proof in support of what I have just said. Every year there is held at Niagara a meeting called the "Believers' meeting," lasting a week. One of the leading doctrines advocated at it is the Pre-Millennial one. That the millennium shall not begin till Christ come personally to earth, and that, during it, He shall visibly reign here, is an article of what may be termed the creed of the circle which has the charge of the meeting. Of course, he who cannot assent to that article, is outside of that circle, that is, the circle of 'believers.' I consider that my reasoning here is perfectly sound. I have not the least desire to treat the members of that circle with anything but the utmost fairness.

Here is another proof of the class above described. I take it from two articles in the *Faithful Witness* of June 28. The first article is entitled, "How can preaching be made more effective?" I shall give a few extracts from it, with remarks thereon.

ARTICLE. "We answer by giving the glorious doctrine of the second coming of Christ its proper place in the proclamation of the Gospel."

Post-Millenarians will assent to this without the very slightest hesitation.

ART. "The Holy Spirit . . . regarded the blessed doctrine of the return of our Lord of so much importance that He referred to it about three hundred times (in Scripture), thus placing it in the rank of prominence the next to the highest, salvation by faith being first."

Post-Millenarians believe as firmly that Christ shall come again, and attach as much importance to that doctrine as their Pre-Millenarian brethren do.

ART. "It (the return of our Lord) is the one great incentive of the Scriptures to stimulate the Christian to holy living and was constantly used by Christ and His apostles," etc.

No Post-Millenarian will find fault with this.

ART. "If this immensely practical, Scriptural doctrine, of the speedy return of the Lord Jesus again, could be heard resounding from the modern pulpit, it would have as salutary an effect on a lifeless Church . . . as it had on the Thessalonian heathen when Paul preached it to them."

Here the writer jumbles together the doctrines of the certainty of Christ's second coming and the speediness of it. The two are quite distinct. Two persons may perfectly agree as to the certainty of Christ's second coming, but differ as to the time and the manner thereof. I would illustrate this by the letter Y. Let the upright part represent their agreement and the sloping parts their difference.

ART.—"John, in his first epistle, uses it as a motive to lead holy and pure lives. 'Beloved,' he says, 'now are we the sons of God . . . whom He shall appear in. . . And every man that hath this hope in him purifieth himself,' etc. What more effective topic could be presented to any people, etc.?"

This quotation from John does not in the very slightest degree prove the truth of the Pre-Millennial doctrine.

ART.—"It is used by Jesus as a motive to constant watchfulness and service. (Mark xiii. 32-37 is quoted.) The import of this teaching of our Saviour is apparent to all, at least to those who hold the doctrine of Christ's Pre-Millennial coming."

The first sentence is perfectly true regarding the certainty of Christ's coming as to the fact thereof, and the uncertainty as to the time thereof. The second sentence is not true. There is in it a tinge of "I am holier than thou."

ART.—"The force of it (the teaching referred to) lies in the uncertainty of the time when He will return, and the certainty of His speedy return, which is possible and not improbable any moment."

Suppose that He should return to-day. Well, then, when He uttered the words quoted, nearly two thousand years more were to pass away before He would. But more on this point presently.

ART.—"The time of His second coming is when the distribution of rewards to all His faithful servants takes place."

In the same hour, those who have done good shall come forth from their graves to the resurrection of life, and those who have done evil shall come forth from theirs to the resurrection of damnation.

ART.—"The Pre-Millennial theory of the second coming of Christ is, in fact, the only view that can logically be made to harmonize with His command to watch."

"Self-praise is no recommendation." The last quotation about the Pre-Millennial theory is downright nonsense. In the book of the Revelation, Christ speaks about the coming of the Churches of Ephesus, Pergamos, Sardis and Philadelphia. That coming was not His second one, for it was conditional.

ART.—"If Post-Millennialism is correct then these utterances of the Divine Son of God become worse than useless, and lose all the power that gives to them their moral force and practical value."

If Pre-Millennialism be correct, then the Divine Son of God, in the days of His flesh, commanded people to watch, making them believe that He would come soon to reign on the earth, though He did not mean to do so for at least about two thousand years. I have seen clocks at railway stations in France which were five minutes fast to deceive intending travellers and make them hasten. If Pre-Millennialism be correct "these utterances of the Divine Son of God" were like those of the railway clocks of which I have just spoken. Of course, Christ's second coming is about two thousand years nearer to-day than it was when He was on earth.

ART.—"Look at one example which clearly shows 'the influence upon effectiveness' the preaching of the Gospel of the second coming of Christ did have (atrocious English for 'had') when proclaimed by Paul to the Thessalonian heathen. . . . he says, remember ye not when I was yet with you, I told you these things 2 Thess. ii. 50). Thus showing conclusively that he had made this doctrine a part of the Gospel, at least which he had proclaimed while among them."

Paul, it is quite true, preached to the Thessalonians the doctrine of Christ's second coming, but not the Pre-Millennial form of it. He cautioned them against being troubled "as that the day of Christ was at hand" (2 Thess. ii. 2).

ART.—"As to the success of his preaching we need only refer to his first epistle for proof. He writes, ' . . . Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven' (1 Thess. i. 8-10).

"Can stronger proof be offered in support of the claim made for the preaching of the Gospel of the second coming of Christ?"

Pre-Millenarians are not the only ones who preach that Gospel—I mean the doctrine that Christ shall come again to earth.

ART.—"Mr. Moody says, 'I know of no better way to do it (wake her up) than to get the Church to looking for the return of our Lord.'"

Post-Millenarians look for that event as truly as Pre-Millenarians do.

ART.—"I (Mr. Moody) have felt like working three times as hard ever since I came to understand that my Lord was coming back again."

It seems from his language here quoted that before he became a Pre-Millenarian he did not understand that Christ shall come again to earth.

ART.—"We might multiply testimony in favour of preaching the doctrine of the second coming of Christ as the most powerful motive in the Word to effectiveness."

As I have already said, Post-Millenarians set as great value on the doctrine of Christ's second coming as Pre-Millenarians do.

ART.—"Is there a person . . . that the glad announcement of our ascended Lord, 'Surely I come quickly,' will not thrill his heart to join in the welcome response with the beloved John, 'Amen! Come Lord Jesus?'"

No. The hearts of pious Post-Millenarians thrill from the cause here mentioned just as much as those of pious Pre-Millenarians do.

Of course, the Lord Jesus will come nearly two thousand years more quickly to us than He could do to John. The moment of His second coming was fixed from all eternity.

The second article of which I have spoken is in the same strain as the first, but I must leave my review of it for another paper.

I say again, as I have already said, that according to the language of the article which we have been considering, it is only Pre-Millenarians who believe that Christ shall come again to earth. A slur is thus cast on Post-Millenarians.

I pause for a refutation of my proposition T. F. *Edler's Mills, Ont.*

### THE CHURCH'S RELATION TO THE CRITICAL DIFFICULTIES OF THE DAY.

Frequent complaints are made that the pulpit does not, with adequate explicitness and frequency, deal with the difficulties raised in the way of Christian faith. This complaint comes from the friends of the Church who are devotedly attached to the faith, and are specially anxious that young people should have abundant evidence that the Church is intellectually alive to the wants of the times. The complainers are not adverse to the pulpit, but jealous of its power. When pressed in a friendly spirit, criticism is healthy, and is of such kind that the pulpit will be always ready, giving heed to its utterance, to consider how far it is possible to meet implied expectations. The pew and the pulpit are one in desire and aim, and it is helpful towards maintaining this relation that our Church sets lightly on the distinction between clergy and laity. A pervading spirit of consecration to our Lord and to His cause in the world will keep office and private membership in true spiritual sympathy and harmony. Unity of life in our Church we must seek to promote. In order that this

may be gained, it is needful to have it continually in view that the members and adherents of the Church know their own wants, and that it is the part of those consecrated to the duties of office to bring supplies according to existing need. There is "one body," and we desire for it healthy appetite, with abundance of wholesome nutriment.

Whatever be the special difficulties of the pulpit in our day, there is a stimulating and attractive influence for a Christian teacher in the fresh demands arising in an age of unsettling and transition. It is not that "unsettlement" is in itself attractive, but that the thought stirred and the interest awakened are full of promise. While there is restfulness in calm, advance must involve trouble. This contrast in time and experience belongs to the necessity of life. As it is with night and day, as with sleep and waking, so it is with settled times and unsettled times in the history of the Christian Church. As with the tree, sending its grasp ever firmer into the soil as it is being tossed by the winds of heaven, so it is with the Church in trying times, breaking sorely on the calm. As in the atmosphere the storm is preparing for the calm, so in the life of the Church questioning is preparing for believing, doubt becomes a pathway to faith. A deeper enquiry leads to a firmer faith. "The foundations cannot be shaken." Faith is not by half what it should be when there is misgiving as to this.

At the same time, one part of the result to be noted when belief is challenged by others, and especially by those giving deliberate study to the questions raised, is the awakening of fear in the hearts of many who had previously delighted in contentment. At first sight it is apt to appear as if Christianity were being shaken, when it is only the Christian's experience that is being changed. It becomes chilly when the breezes begin to stir, but the life of the forest is not endangered by this. The laws of the natural world and those of the spiritual have been set in close analogy. Neither in the natural nor in the spiritual need we fear the ultimate results of commotion.

Sure as this is, however, it belongs to those who guide and aid us in personal life to bring us timely help, so as to quiet fear by guiding thought. There is no true help for times of unsettlement save by guidance in facing the difficulties of our life, both practical and speculative. There is grievous misunderstanding of the Christian position if it be supposed that it favours the disposition to turn away from difficulties, as if they were to be let alone, or were to have the go-by. "Oh ye of little faith, wherefore did ye doubt?" This "wherefore" is Christ's balsam for the fresh wound. Enquiry must meet doubt. Doubt must be dislodged by thought that undermines it, finding solid rock beneath shifting sand. This is the Christian method of deliverance. It fixes our duty in times of unsettling. "Search the Scriptures," search, and do not quickly stop; search, and do not be easily satisfied. The pulpit, even by its best efforts, can only give help and encouragement in this; with the Christian himself rests the task of laying his own doubts and fears, by considering the foundations of his own faith. It is not Christianity which is in danger; it is only the condition of a Christian's faith that is being tested. We must neither shun the spirit of unbelief as it sets its forces in motion, nor retreat in view of its approach; we must advance to the fight. The days are not yet drawing nigh when the Church of Christ shall be released from the conflict of faith.

There is good reason that the Church should ask help from the pulpit in such times as these, but there is reason for also keeping clearly in view the restrictions placed on the pulpit in such circumstances as the present. The public teacher must deal frequently with the common difficulties of life, and he must, therefore, be considerably hampered in dealing with the special difficulties of sections of his audience. He will not ignore the difficulties of any, but he can meet special cases only in such measure as is compatible with the common and persistent demands of Christian life. This will be recognized as reasonable. And if, in the days when the spirit of doubt is unusually active, we are tempted to a measure of impatience because the pulpit does not accomplish all we desire it should, it is well to remember that the main body of Christian teaching cannot be apologetic, and that it is not even desirable, in the interests of religious life, that it should become so in a prevailing and conspicuous manner. The Church of Christ never wavers in maintaining that the Gospel is its own witness. However true it may be that the spirit of the time requires adaptation of pulpit teaching to the wants of the age, Christianity itself is for all ages: the urgent wants of men are ever the same, as the grand problems of sin and righteousness stand out before us. "He that believeth will not make haste." The Bible in the hand is the guide of the life—a guide at once simple and profound; simple as are the stories of personal struggle and victory; profound as are the deep things of God. The confidence of the Church will ever find expression in these words of Jesus, "My doctrine is not Mine, but His that sent Me. If any man do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" or, as the words are in the revised version, "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself." An open Bible and an enquiring, unprejudiced mind are the main requirements of the times, if we are to deal wisely with difficulties raised in the way of Christian teaching.

Beyond this, and directly in the line now traced, will appear the Church's duty in dealing with current perplexities. The pulpit will seek to understand science and criticism, and even

scepticism itself, in order to have the teaching of Scripture brought into relation with new questions arising. The results of deeper research into the secrets of nature, of wider investigations as to the history of the sacred Scriptures, and of speculative difficulties as to the order and government of the universe are all matters of concern to the Church. The task of the Christian teacher is to understand science, to weigh criticism, to ponder speculative problems, and to estimate what concern the Church of Christ has in all these. It is evident from even these cursory allusions how large is the demand of our day on the ministers of religion. A reference to this demand will serve two ends, on the one hand to moderate expectation in view of the fact that the largeness of the demand is such that no single individual can meet it; on the other, to stimulate expectation, as the true teacher will prove himself one who discerns the signs of the times.

Looking at the matter next from the standpoint of the teacher, striving to meet at once the common wants of men and the special wants of the age, it becomes needful that he too should moderate expectations by reference to the grand central duty of preaching the Gospel of grace simply and fully. The whole Church will sustain him in his solemn and earnest regard to the primary demands of his ministry. But even while engrossed with these, he cannot fail to make account of what is passing around, tending to unsettle many by starting doubts and difficulties which even the most intelligent believers regard with some measure of perplexity. Help for the times, it will be the direct aim of the Christian ministry of our day to supply. And if this is to be afforded from year to year, with wisdom and success, there must be clear apprehension of the limits imposed on pulpit discourse. In some quarters, where unbelief finds favour, there has been a disposition to represent the public teachers of Christianity as the opponents of science. The days are passing away when such a charge can be sustained, or even allowed a measure of favour. By becoming students and expounders of science, the ministry have happily turned aside condemnation and distrust. But there is still need for a clear definition of our expectations and plans in seeking to gain the best results from public teaching of religious truth. The ideal of the Christian ministry is the teaching of the congregation as a whole—the aid of Christian life in every believer, and the guidance of the young into acceptance of the faith which is in Christ Jesus. Out of this view of the grand end arises, as a necessary part of duty, the removal of difficulties, and even more than this, training in facing difficulties, many of which in our days must be connected with matters of faith, as well as with matters of practice. The Christian teacher cannot always profess to remove difficulties; he must often admit that difficulties remain difficulties for himself, as well as for those who hear him. We should be the better for remembering more constantly than we do that the discipline of life implies difficulty for us, both in thought and in action. The more clearly this is recognized, however, the more obvious will become the arduous task of those who are set to be religious teachers and guides. They are to guide through the thicket which they cannot clear away.

In directing attention to the objections of the day against Christian faith, it is necessary to fix in our minds the acknowledgment that the raising of these objections is a necessity, not a misfortune. Christianity has advanced with our race into a period of quickened and intensified intellectual activity; and it has not only all the elements of preparation for such a cheering and hopeful time, but the power to lead in it. This is a distinguishing honour of Christianity, that, as it trains us to trust in God's guidance, so does it train to trust the intelligence God has given, and the revelation He has provided. Christianity will lead wherever intelligence will press forward; it will ever favour the spirit of enquiry—never the spirit of agnosticism. This it is which will inspire the Christian teacher with courage as well as reverence, and with hope even under a deep sense of responsibility. There are, indeed, many able and earnest scientific men who do not see this, and we cannot expect them to admit it. We must be content to wait till they come to know Christianity better. It is the Church's part to make its teaching, and also its spirit, better understood by the whole nation.

The wants of the times, however, need to be pondered that they may be understood. Advance means change, and the true significance of the change is found in understanding the advance. The things that cannot be shaken remain with all generations, as a common inheritance. We, in this rather boastful nineteenth century, are not so greatly in advance of our fathers as we often take ourselves to be; but we have possibilities they had not, and we have responsibilities of the greater measure. The secrets of Nature are being discovered now as never before; the riches of grace found much earlier the fullness of time for their revelation. It is no disadvantage to grace that science has come in behind as a later revelation. That it must be a gain will become daily more clear. The difficulties of the present day are those which belong essentially to a time of awakening. As we rejoice in the awakening itself, so shall we rejoice in the fresh demands on Christian faith, which come with greater breadth of knowledge. In order that the Bible may be for all nations, it must be for all times. It can afford to travel the whole world, and to travel through the ages. It will demonstrate that all can "learn wisdom" by its use. A larger knowledge of Nature has not brought a truer knowledge of man, but has rather obscured some forms of knowledge most valuable for us. The great gain of our age has indeed been its enlightenment; its greatest need is more enlightenment.

The religious perplexities of the age are those which belong to a time of transition. In coming to know Nature more fully, there is temptation to suppose that there is nothing more than Nature to be known. Hence the objection against the supernatural, and therefore against miracle. The objection might as well run farther—against righteousness—and next, against Jesus as the embodiment of righteousness; but this does not seem so easy to maintain. Yet the criticism, which hesitates as to thorough going application, is ready to be turned back. In advancing to the comparison of all languages, and of the condition of all peoples, gathering up the materials of universal history, we bring new tests to bear on sacred history. Hence the objection of the new criticism, that the general knowledge sweeps Christianity into a common lot with other religions, and treats her so-called sacred books as common literature. Again we say, be thorough, for if you cannot reduce Christianity to the level—if you cannot sweep its sacred books into the ordinary history of literature—criticism is helping to establish Christianity, and is preparing its own defeat.

If, when the Christian Church is encountering objections which seem to strike against its special defences, the pulpit is to render fitting help, Christian teachers need to show true intellectual appreciation of the objections—understanding of their source—even a breadth and depth of intellectual life appreciating the deeper meaning of modern progress—going along with it in hearty good-will—able to speak its language, to breathe its spirit, and to discover how Christianity strengthens and ennobles human progress. Occupants of the pulpit—the men of an earlier generation and the men of a later—the men of conservative tendency, and the men eager for advance—must hold together, not merely in outward relations, not merely in sight of the people, but in heart and interest, as truly united in motive and work. We do not say that there is no difficulty in this—we do not deny that there is risk of suspicions and misunderstandings—but the difficulties are to be conquered. The misunderstandings are to be taken away. The men who confer in Presbytery as to order, organization and work, will be wise if they confer freely, in the social gathering, as to the Church's relation to the shifting phases of thought in the age in which our lot has been cast. Intellectual force and courage, and unhampered conference among the ministers of religion, we have to seek. No minister has reason to fear free conference, except the man who has no devotion of heart to the Gospel of Jesus, and who has therefore no title to a place in the pulpit. The Church has, however, reason to shun the appearance of rival groups or sets in the ministry of the Gospel. That is really a divided Church, not a united Church, which speaks of High Church, and Low Church, and Broad Church within its own borders, as the Church of England does. It will be well for us in Scotland if we shun the beginnings of such antagonism. There is ample room for diversity in unity, without antagonisms. There should be no Christian minister who is not progressive, none who is not conservative; and if there be diversities they will have their natural place, and will prove mutually corrective and helpful.

On the other hand, the service to be rendered by the pulpit to the people in these times of unsettlement is a very great service. If progress is not to result in unsettlement, the people must see clearly how progress connects with Christianity; and this must appear from the general drift and tendency of pulpit teaching. Difficulties must be fairly faced. But the work done in this respect must be mainly constructive in method, for we have less to do with refutation of objections, than with revelation of harmonies. We do not so much need to controvert the position of adversaries, as to unfold the teaching of Christ.

At the same time the Church is called earnestly to consider what she owes to the enquiring, the unsettled, the doubting; and very greatly what she owes to the educated and the scientific who are apart from her communion. By intellectual force going wider than the range of ordinary pulpit teaching, she must tell of the strength of reason which holds its place within the circle of her ordinary teaching. All are not equally fitted for doing such work as lies beyond the usual course of Gospel preaching. But the Church has large resources at her command, and there is urgent need for using them all. Representatives of the Christianity of the nation should deal with the difficulties which are being suggested, and being thrown into varied form for ready circulation. Besides the ordinary teaching of the sanctuary, besides the systematic instruction of the Bible class, there is intellectual help to be rendered to thousands by a free handling of the perplexities which are being largely felt. There is, indeed, much evangelistic work to be done—simple telling of the Gospel of peace: there is scope for large sympathy, bringing the treasures of Christian love to bear on the sore struggles which extend themselves sadly in the midst of our modern civilization; and there is, besides, a large place for clear exposition of the basis of Christian faith, for open encounter with the forces of unbelief, for deliberate weighing of the honest difficulties of men and women who want to know and be satisfied—who wish to see how the reason for the faith of the follower of Jesus stands the test of modern criticism—and who wish to be assured that Christianity is at once broader and grander than science and philosophy. The Christian Church has need to set her forces in array, calling the right men to do the right work. Neither the men nor the opportunities are wanting, if only the Churches will consider how needful work is to be done.

## Pastor and People.

### ABIDE WITH US

Abide with us, dear Saviour,  
For we Thy words have heard,  
Our hearts have burned within us,  
Our love been deeply stirred.  
We would not have Thee leave us,  
We cannot rest alone;  
Come, Thou, and with us dwelling,  
To us Thyself make known.

Abide with us, dear Saviour,  
In childhood's happy days;  
And guide our earliest footsteps  
In Thine unerring way.  
May hearts so pure and tender  
Be filled with love to Thee,  
And thus in life's glad morning,  
May all Thy children be.

Abide with us, dear Saviour,  
When we begin to share  
The battle and the struggle,  
The burden and the care  
For we can never conquer,  
We never can entice,  
Without Thine aid to keep us  
Unflinching, true, and pure.

Abide with us, dear Saviour,  
When winter clouds the sky;  
And whisper that the summer  
Is coming by-and-by  
And when the sun shines brightly,  
We need Thy presence still,  
That we may not forget Thee,  
Nor wander from Thy will.

Abide with us, dear Saviour,  
When fiercely beats the gale  
For should we face the tempest  
Unaided, we must fall.  
But shipwreck cannot reach us,  
No waves can overturn us  
If Thou art in the vessel,  
Thy hand upon the helm.

Abide with us, dear Saviour,  
When evening shadows fall,  
And we from labour resting  
Await the homeward call.  
Be with us on the journey,  
And when the end we see,  
May we, in peace unbroken,  
Abide at home with Thee.

F. J. W.

### MUSIC IN WORSHIP.

The worship of God is twofold in its element. It is, firstly, a devout attending to, and reception of, messages from God. It is, secondly, the devout expression to God of the purposes and feelings most appropriate to our moral and spiritual condition. In portions of the service God speaks to us. In other portions we speak to God. God speaks to the people in the reading of the Scriptures in the sermon; in certain didactic psalms and hymns, and in the benedictions.

The people reply to God in prayers, hymns and psalms; and sometimes by aid of reverential music, with inaudible confessions and thanksgiving most acceptable to God and blessed in their effects upon the worshippers.

It would be possible for all the services of worship to be musically rendered, both the communications from God and the returning confessions, thanksgivings and adorations to Him.

In practice, however, large portions of the services of worship are spoken and not sung.

This covers the whole ground. There is nothing more, so far as the purpose of this article is concerned, to be mentioned or thought of. When God is not, in some way, speaking authoritatively to the people, they, without musical aid, are speaking to Him.

From these simple and indisputable facts it is easy to infer that any element in the music which does not aid the worshipers in receiving divine truth, or in expressing appropriate emotions and resolutions to God, is out of place and hurtful. For instance, any musical performance, however excellent, for the mere sake of itself, is an unwelcome intrusion—unwelcome, that is, to the devout and unworldly. Whatever, in music, does not aid in worship, should be resisted and thrust out.

No soloist or choir should be allowed to sing anything which is not either a message from God or a message to God. No organist should be allowed to introduce a single note of unhallowed, unworshipful tendency.

How far church music has wandered from its proper sphere all the readers of this article are too well aware.

Not a few church organists destroy or at least injure the effect of sermons and prayers by boisterous, roaring postludes.

An eminent clergyman who had long suffered sorely from organ preludes and postludes, once complained to the writer by the use of the following quotation: "A sower went forth to sow; then cometh the organist and snatcheth away that which was sown."

The reader is invited to ponder this question: Should not the organist who seizes the opportunity of the postlude to air his vanity upon the full organ, without regard to worship or the feelings of the people, be promptly discharged?

In the Madison Square Presbyterian Church, in New York, some years ago, Henry Gratten Guinness had preached a powerful and impressive discourse, which obviously pro-

duced a deep effect upon the crowded congregation. The organist followed the benediction with a stormy, irreverential scramble of sounds. The noble and sensible preacher thundered, "Stop that organ," and the ungodly rattle ceased.

Church choirs should be instructed that churches are not the places for mere musical performances, aside from the uses of worship. A vain vocal exploit in church worship is as much out of place as a Gatling gun in Paradise, and, to devout worshippers, utterly unwelcome and abominable.—*C. C. Kimball, in Musical Herald*

### FIFTEEN MINUTES A DAY.

An excellent amateur pianist was recently asked how she had managed to keep up her music. She was over forty, and had reared a large family. She had never been rich, and she had had more social burdens to carry than fall to the lot of most women.

"How have you ever done it?" reiterated her friend, who had long ago lost the musical skill which she had gained at an expense of years of study and thousands of dollars.

"I have done it," replied the other, "by practising fifteen minutes a day, whenever I could not get more. Sometimes, for several months together, I have been able to practice two or three hours each day. Now and then I have taken a term of lessons, so as to keep up with the times, but, however busy and burdened I have been, unless actually ill in bed, I have practised at least fifteen minutes every day. That has 'tided me over' from one period of leisure to another, until now I have still my one talent, at least as well improved as it ever was, with which to entertain my friends and amuse myself."

It is amazing to those who have tried it to see what can be accomplished by laying aside even a small portion of time daily for a set purpose. You find your habits of religious devotion wavering. "The cares of this life" are choking out the better growths. Seize a fraction of your time and lay it aside for reading the Bible and for prayer. If you take it as soon as possible after breakfast, you will be surest to get it. Do not curtail your sleep for any purpose. The duty of sleep is just as binding as the duty of prayer. Women will never amount to anything in any department until they learn that the care of their health is a sacred duty.

Do you find your mental furnishings growing rusty and dim? By reading a good book fifteen minutes each day, you can effectually renew your mental vigour.

You cannot master an art by working fifteen minutes a day upon it; but the fruit of years of study in literature, music or painting can be conserved through busy months by the devotion of even a few minutes daily, if you can get no more time, to hard practice. Then the health can be greatly benefitted by even a short stroll in the open air when it is impossible to take longer ones. It is like the proverbial saving of the pennies and gathering up of the fragments. The results are simply astonishing.—*Kate Upson Clark, in Christian Union.*

### PREACH THE TRUTH.

The following incident, related by Dr. A. T. Pierson, may bring a reinforcement of courage to some preachers to preach the truth that men most need, regardless of the hearers' tastes or position in life: "At the funeral of a rich and popular but dissipated man who died of delirium tremens, I felt it my duty to be very plain in addressing a large number of men who attended the funeral, with words of warning. So after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates who came to the last rites. I asked them that old question of profit and loss, 'What shall a man be profited if he gain the whole world and lose his own soul?' With as much plainness as I could, I applied that question to many who, as I knew, never showed themselves within church doors. Of course they took offence. Many came that day, expecting that the 'officiating clergyman' would pay homage to a rich and popular man, and gloss over with polite varnish his life of profligacy and inebriety. They hoped to get some salve to their own consciences from the ointment of praise with which such a man would be anointed for burial. The disappointment of a few was both outspoken and violent. One man went away angrily cursing and swearing at me and declaring that he would put it in his will that I should never have any part in his funeral ceremonies. Any minister of the Gospel who seeks first of all to be true to himself and to God as well as man, knows at what sacrifice of feeling truth has sometimes to be told, and conscience obeyed. But sooner or later the compensation comes. And in this case it came very unexpectedly and markedly. Within a few months God smote that man with an incurable disease; and, as he belonged to my congregation, it became now my duty to offer him such consolation and help as I could. Hesitatingly I ventured to call upon him; and to my surprise he was not only glad to see me, but begged me to come often, which I did. He clung to me like a little child—opened his whole heart to me, confessed his own life-long sins, besought me to pray for him and with him, and before he died wrote me a letter, which is among the precious things preserved with great care. In that letter he says, after paying the most loving tribute to whatever attentions I had paid him during his illness, 'Always tell men the truth; be honest with them under all circumstances. They may be offended at the time, but they will believe in you and trust you in the end.'"

### DRESS PLAINLY.

Some one has given the following reasons why people should dress plainly on Sunday. These are as valid any other day in the week: It would lessen the burden of many who now find it hard to maintain their place in society. It would lessen the force of temptations which often lead men to barter honesty and honour for display. If there was less strife in dress in church, people in moderate circumstances would be more inclined to attend. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts. It would enable all classes of people to attend church in unfavourable weather. It would lessen, on the part of the rich, the temptation to vanity. It would lessen, on the part of the poor, the temptation to be envious and malicious. It would save valuable time on the Sabbath. It would relieve our means from a serious pressure, and thus enable us to do more for good enterprises.

### SERMONS.

There are two ways of regarding a sermon—either as a human composition or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit has not a golden fringe around it and a goodly cushion in front of it; but we shall, at the same time, consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half-an-hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak of them, if we make some endeavour to conceive how precious those hours ought to be to him—a small advantage on the side of God, after his flock has been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat he had scattered there snatched from the wayside by this wild bird and the other; and at last, when, breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of their weakness, shame them for all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened—thirty minutes to raise the dead in? Let us but once understand and feel this, and we shall look with changed eyes upon that slippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.—*John Ruskin.*

### TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and fits and fits of sulkiness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale bearers.
15. Never charge a bad motive if a good one is conceivable.
16. Be gentle, but firm, with children.
17. Do not allow your children to go away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.

A MEMORIAL window has been erected in Thread Street Church, Paisley, in memory of Professor James Thomson, D.D., first minister of the congregation, who died in 1843. It is the gift of members who sat under his ministry, or their families.

## Our Young Folks.

### EVENING AND MORNING.

A little child knelt down to pray,  
And, listening, I heard her say :  
" My heavenly Father, please to keep  
Me very safely while I sleep,  
Forgive the faults Thou'st seen to-day ;  
And when I wake again, O may  
I thank Thee from my heart, and try  
To please Thee always till I die.  
For Jesus' sake. Amen.

Then on her pillow soon she laid  
Her bright-haired, weary little head ;  
And when the rosy morning broke,  
That happy little heart awoke :  
" I thank thee, Father, for Thy care,  
I know thou'st heard my evening prayer.  
Still keep me safe through all this day,  
And may I never from Thee stray  
For Jesus' sake Amen.

### OBEYING PLEASANTLY.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so too—so he called to his aunt and said :—

" Aunt Mary, can I go up to the top of the house and fly my kite?"

His aunt wished to do everything that was proper to please him, but she thought this was very unsafe, so she said :—

" No, Harry, my boy ; I think that is very dangerous sort of play. I'd rather you wouldn't go."

" All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

" Harry, what are you doing?" said his mother on one occasion.

" Spinning my new top, mother."

" Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

" All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

" Uncle William, may I go over to the store this morning?" said Harry one day at breakfast. " I want to see those baskets again that I was looking at yesterday."

" O yes, Harry," said his uncle ; " I shall be glad to have you."

" But I cannot spare you to-day, Harry," said his mother. " I want you to go out with me ; you shall go to the store another time."

" All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, " All right." He never asked, " Why can't I?" or " Why mustn't I?" Harry had not only learned to obey, but he had learned to obey in good humour.

### WHICH WAS THE COWARD.

" Tired of digging in the sand already, Dick?" asked Gertrude Frew, with a mischievous glance at her cousin's idle shovel.

" Well, not exactly tired, but I like better to watch the sports of the little people over on the island," replied Dick, shading his eyes to obtain a better view.

" There are the Fisher boys, Dick and Ada Clark and the Murray children ; I know them every one," looking in the direction of the island. " I mean to get papa's boat and row across to the place where they are playing. You must come long and get acquainted with them."

" All right!" exclaimed Dick. " I am always ready for sport, and if we can manage the oars we'll have a jolly time."

" I must run up to the house for the boat key and to tell papa that we are going," said Gertrude.

Soon she came back looking somewhat gloomy, with the key dangling from her finger.

" Can we go?" asked Dick cheerfully.

" Yes, I suppose we can if we choose," answered Gertrude crossly. " Come on and help me get the boat out."

" What did uncle say?" queried Dick, rather anxious to find out what had clouded his cousin's sunny face so quickly.

" Oh, Dick, what a bother you are!" retorted Gertrude impatiently. " Papa was out there!—somewhere. But I know he would have said ' yes ;' and I'll ask him when we get back."

" Let us wait until he comes back, Gertrude. I am sure he would not like our stealing away without his permission," said Dick.

" He won't care," snapped Gertrude, unlocking the boat-house door. " Why don't you help me to get the boat out?"

" Never mind about the boat now," said Dick in a coaxing voice. " I am sure uncle would be angry, and I do not wish to displease him."

" I am going to have a boat ride, Dick, and you must do as I bid you. Climb in there and hand me the oars. Be quick, too!"

For once Dick refused to obey her commands ; and when she found how resolute he would be when he took a stand, she exclaimed in a loud, angry voice, " You're afraid ; that is why you won't go—afraid of papa and afraid of the water. You can't swim the least bit, you know, and you a boy, too!"

Dick turned very red at this thrust, for, boy though he was, he had never learned to swim, while his little tormentor could float and dive like a fish.

" I am not afraid, Gertrude, but I shall not go without uncle's consent," he said quietly yet firmly as he turned toward the house.

" Coward! Coward!" shouted Gertrude. " You're just as mean as you can be. Just think of a great boy allowing a girl to get such a heavy boat out by herself!"

During the rest of the afternoon she scarcely noticed him, and in the evening when he asked her to take a stroll, she turned up her little nose and said with all the scorn she could summon, " I do not choose to walk with cowards. How do I know but that you may get frightened at some shadow and run off and leave me?"

Dick bit his lips to keep back the hot words that almost choked him and, instead of going to the woods as he intended, he turned into the lane that led to the railroad. He soon came back, looking flushed and excited, but, as he said nothing, Gertrude was afraid he was still angry, at the cutting words she had uttered.

A little later the spoiled child ran down the gravel path to meet her parents, who had just come off the train. For once her father turned away from her caresses to clasp Dick to his heart, and she was sure his voice quivered when he said, " You are a brave boy, Dick, and your name will be remembered in many prayers to-night." Then, with Dick's hand still in his, Mr. Frew told Gertrude and her mother how he had crept over the dangerous trestlework to warn the express, then due, that there was danger ahead, and how the train had come to a standstill just in time to prevent being drenched by an obstruction that some one had placed across the track.

" Oh, papa," cried Gertrude, " I've been calling him a coward all day just because he would not disobey you, but I see now that he is the hero, while I am the coward. If I had done right I would have been with him when he saw the rocks on the track, and I might have helped him to save your life."

" You see, my dear," said her father, " people must have both physical and moral courage if they wish to be heroes."

### THE BOBOLINK'S NEST.

Not one of the scholars had ever seen a bobolink's nest. They all knew the bobolink when they saw him—they knew his song ; they knew his shy, Quaker mate. They were familiar with Bryant's " Robert of Lincoln" for it was in their reading books, and some of them had heard it recited by a young lady who trilled and sang almost exactly like Robert himself.

" I can show you a golden robin's nest!" said Jimmie Brooks ; " there's one on the maple tree in our lane."

" And I know where there's a robin redbreast's nest," said Barney Jones, " with four eggs in it, and the bird is setting now, but I don't want to tell where it is, or some boy might rob it."

" None of my boys would rob a bird's nest, I'm sure," said the teacher.

At this remark Billy Stark felt his face redden, but no one seemed to see it. He had robbed a bird's nest only two days before but he inwardly resolved never to do so again.

" There's a nest in a sumach bush in our pasture," said Minnie Rusk ; " perhaps that's a bobolink's nest."

" O no," interposed Minnie's brother, " that's a swamp sparrow's nest."

" Besides," said Johnnie Breck, " bobolinks don't build their nests in trees ; they build 'em in the ground. I've hunted for 'em many a time, but I never could find 'em."

And so the talk went on, each one contributing what little he or she knew to the common fund.

" How many birds have we here during the season?" said the teacher ; " let us count them up."

There was great surprise when the sum total of all they knew was arrived at, and then they found that there were many birds they did not know that nested in their woods.

But the bobolink's nest, how were they to find out about that?

" I can tell you," said Harry Gray ; " old George knows all about the woods and fields, and I guess he can tell us where's a bobolink's nest."

Old George looked after Deacon Mills' cattle and sheep, and spent his time watching over them during the summer. He was a Sam Lawson of a man, and could call all the birds by name and tell what the herbs and roots are " good for."

But when the boys begged him to show them a bobolink's nest, he shook his head. " No, no, not now," he said ; " but when the young ones are grown, and they've all gone south, I'll show you a nest. I couldn't go and tell now ; it would be like betraying secrets, and I should feel ashamed of myself. The bobolinks wouldn't let me know where they build if they could help it, and I can't tell their secret."

The next fall, when the woods were voiceless but for the November winds, old George took Johnnie Breck to the bank of a little stream that ran through the pasture, and showed him, in a rank Tussock of grass, a bobolink's nest. It was so skillfully hidden that he never could have found it himself.

All summer till school closed, the teacher had frequent talks with the pupils about the birds. She showed them her books on birds, read them fine descriptions of the various song-birds, and set them to making original observations and discoveries concerning these exquisite creations of divine skill. She tried to open their eyes to the wonderful beauty opening all around them in bird and insect and flower, and thus led them through Nature up to Nature's God.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS

Aug. 19. ENTERING THE KINGDOM. Luke 13: 28-35.  
GOLDEN TEXT: Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein. Luke VIII. 17.

#### INTRODUCTION

This instructive incident in the closing weeks of Christ's personal ministry on earth took place about the same time and in the same place, either in Perea or on the confines of Galilee and Samaria, the scene of the last few lessons that have occupied attention.

**I. Children and God's Kingdom.** Those who brought the infants to the Saviour were doubtless their mothers. They had been attracted by the gentleness of Him who is meek and lowly. They no doubt thought that He would bestow His blessing on the little ones they loved. Nor in this were they mistaken. It was not merely little children that, as the Revised Version rightly translates, " babes that were brought to Jesus." The mothers desired that He should lay His hands upon them and bless them. The disciples, however, had no sympathy either with the mothers or the babes. They were displeased and rebuked the mothers for interrupting Jesus. Such trivial interruptions, according to their ideas, were beneath the dignity of the occasion. This narrow and unfeeling view of an incident simple and beautiful in itself was not in harmony with the spirit of Jesus. In the evangelist Mark's account of the occurrence he says that Jesus was " moved with indignation." It is not often said that He was so moved but in this instance He was indignant that His immediate followers should manifest so harsh and repellent a spirit. The disciples were for driving away the mothers and their children ; Jesus attracts them to Himself. He called them unto Him and said, " Suffer little children to come unto Me, and forbid them not : for of such is the kingdom of God." In this memorable saying of Jesus children have a direct assurance that Jesus is their best friend. No little one can doubt Jesus' love expressed in that invitation. The encouragement is made all the stronger by what follows : " for of such is the kingdom of God." In the heavenly kingdom the little ones that die in infancy find their eternal home. On this point the late Dean Alford said : " Beyond a doubt, in that kingdom shall all the little ones be found. For it is not as children of Christians, but it is as children that of such is that kingdom." Then those of every age, who in the humble, teachable, open-hearted spirit of true discipleship accept Christ as their Saviour belong to that kingdom. This child-like confidence and trust in Jesus are the conditions of entering the kingdom of God. The self-righteousness that the openly sinful exclude themselves from that kingdom : " Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein."

**II. An Important Question.**—A youthful enquirer next came to Jesus. All who come to Him are graciously received. Jesus while on earth had a unique attractiveness. All classes felt its power. This enquirer was what in our time would have been considered a young man of remarkable promise. He was young and highly respected. He was not frivolous and led away by the temptations with which he was surrounded. He was a ruler, that is he was intrusted with office in the synagogue by the religious circle in which he moved. He no doubt had heard Christ's teaching and was drawn toward Him by its influence. He approaches Christ respectfully and puts the question, " Good Master, what shall I do to inherit eternal life?" Jesus begins with the title, Good Master, by which the young man addressed Him, asking why he applied it, leading the young man to the conviction that all are sinful, and that properly it belongs to God alone. Jesus did not disclaim the title. If it was applicable to God only then He was God. Then summarizing the Moral Law, He shows that only perfect obedience to that law could secure the inheritance of eternal life. The conviction of universal sinfulness and the impossibility of perfect conformity at all times to the law of God might lead the young man to the conclusion that in God's sight he was a sinner and needed a Saviour. This he failed to perceive, for he says, " All these have I kept from my youth up." If eternal life was the supreme object of his search he would have been prepared to submit to any test. So Christ says to him, " Yet lackest thou one thing," that is, the entire unreserved surrender of self to the Saviour. Christ applies to him a test that would decide the question, " Sell all that thou hast, and distribute unto the poor and thou shalt have treasure in heaven and come, follow me." He was ready to make every sacrifice but that. The condition was too difficult for him to accept. " He was very sorrowful, for he was very rich." This gives Christ the opportunity to point out one of the dangers that attend riches. " How hardly shall they that have riches enter into the kingdom of God!" This He illustrates by the use of a proverbial expression common in the East, " It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God." Various explanations of this are offered. One that finds most acceptance is that which applies it to a narrow gateway in the city walls, large enough for a man to enter, but too narrow for a camel to get through. This saying of Jesus astonished those who heard it, and they said, " Who, then, can be saved?" They had the common notion that worldly prosperity was to be regarded as a special mark of God's favour, and if it was so hard for the rich to obtain salvation how could others secure it. To this Jesus answers, " The things that are impossible with men are possible with God." He by His grace and Spirit can soften the hardest heart. The Holy Spirit can displace the love of gain with the love of God.

**III. The Heavenly Inheritance.**—Peter, the ever ready spokesman of the twelve, thinking over these things and the young ruler's failure, says, " Lo, we have left all, and followed thee." They had done what the young man declined to do. What then would be their relation to the kingdom of God? Jesus assures them that the greatest possible sacrifices made in the proper spirit and for the worthiest of all objects, the kingdom of God's sake, would not fail of a rich reward. The person who makes sacrifice of what is dearest to him on earth for Christ's sake, if he requires that sacrifice to be made shall be no loser, even here on earth. He shall receive manifold more in this present time. By this Christ teaches us that there are other things even in this life that are more precious than riches. Devotion to Christ's service when it is ardent and unselfish is in itself an unspeakable blessing. To have the approbation and love of God is a treasure that gold cannot buy. Yet Christ does not exact worldly poverty as the condition of his service here. He wants the heart and all its affections, the consecration of the entire life and all its possessions to Him. He wants all His true servants whether rich or poor to love Him supremely and to devote all to His service. Worldly wealth is only worldly. It is confined to the present life alone. But the fine gold with which Christ enriches all His true children never perishes. Their portion in the life to come is life everlasting, the blessing for which the young man longed, but for the possession of which he was not prepared to make the requisite sacrifice.

#### PRACTICAL SUGGESTIONS.

Jesus is ever ready to receive and bless little children.

All parents are encouraged to bring their little ones to Jesus.

Let us avoid the danger of moving Christ's indignation by forbidding those whom He invites to come to Him.

Only the child-like spirit can enter the kingdom of God.



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## The Canada Presbyterian,

TORONTO, WEDNESDAY, AUGUST 20th, 1890.

## A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN,

And Published with the approval of the General Assembly's Committee on Sabbath Schools

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and can not fail to be useful to the "lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100, 65 Cents.

PRESBYTERIAN PRINTING AND PUBLISHING CO.,

5 JORDAN STREET, TORONTO.

THE *Herald and Presbyter* says:—

We could fill a column a week, the year round, with literary notes, furnished gratuitously by book and magazine publishers. These are not only willing to prepare and send such notes, but some of them make their use by the papers a condition in their advertising contracts.

And if our contemporary would publish all the puffs "furnished gratuitously" by lecturers, evangelists, revivalists, and other people of that class, together with the personal notices furnished by some of the clergy, another column might be generously provided for.

THERE is always more or less complaining about the worry and excitement of general elections. Domestic comfort is interfered with and business more or less disturbed when the free and independent are choosing their rulers. They do things differently in South America. Several republics there are changing their Governments or trying to do so and they positively have more friction than Canadians ever experienced in any general election. They carry on their political warfare by shooting and sabering one another. That method is much more dangerous than ours and much more expensive. The question that lies at the root of all others is whether these people are capable of governing themselves. That question is sometimes raised about Canadians. We think we are.

MOST heartily do we congratulate Methodism in general and Bro. Dewart in particular on the removal of the injunction which has for some time prevented loyal Methodists from carrying out the educational policy of their General Conference. An injunction on any church is bad enough but an injunction on such a lively body as the Canadian Methodists is something absolutely intolerable. We can easily understand that supporters of Victoria in Cobourg feel disappointed at the proposed removal of the institution and are glad to notice that the decision provides for the repayment to them of all subscriptions given on the understanding that the university was to remain in Cobourg. We hope the unseemly trouble is now over and that our Methodist friends will be allowed to go on with their work in peace.

IN a letter to the press Dr. John Hall says he never heard more hearty praise than was sung at the public proceedings in the Irish General Assembly though there was neither instrument nor choir and the Psalms of David in Rouse's version furnished the language. The old fallacy that a choir and an organ and hymns are sure to make hearty praise is being pretty well exploded. Granted that an instrument helps in praise it can do nothing more than help. Praise, like prayer, to be real must come from the heart, and if the heart is right and the voice fairly good, whether singing is led by one person or a dozen, or accompanied by an instrument, is not a matter of much importance. In worship there is far too much importance paid to the manner of doing things and far too little to the spirit of the thing done.

IN his admirable speech at the jubilee proceedings in the Irish Assembly Dr. Marshall Lang said:—

He had been greatly struck with that portion of Dr. Johnston's prayer at the Assembly that morning, when he prayed that God might shed His light on the Church of Rome. They could not convert Roman Catholics with clenched fists, but they must go to Ireland with the tear in the eye and love in the heart and with a prayer to God to make the Church of Rome see the true light of Gospel truth.

Irish Roman Catholics not so far away as Ireland might be greatly surprised if they found anybody coming to them with a tear in the eye, love in the heart and a prayer on the lip. They are more accustomed to find people coming to them with clubs and cobble stones. Dr. Lang's method, however, is the only one that can do them any good. Physical force has never driven religion out of men, and it is just as certain that it has never put any into them.

IT is not so very long since our genial friend, Dr. Wardrope, represented Bytown Presbyterianism in his portly person. Dr. Mutchmore gives this description of the present state of our Church in the Capital:—

The Presbyterian Church in Ottawa is growing. St. Andrew's Church is, perhaps, the wealthiest, Rev. W. T. Herdridge, pastor. The Knox Church, Rev. F. W. Farries, pastor, is the mother of six or seven churches and missions. The Bank Street Church has for its pastor Rev. W. Moore, D.D. St. Paul's Church has a beautiful new building, is well located and has for its pastor Rev. W. Armstrong, D.D. The pastor of Erskine Church is Rev. Joseph White. All these pastors are men of good attainments and abilities, devoted to their work, and their churches have grown, several of them, from weaklings into strength and influence. There are in addition to these churches, missions, not strong now, but soon to become sources of power. The Church in New Edinburgh is in the part of the city where is the residence of the Governor-General, now Lord Arthur Stanley. There is also a French Church, which has come up through great struggle and much courage until it has a new house of worship all paid for but \$360. The pastor is Rev. S. Rondeau. There are, likewise, three French mission churches. A good showing is this for the Presbyterians in this young city, where at first everything was against them but God and their faith.

Yes, it is a good showing, and the showing is equally good in all places in which a good foundation was laid and built upon by good men.

DR. MUTCHMORE, editor of the *Philadelphia Presbyterian*, has been spending his holidays in Ottawa, and, like a true journalist, could not refrain from taking notes. He thinks Presbyterianism is prospering over here:—

All over Canada the Presbyterian Church has made good progress; all the various schemes are well supported; nearly all the colleges (five in number) show a balance on the right side of the ledger account. The Augmentation Scheme has been a great source of comfort and relief to the ministry. The Foreign and Home Mission contributions show a very large increase compared with a few years ago. The Presbyterian Church of Manitoba and the North-West in 1871 numbered in mission stations only nine, while in 1890 there are 510. The number of churches in 1871 was six, and in 1890, 144. Contributions in 1871 were \$2,000, and in 1890, \$125,537. Nineteen years ago the Presbyterian Church stood third related to other Protestant Churches, while now it stands at the head of the list, and thirty-two per cent. of the entire population of the North-West is Presbyterian.

If the Doctor extends his tour a little next summer he may find six colleges and most of them full of students. We do not boast about our work in Canada, and are not as fond of hurling masses of statistics at people as some of our neighbours, but we gratefully admit that the Church is growing. We are always glad to see a live American journalist work up our figures.

## THE DOMINION ALLIANCE.

AN important and influential meeting of the Dominion Alliance was held in Montreal last week. There was a large attendance of representative men, and the action taken cannot fail to further the cause of temperance throughout the Dominion. The Hon. Alex. Vidal who throughout a long and consistent public career has laboured energetically for the advancement of temperance principles presided and delivered a stirring opening address. Recent events in the Dominion have not discouraged him in the least. He is satisfied that the popular feeling in favour of the general principle of prohibition is stronger than ever, only people are divided in their opinions as to the best means for securing its attainment. If some are supposed to be disheartened by recent failures of the Scott Act, Senator Vidal thinks this unreasonable as there is abundant compensation in the fact that temperance principles are progressing generally. This he sees in the triumph of temperance legislation in various parts of the United States, and in

what he characterizes as the startling progress made in the United Kingdom. As to the reality of the advance of temperance sentiment in Britain there is no room for doubt. The sustaining Irish and Welsh restrictive legislation shows conclusively that the temperance advocates have a powerful influence behind them on which they can rely. The recent withdrawal of the compensation clauses in the House of Commons affords evidence no less convincing that the temperance question is one that has largely enlisted popular sympathy and support. Political feeling runs high in Great Britain at present, but the force before which the Government had to bow was not composed of its regular opponents alone. In the ministerial ranks were several who offered strong opposition to the compensation proposals and many of the leading clergymen in the Established and Dissenting Churches raised their voices in earnest protest against creating vested interests where they held none could exist. It is clear that in Great Britain there has been progress all along the line.

In the Dominion it is noted with regret that the consumption of intoxicating liquors shows a noticeable increase during the last year. This is accounted for by the repeal of the Scott Act in so many counties in Ontario, and the relaxation of the prohibitory law in the North-West Territories. The following compiled from the statistical returns shows the rate of consumption per capita in the various provinces: Prince Edward Island—entirely under the Scott Act—less than three-fourths of a gallon; New Brunswick—nine counties under Scott Act out of fifteen—slightly more than one and one-half gallons; Nova Scotia—eleven counties under Scott Act out of eighteen—about one and three-fourth gallons; Quebec—with much territory under municipal prohibition—three and three-fourth gallons; Manitoba—nearly all under local prohibition; and the North-West Territories—under prohibition weakened by permits—three and three-fourth gallons; Ontario—Seventeen counties under Scott Act part of the time out of thirty-eight—more than four and one-half gallons; British Columbia—entirely under license, with little limitation—more than ten gallons.

Speakers at the Alliance commented pointedly on the hostile attitude of the Quebec Government to temperance interests. In a case recently before a Superior Court Judge a decision was given that a Provincial Legislature had no right to confer on municipalities the power to prohibit the issuing of licenses. A number of municipalities in the Province of Quebec have passed such laws, and as the carrying out of the decision referred to would render this exercise of local option ineffective it is the intention of the Alliance to appeal the case to the Supreme Court if need be, and they expect a favourable result since a similar appeal from New Brunswick resulted in sustaining the prohibition clauses of the Licensing Act passed by the Legislature of that Province. In the Maritime Provinces temperance sentiment has long been abreast if not in advance of what it is in the other provinces. There the condition of things in relation to temperance is reported to be much the same as formerly. In Manitoba the temperance propaganda has been vigorously prosecuted. The number of licenses in the Prairie Province has been reduced to 129 altogether, and it is expected that in a short time a prohibitory measure will be passed wiping out the traffic completely.

As the survey extends farther west the immediate outlook is not so bright. The action of the Lieut.-Governor in issuing permits for the use of four per cent. beer and the opening of canteens in connection with several of the mounted police stations has had, it is said, a most demoralizing effect. Crime has greatly increased since these retrograde changes, and much of it is directly traceable to the facilities with which liquor can be obtained and the consequent increase in its consumption. While all this is deeply to be deplored, it is gratifying to learn that the branch of the Alliance in the Territories is maintaining a vigorous fight to bring about a better state of things. British Columbia, according to the report of the Alliance Executive Committee, can scarcely be regarded as the banner temperance province. There, it is said, the licensing system in vogue practically leaves the traffic open to whoever pays for a license, the result being that there is much demoralization caused by what is practically free trade in liquor.

The resolutions passed by the Alliance were all in the line of energetic practical action. They urge the election as the people's representatives in Parliament and Legislature of men thoroughly in sympathy with temperance reform. Commendation for the action taken by the churches is expressed, and a recommendation is made that ministers preach temperance sermons some Sunday during the month of

December. It is the purpose also to send representatives to the various churches at their annual assemblies and conferences. The Alliance passed a strongly condemnatory resolution relating to the manner in which the prohibitory law in the North-West Territories is evaded by governmental action. The Dominion Alliance is becoming a power in the land.

### CARDINAL NEWMAN.

BY the death of Cardinal Newman the Roman Catholic Church loses one of its best dignitaries, and England one of her most notable citizens. When the interesting personality of the man, the high place accorded him in the Romish hierarchy, and the important issues of the course he pursued it is not surprising to find that his death has been made the occasion of unstinted eulogy of his high character and achievements. His career has been typical of the times in which he lived. To him possibly more than to the other distinguished men with whom he was associated, the rise and influence of the Tractarian movement in England, and wherever the Anglican Church is to be found will history ascribe the most prominent part. With the solitary exception of Dr. Pusey, no other name stands out so distinctly in the evolution of the High Churchism now so prevalent in the Anglican community. Though he took the logical step that his convictions and position demanded by seceding to the Church of Rome, that movement he was instrumental in founding still bears the impress he gave it at the outset.

John Henry Newman was born in London, February 21, 1801. His father was a banker in the English metropolis. He enjoyed all the educational advantages a well-to-do family can command, having been a pupil at Ealing and subsequently graduating with honours at Trinity College, Oxford. For several years he held important academic positions at the famous University. In 1822 he became a fellow of Oriel College, and three years later was appointed vice-principal of St. Alban's Hall, and in 1826 tutor of Oriel. Ordained in 1824, four years afterwards he became incumbent of St. Mary's, Oxford, and chaplain of Littlemore. From the first his sermons attracted attention, and were listened to with much interest and sympathy by large numbers of the Oxford students, as well as by thoughtful townsmen. In a few years he resigned his tutorship, but continued his ministry, which, because of its high mental and moral qualities, exerted a wide and deep influence. His intimacy with Dr. Pusey, John Keble and Hurrell Froude and his warm sympathy with their views induced him to join heartily with them in the promotion of the High Church movement. With this in view the famous "Tracts for the Times," made their appearance. Of these, twenty-four were written by Newman. They attracted much attention and gave rise to considerable controversy. When Tract No. Ninety appeared the real drift of the movement was readily seen. It was now recognized that the direction of the movement was Romeward. The position taken in the most notable of all the series of tracts by John Henry Newman was a great surprise. That a man of his high conscientiousness should sanction the questionable practice of subscribing the Thirty-nine Articles and at the same time mentally attach to them a Romish sense was unexpected. On the publication in 1841 of this tract the storm burst on the author. Next year he founded a kind of a monastery over which he presided at Littlemore. He found, however, that his position in the Church of England was anomalous, and in 1845 he took the important step to which his course for a number of years had been leading him. He openly joined the Church of Rome, and became a priest of that communion. He was soon afterward appointed to found the Oratory of St. Philip Neri at Birmingham, with which he remained connected till 1854, when he was chosen rector of the Catholic University of Dublin. There he remained for four years, when he returned to Birmingham and undertook the management of a high class Roman Catholic educational institution at Edgbaston, near Birmingham. In 1879 the Pope raised him to the position of cardinal deacon in the Church. For some time previous to his death he had been in feeble health, and owing to his advanced age the last attack found him unable to withstand its force, and he passed away on Monday week.

His lot was cast in stirring times. There was intense intellectual activity among a large number of the ardent young men attending Oxford in those days. They were as if at the parting of the ways.

The spirit of the new time was beckoning them onward. Traditionalism was dying and freedom of enquiry was pressing for recognition. The materialistic trend was already making itself clearly manifest, and on the other hand the vague negations of a mystic pantheism had their fascinations for many. John Henry Newman, always a serious thinker, was alarmed at the outlook. He was reluctant to go forward, and thought safety was to be found by looking to the past. It is a curious and significant circumstance that his brother Francis William went the opposite way. Ardent and aspiring, he at one time was strongly bent on going to India as a missionary. In sentiment and belief he was at the time in full sympathy with evangelical religion. In the mazes of doubt he became bewildered and it is understood has continued to entertain sceptical ideas ever since. He devoted himself to literary and educational work, being connected with London University. At all events for many years he has not taken much part in religious controversy. The most notable of his contributions in this field were "The Soul, her Sorrows and Aspirations," and "Phases of Faith," which last evoked the trenchant and subtle reply of Henry Rogers in "The Eclipse of Faith," a work well worth reading still. John Henry shrank from what appeared to him the hopeless nature of the conflict and the dangers to be encountered, and took refuge in the supposed dead calm and passionless rest from doubt and anxiety the Roman Catholic Church with its hard and fast dogmas pretends to offer. Whether the good man found in the Church of his adoption the mental and spiritual repose and peace for which he longed is a question not likely to receive a definite answer. It is certain his intellectual activity remained unimpaired and it is hardly possible to suppose that a gifted man with characteristics such as his could shut the door on obtrusive thoughts calling in question even some of the fundamental conclusions he had reached. It was strongly suspected that he never was in full sympathy with the Vatican decrees proclaiming Papal infallibility. He was at pains to dissipate this opinion, but it is certain that he was not in sympathy with the general policy of the Jesuits, the party now dominant in the counsels of the Vatican.

The literary activity of the deceased Cardinal was great. In his earlier years he published volumes of essays and sermons. The fact that amid his ordinary duties he found time to write so many of the "Tracts for the Times" bears evidence of his earnestness and industry. For three years he edited the *British Critic*. He also wrote several volumes in departments of early Church History, and even entered the realm of fiction, giving to the world two works in this department. One of his most interesting books is the famous "Apologia pro Vita Sua," which is biographical as well as polemic. It was called forth as a rejoinder to certain strictures of the late Charles Kingsley, who spoke out his dislike of Romanism in the trenchant and manly fashion habitual to him. Newman earned laurels as a poet also. A volume of his poetical works was published in 1868. Several of his hymns appear in the "Lyra Apostolica," and the best of them all, "Lead kindly Light," has long since commended itself to the universal Christian heart. In a manner peculiarly its own it voices the Christian consciousness, and for that reason it will find an enduring place in the hymnology of the Christian Church.

In his early youth Newman read several of the standard Calvinistic works, which he says effected an "inward conversion of which," in his "Apologia" he says, "I am still more certain than that I have hands and feet." His acceptance of the Romish system could neither be a final nor satisfactory solution of his difficulties. Despite all its pretensions and assumptions it is but a human system after all. The figment of papal infallibility will in due course follow the divine right of kings. The only foundation for a living intelligent faith is in the risen Christ, not human tradition. For his personal worth and Christian life the memory of John Henry Newman will be held in lasting esteem, an honour of more value than papal canonization.

It is computed that there are over one million deaf and dumb people in the world.

THE Rev. Andrew Rowand, of Wallacetown-on-Ayr, died lately in his sixty-seventh year. A disease in one of his legs manifested such dangerous symptoms some time ago that the limb had to be amputated, and he did not recover from the shock. A native of Paisley, he was encouraged to enter the ministry by Dr. Macnaughton.

THE Rev. William Duncan, of Maryhill, Glasgow, opened a two days' bazaar at Haddington to aid an effort which is being made by the East Church congregation to effect improvements on their church and to erect a hall. It is proposed to place a memorial window in the hall to indicate the spot where John Brown, formerly pastor of the church, wrote his famous Bible commentary and other works.

## Books and Magazines.

**BABYHOOD.** (New York: Babyhood Publishing Co.)—Much valuable, sensible and timely counsels are given in this monthly respecting the management and training of children.

**THE LADIES' HOME JOURNAL.** (Philadelphia: The Curtis Publishing Co.)—The remarkable success achieved by this splendid monthly is thoroughly well deserved. Its general excellence and unflagging enterprise keep it in the front rank of monthlies of its class. Mrs. Lyman Abbott is to become one of the editors next month, and arrangements are now being made for the publication of an English edition on an extensive scale.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan and Co.)—The new star that has begun to shine in the literary firmament, Rudyard Kipling, has the place of honour assigned him in the August number of the *English Illustrated*. He contributes a poem "The Gift of the Sea." Another instalment of Sir Donald Mackenzie Wallace's "Overland from India" is given. The finely illustrated descriptive papers are "Heligoland," "An Autumn Ramble down the Upper Thames" and "Coves Castle." Howard Hodgkin discusses "The Prospects of Middle-Class Emigrants" and William Morris continues his most interesting serial "The Glittering Plains."

**THE PULPIT.**—(Buffalo: The Lakeside Publishing Co.)—This is a new and promising monthly venture. The first numbers contain complete sermons by Canon Farrar, Drs. Fuller, Mackennal, Mitchell, Vaughan and the late Professor Elmslie. In the prefatory remarks it is stated: We have a poor opinion of abridged discourses. The *Pulpit* is devoted to the publication of complete sermons from the greatest living ministers. Its list of contributors includes all the representative men of all denominations, the only test being that they shall prove themselves genuinely Christian. It will contain each month from five to eight sermons—unabridged. The holiday and Easter number will be double—giving in the course of the year 100 sermons.

**THE TREASURY FOR PASTOR AND PEOPLE.** (New York: E. B. Treat.)—The new issue presents for its frontispiece the portrait of the Rev. J. W. Chapman, D.D., pastor of the Bethany Presbyterian Church, Philadelphia; with a thoroughly Gospel sermon, "The Responsibility and joy of Christian service," followed by able sermons. "The Church Progressive," by Bostwick Hawley, D.D., and "Discouragement and Consolation," by James M. King, D.D. Special services are "To Children," by Arthur Little, D.D., and "Beautiful Old Age Crowned," by P. S. Henson, D.D. In the series of Living Issues Discussed by college presidents, "The Papacy in Politics," by John Hall, D.D., is suggestive and timely. Leading Thoughts of Sermons are Golden Memories, by Rev. T. Hodgkinson; the Sign of the Prophet Jonas, by W. M. Rogers; Deeds and Results, by G. T. Dowling. Questions of the Day are the "Morality of Romanism," by I. J. Lansing; "A Word about the Old Sermon," by A. J. Lyman. Other departments are filled with noteworthy papers.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—President Knox, of the German Theological Seminary, opens the August number with an admirable and timely paper on "Biblical Homiletics." Dr. Schodde follows with a valuable paper on "Recent Researches in Bible Lands." Dr. A. T. Pierson discusses "The Secrets of Pulpit Power, with Examples," with characteristic fire and force. Dr. Sample, of New York, in a well-considered and discriminating article, presents the subject of "Responsibility for Belief." "The Nicene Creed," by Dr. Remensnyder, is a lucid and faithful presentation of a form of faith which recent circumstances have brought into special notice. Of the sermons in the number it is sufficient to say they are by such able preachers as Dr. Thwing, of Minneapolis; Whitley, of Virginia; Dr. Withrow, of Chicago; Dixon, of Baltimore; Dr. J. M. Ludlow, Dr. Wright, of London, and H. J. Parker, of China. The other departments, such as the Prayer-Meeting Service, the Exegetical, the European, by Dr. Stuckenbergh, the English, by Dr. Joseph Parker, the Miscellaneous and the Editorial, are each and all brim full of fresh and instructive thought on all the varied themes which specially interest our pastors and preachers.

THERE has come into our hands recently a copy of a magazine published in Allahabad, India. Its title is *Makhasan i Masiki*, which being interpreted means *Christian Treasury*. The contents are no doubt very good, but the only readable part we found in it was the following paragraph which appears in English: Mr. Hira Lal Kavyopadhyaya, head master of the Anglo-Vernacular school at Dhantari in the Raipur District, C. P., has written a pamphlet on "The Dialect of Chhattisgarh." This is really only a subdivision of the far-extending Hindi language. A writer in the *Pioneer* of June 18th, Mr. F. S. Growse, C.I.E., we think, has written a scholarly review of this pamphlet. He thinks that a large portion of it is to be found in the Hindi Grammars compiled by foreigners. The worst of it is that Mr. Hira Lal has forgotten to acknowledge his indebtedness to these Grammars. He is charged by the reviewer with literary piracy, e.g. "In the rather difficult matter of designating the numerous forms of the Hindi verb, he has appropriated bodily, the nomenclature first applied to those forms by Dr. Kellogg. There can be no harm whatever in his doing this, for a better system of nomenclature never existed and would be difficult to devise. But he surely should have acknowledged his indebtedness to the brilliant genius of one of the finest of living linguists." Perhaps Mr. Hira Lal thought that as Rev. Dr. Kellogg's Grammar was issued many years ago, and is now difficult to obtain, to say nothing of Dr. Kellogg's having left the country fourteen years ago, he might be guilty of this little breach of literary etiquette without fear of detection. We trust he has learned a lesson which may not be lost on him and on others. We are glad to be able to announce that a revised and enlarged edition of Dr. Kellogg's Hindi Grammar will soon be issued. Notwithstanding the many duties connected with the pastorate of one of the largest congregations in Canada, Dr. Kellogg has found time to revise thoroughly and greatly enlarge his Grammar. We hope to review it soon. Dr. Kellogg has just finished his work on Leviticus for the third volume of the "Expositor's Bible," which is expected to appear shortly.



## THE SONGS OF THE PEOPLE.

If you sing to the people battle-songs  
(For the songs of a people mould them),  
Let not the ravishing trumpet note  
So high, so clear on your numbers float,  
In such glorious dreams enfold them,  
That the widow's moan, and the orphan's cry,  
Unheard, unrecked of, may rise—and die.

Paint not alone, with your magic words,  
Bright pictures of fame and glory ;  
Let smoking homesteads, whose inmates, fled,  
Are seeking afar and in vain for bread,  
Have their part, too, in your story ;  
Let the people, undazzled, count the cost  
The battle exacts, be it won or lost.

—Katherine B. Coutts, in *The Week*.

## INVENTION AND THE PRESS.

The growth of the printing business is one of the most wonderful phenomena of the century. The increase in the number, size, and circulation of daily and weekly journals, magazines, and other periodical publications is startling even to those who have watched its course for fifty years. The consumption of printing paper in the United States amounts to about as many tons in 1890 as it did pounds in 1790. The regular Sunday issue of a leading metropolitan daily requires from sixty to eighty tons of white paper. Many trains of freight cars would be required to transport the weekly output of one of the many great publishing houses. Science and invention have been taxed to supply material for paper, and the printing industry, as it now exists, exhibits some of the greatest triumphs of inventive genius. The newspaper had a slow growth until the steamship and the telegraph annihilated distance and made all the civilized world one common neighbourhood; then, as if the conditions for which it had waited were come, it entered on a career of development such as the wildest enthusiast could not have foreseen in his most fantastic dreams. It is to-day the most potential of all influences in moulding public opinion and directing the course of events. Doubtless the newspaper has its faults, for it is made to suit the demands of the reading public and, therefore, caters to various tastes. It is too often an intermeddler in private affairs, too often intensely partisan in politics, intemperately sectional in religion or unwholesomely bigoted in sociology. But, with all its defects, the newspaper is, next to the school, the great educator of our time, and the amount of good that it accomplishes should make us tolerant of the evil that is justly charged to its account. The daily papers gather from the pulpit, from legislative halls, from secular and religious conventions, from scientific and sociological bodies, from magazines, books, interviews and all other sources of information the freshest thought, the latest views on all sides of every question that attracts public attention. The cream of current thought is found in the editorials, interviews, correspondence, and extracts printed in the leading daily papers. The results of the learning of all the ages are condensed in these utterances. When they are classified and collated so as to give a just and adequate view of present opinion on a live issue, who can conceive of a more powerful and useful educational influence than such a collection?  
—*The Inventive Age*.

## CANADA'S GREAT FAIR.

A GREAT LIST OF ENTRIES AND MANY ATTRACTIONS FOR THE COMING SHOW AT TORONTO, FROM SEPT. 8TH TO 20TH.

The success that has attended the great Industrial Fair, which is held annually at Toronto, has been remarkable, and it is evident that the Exhibition for the present year, which is to be held from the 8th to the 20th of next month, will again surpass its predecessors. The entries, which have already been received from all parts of the Dominion, the United States and Great Britain, are sufficient to fill all the buildings on the grounds, and they are reported to be of a much finer quality than any heretofore exhibited. A large entry list is generally a good indication that it will be followed by a large attendance of visitors, and as very cheap fares and excursions have been announced by all the Railway and Steamboat lines from all parts of Canada and the adjoining States, this indication will doubtless be fully verified on the present occasion. The Governor-General and Prince George of Wales will probably visit the Exhibition. Several more new buildings have been erected this year and still there is no space to spare. Special exhibits have been entered from Spain, British Columbia, Manitoba, and other sections of Canada; and large displays will be made by the Dominion and Ontario Experimental Farms. A long list of special features have been provided, including a large Wild West Show, grand display of fireworks, concluding with the magnificent spectacle, the "Last Days of Pompey," Edison's wonderful talking dolls, a great dog show, and a multitude of other features that cannot fail to entertain the many thousands that will doubtless visit the great Fair. Full particulars of all that is to be seen will be contained in the Official Programmes which will be issued in a day or two. Over two hundred and fifty thousand people visited the Toronto Fair last year, and, as the attendance has been gradually increasing each year, it is probable that this number will be exceeded this year. A large number of conventions and meetings are to be held at Toronto during the Fair, among which are those of the Stock Breeders, Manufacturers, Ontario Creameries Association, Central Farmers' Institute, Inventors, the Canadian Medical Association, Dog Fanciers, etc., and visitors to the Fair will have an opportunity of attending these meetings. All entries close on the 16th inst., and intending exhibitors should govern themselves accordingly.

## THE MISSIONARY WORLD.

PROGRESS ABROAD IN 1889.

In the Foreign Mission report of the United Presbyterian Church in Scotland the following statement of facts is presented:—

JAMAICA.—Congregations, fifty; out-stations, sixteen; ordained missionaries, thirty—of whom fifteen are natives; native catechists or evangelists, seventeen; members in full communion, 9,444; candidates, 1,679. Sabbath schools, sixty-three; scholars, 7,704; teachers, 845. Day schools, seventy-nine—scholars, 7,196. Contributions, \$35,753. The Church in Jamaica shows again a decided advance. The membership now stands at 9,444, being an increase of 313 over the previous year, while the candidates number 1,679, showing an increase of 196. The attendance at the Sabbath schools has also been well maintained. By means of their Foreign Missionary contributions, the Jamaica Church has paid the salaries of Miss Anderson in Rajputana, and the Rev. E. W. Jarrett, in Old Calabar; while in the Home Mission Department they have supported all the native catechists, seventeen in number, and by means of the Augmentation Fund added considerably to the smaller stipends of the native pastors. All the day schools, seventy-nine in number, are supported by local contributions.

The students who completed their course last year at the College in Kingston have all been ordained to the ministry, making up the number of native pastors in Jamaica to fifteen, the European missionaries numbering also fifteen.

In last year's report it was stated that the Board was endeavouring to prepare such a scheme for the training of the future ministry of Jamaica as would not prove too heavy a burden on the resources of the native Church. This scheme has now been completed, and has been cordially accepted by the brethren in Jamaica, Europeans and natives alike. Two of the missionaries, the Rev. George B. Alexander, M.A., and the Rev. Robert Johnston, B.D., will act as tutors. The students will be under the charge of one of these brethren for two years, and for two years more will be under the charge of the other, who will not only superintend their studies, but will also give them a training in practical work in connection with the stations. It is expected that the expense incurred under this new scheme will not exceed \$500 per annum—a sum which will in all likelihood be fully met by local contributions.

An urgent request was received from the Jamaica Synod which met in January 1889, that the Board would send out an evangelistic deputy to visit the congregations in the island with the view of stirring up their spiritual life and stimulating them to renewed consecration to the service of the Master. The Board was not unwilling to comply with this request, and having approached the Rev. George Robson, M.A., Inverness, they were much gratified to find that he was prepared to undertake the duty. From Mr. Robson's well-known evangelistic sympathies and gifts, as well as from the earnestness with which he is carrying on the work, we anticipate a rich blessing to the Jamaica Church, who cannot but feel that the Church at home is caring for the highest spiritual interests of their coloured brethren in the far-off land. The Rev. Dr. Boyd, one of the members of the Board, kindly volunteered to accompany Mr. Robson to Jamaica at his own charges, and to spend some weeks in the island. During his brief sojourn, Dr. Boyd visited a number of the congregations, who greatly appreciated his presence and his counsels.

TRINIDAD.—Congregations, three, out-stations, three; ordained missionaries, three, of whom one is a native. Members in full communion, 387. Sabbath schools, nine—scholars, 567. Contributions, \$5,306. We have favourable reports from this mission field. The membership is on the increase, while the Sabbath school and other work is vigorously carried on.

OLD CALABAR.—Stations, eight, out-stations, nineteen; ordained missionaries, ten, of whom two are natives, and one native of Jamaica. Other European agents, four; native agents, twenty-one. Members in full communion, 328; candidates, 122. Sabbath schools, fifteen—scholars, 979. Day schools, twenty-three—scholars, 781. The work in Old Calabar has been carried on with vigour during the past year, and we are grateful to be able to report that it has been attended with many marks of success. There has been an increase in the membership of the native Church. The native evangelists and teachers are well reported of both as regards the Christian character they maintain and the work they are doing; while they are also diligently prosecuting their studies under the superintendence of the local Presbytery, with the view of qualifying them for further usefulness. The influence of the mission is felt by all classes of the community, and the new stations recently opened in the up-river districts give promise of ready access to multitudes in the interior who have never been visited by any messenger of the Cross.

The Rev. Hugh Goldie will, in a short time, complete his fiftieth year of missionary service; and the Board is persuaded that the Synod and the Church will unite in congratulating him upon the good work he has been enabled to accomplish. By his eminently upright conversation he has gained the respect and confidence of the people; by his steady labours from year to year he has done much to establish and build up the native Church; while by his "Efik Dictionary," his translation of the New Testament, and his recent "History of the Calabar Mission," he has conferred a benefit on Calabar and its tribes, the value of which we are not able as yet fully to estimate.

KAFFRARIA.—Stations, twelve; out-stations, ninety-six; ordained missionaries, twelve; native agents, sixty-three; members in full communion, 2,425; candidates, 916. Sabbath schools, forty—scholars, 1,174. Day schools, thirty-seven—scholars, 1641. The advance reported last year in our South African Mission has been maintained during the year now closed. Notwithstanding the large emigration from our Colonial stations to the gold fields, the membership at these stations has not been diminished, but shows rather a slight increase, while the increase in the Transkei stations has been very gratifying. The total membership of all the stations now stands at 2,425, showing an increase over the previous year of 118. The candidates have been increased from 545 to 916, thus giving promise of a large accession of members during the year now begun. The attendance at the Sabbath schools and day schools has also increased. The native evangelists and the day school teachers are all, with few exceptions, supported by local contributions, while the cost of repairs and new erections is largely met from the same source.

A remarkable work of grace has appeared at several of the stations, particularly at the Emgwali, and it is hoped that this will extend over the whole of the mission field in answer to the prayers of God's people.

Work has been begun among the Xesibe tribe, the new missionary, the Rev. P. L. Hunter, having arrived on the ground some months ago. He has been cordially welcomed by the chief and the people, and there is every reason to believe that in a short time he will obtain a firm footing among them, and gather many from this hitherto unvisited tribe into the fold of Christ.

On account of the long distances between the Colonial congregations in the west and the Transkei stations in the east, it has been found almost impossible to arrange meetings of Presbytery with any prospect of a good attendance of members. The Board has, therefore, agreed to ask the Synod to give them power to divide the present Presbytery of Kaffraria into two Presbyteries, corresponding as nearly as possible to the two committees into which the Presbytery is divided at present.

The Rev. John F. Cumming, of Emgwali, has completed the fiftieth year of his service as a missionary in Kaffraria. We are persuaded that the Synod and the Church will unite in congratulating him on the good work which, during this long period, and often in the face of many difficulties, he has accomplished on behalf of the Kaffrarian Mission; and in expressing the hope, now that he has retired from active duty, that he may enjoy in the evening of his days much comfort and happiness.

INDIA.—Stations, eleven. Missionaries, ordained and medical, sixteen, of whom three are both ordained and medical; European teacher, one; native agents, thirty-four. Baptisms—adults, nine; children, forty-two; members in full communion, 485; Sabbath schools, forty-seven—scholars, 1,526. Day schools, seventy-nine—scholars, 4,579. We are happy to report an increase in the membership in connection with our Rajputana Mission. Twenty-nine have been added to the roll of communicants during the past year, and though this number is small, anyone who knows the state of affairs among the Indian castes will at once admit that it means far more than the mere numbers seem to indicate. Apart from mere statistics, the results of the work of the mission are neither few nor small. "There are hundreds and hundreds of young men (the Rajputana Committee state), who, having passed through our schools, have carried away with them into their several spheres more or less of the influence of Christianity, and are now unconsciously waiting for the outpouring of the Holy Spirit. Beyond these is a wider circle, in which a knowledge of the one true God and of the Saviour, Jesus, is surely spreading; and in the regions beyond that even the popular belief in image-worship is surely crumbling away. These all are unconsciously waiting for the troubling of the waters, when the Spirit of God will descend with power on the hearts and consciences of men in Rajputana. All this preparedness is very largely the result of all these years of work."

The Board and the Rajputana Committee have, in obedience to the remit of last Synod, directed their special attention during the year to the educational work of the Rajputana Mission, and the results are submitted to Synod in a separate report.

Two new States, Kotah and Tonk, have been fixed upon in which to begin mission work. One of the missionaries has been labouring in Kotah during the past winter. He has been living in tent, but it is hoped that soon a site will be secured for a mission-house. We are happy to be in a position to state that the students of our college have taken up the equipping of this station as their scheme of effort during the present year, and it is hoped that in their pleadings they will meet with a liberal response from the members of the Church. It is expected that work will soon be commenced as well in the State of Tonk.

THE Rev. Henry Macready has been placed by the General Assembly of New South Wales on the Aged and Infirm Ministers' Fund. For nineteen years he was pastor at Rathfriland, County Down, and since 1867 has laboured faithfully in New South Wales, for seventeen years in Pitt Street Church, Sydney. Nine years ago he was Moderator of Assembly.

BISHOP CHINNERY-HALDANE was assisted by Mr. Suckling, of St. Alban's, Holborn, at the dedication of the cross erected in Mamore Forest by the friends of Mr. Macknochie on the spot where he breathed his last. Rev. A. H. Stanton, another friend and a fellow-labourer of Mr. Macknochie's for twenty years, also took part in the service.





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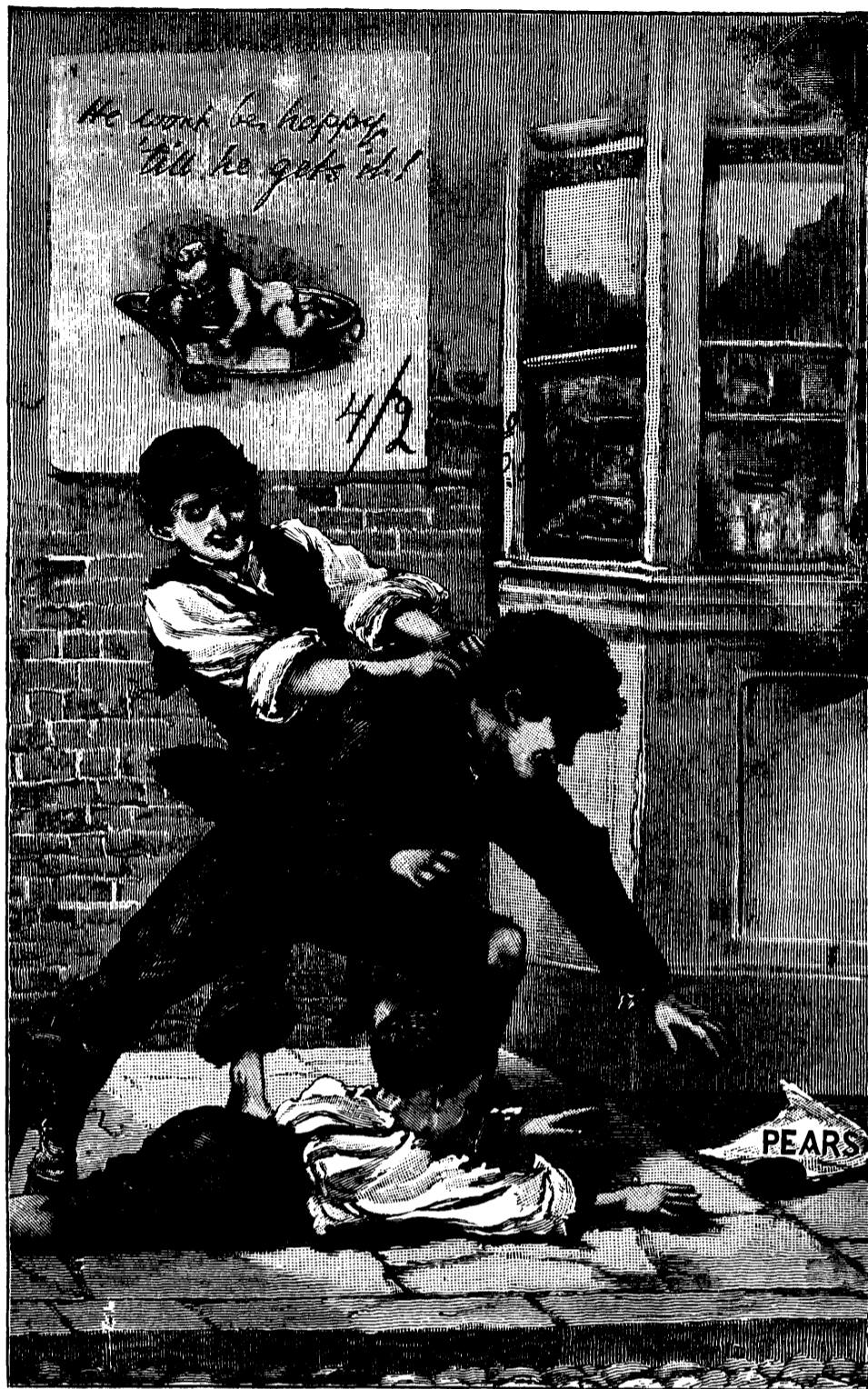
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POTATO BALLS.—To two cupfuls cold mashed potato add an egg, a teaspoonful of butter, and salt and pepper to taste. Form with floured hands into small round balls, and fry in deep fat.

COFFEE CAKE.—Two cups sugar, one cup butter, one cup molasses, one cup strong coffee, one egg, two teaspoons each soda, cloves, one cinnamon, one teaspoon nutmeg, one cup raisins, flour.

POTATOES HASHED WITH CREAM.—Chop cold boiled potatoes fine, and stir them into a cup of hot milk in which has been melted two tablespoonfuls of butter. Pepper and salt to taste. If you have cream use this, and half as much butter.

DROPPED FISH CAKES.—One cup of salt cod picked very fine, half a cup of milk, one tablespoonful of butter, two teaspoonfuls of flour, one egg, pepper to taste. Make a white sauce of the flour, butter and milk, stir the fish into this, add the egg beaten light, season and drop by the spoonful into boiling lard, as is done with fritters.

CHICKEN MINCE.—From the bones of a cold roast, boiled or fricasseed chicken cut all the meat and mince it fine with a sharp knife, chopping with it two hard-boiled eggs. Stir this into a cup of gravy, or, if you have none, use instead a cup of white sauce. Season to taste, fill a pudding dish or scallop shells with the mixture, and serve very hot.

LYONNAISE POTATOES.—Slice cold boiled potatoes into neat rounds; cut a medium-sized onion into thin slices, and put it with a good tablespoonful of butter or bacon dripping into the frying-pan; when the onion is coloured, add the potatoes, about two cupfuls, and stir them about until they are a light brown. Strew with chopped parsley and serve.

HASTY MUFFINS.—Two cups flour, two eggs, one tablespoonful mixed butter and lard, two teaspoonfuls white sugar, one teaspoonful baking powder, salt spoonful salt, one cup of milk. Into the eggs, beaten very light, stir the melted shortening, the sugar, the milk and the flour, well-mixed with the salt and baking powder. Stir well, and bake in thoroughly greased tins.

APPLE PUDDING.—Fill a buttered baking dish with sliced apples and pour over the top a batter made of one tablespoonful of butter, one-half cup of sugar, one egg, one-half cup of sweet milk, and one cup of flour in which has been sifted one teaspoonful of Cleveland's Superior Baking Powder. Bake in a moderate oven till brown. Serve with cream and sugar, or liquid sauce. Peaches are very nice served in the same way.

SCALLOPED MUSHROOMS.—Take small, yellow baking dishes; fill alternately with layers of mushrooms rolled in crackers, and lay lumps of butter on top of each dish. Set before an open fire and bake fifteen minutes.

BAKED MUSHROOMS.—Use large mushrooms, and use also as many slices of bread as there are mushrooms, and have them about the same size as the latter. Clean the mushrooms and put them into a boil of lemon juice and water. Butter a shallow cake-pan and lay the slices of toast on it; then butter the toast and place a mushroom on each slice, cup side up. Sprinkle the mushrooms with salt and pepper and put a quarter of a teaspoonful of butter on each one. Cover the pan with another that has been rinsed in cold water, and set in the oven for eight minutes. Serve immediately.

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HOT ROLLS.—Into one pound of flour put two ounces of butter; add the whites of three eggs well beaten and half a pint of hop yeast with a little salt and milk enough to make a stiff dough. Set in a warm place until light; work; make in long rolls; glaze with melted butter and bake in a quick oven.

PREPARED MUSHROOMS.—Put in a saucepan a little stock parsley and half a pound of butter; melt, and lay in sliced mushrooms; remove from the fire and let stand for an hour; at the end of that time set on the fire to brown. Sprinkle in a tablespoonful of flour, mix smooth, and pour in a cup of boiling water; add a glass of Madeira wine and the juice of a lemon; season with salt and pepper

MUSHROOM PATES.—Cut up one quart of mushrooms with one teaspoon of salt, pepper, mace and the juice of a lemon. Put in a saucepan, simmer twenty minutes. Have six sweetbreads parboiled and cut in small pieces; dredge with grated cracker and put in a saucepan; add a glass of wine and a tablespoon of currant jelly, with a bunch of chopped parsley; let boil five minutes. Have baked in small patty-pans nice puff paste, in which drop a spoonful of the mixture. Serve hot.

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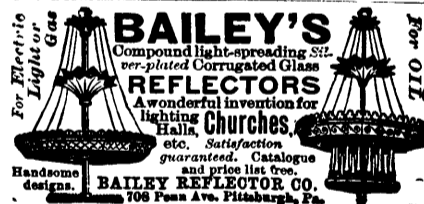
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**Miscellaneous.**  
**BIRTHS, MARRIAGES & DEATHS.**  
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**MARRIED.**  
 At the residence of John Penman, Esq., Paris, Ont., on Wednesday, August 13, by the Rev. E. Cockburn, Wm. T. Thomson, of Paris, to Kate, fourth daughter of James Kintrea, Esq., of Springfield, Missouri, U.S.A.  
**DIED.**  
 At Lin Ching, North China, on June 17th, the infant daughter of Rev. and Mrs. Murdock Mackenzie (Canadian Presbyterian Mission).  
 On the 10th inst. James Somerville, tenth concession Vaughan Township, brother of the Rev. J. Somerville, of Owen Sound.  
 On the morning of the 14th August, at his residence, No. 56 Grosvenor street, Toronto, John Sinclair, sen. (late of the firm of J. Sinclair & Son), in his 62nd year. A native of Orkney, Scotland.  
**MEETINGS OF PRESBYTERY.**  
**BARRIE**—At Barrie, Tuesday, 30th September, at 11 a.m.  
**BRUCE**—At Port Elgin, on 17th September, at 9 a.m.  
**CHATHAM**—In First Church, Chatham, on the 2nd Tuesday in September, at 10 a.m.  
**COLUMBIA**—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.  
**GUELPH**—In St. Andrew's Church, Guelph, on Tuesday, 16th September, at 10.30 a.m.  
**HURON**—In Hensall, on 9th September, at 10.30 a.m.  
**KINGSTON**—In St. Andrew's Church, on the third Tuesday in September, at 3 p.m.  
**LINDSAY**—At Cannington, Tuesday, 26th August, at 10.30 a.m.  
**LONDON**—The Presbytery of London will meet in Knox Church, St. Thomas, for Religious Conference, on Monday, 8th September, at 3 p.m., and for business on Tuesday, 9th September, at 10 a.m.  
**MAILLAND**—At Wingham, on Tuesday, 9th September, at 11.15 a.m.  
**MONTREAL**—In Convocation Hall, Tuesday, 30th September, at 10 a.m.  
**ORANGEVILLE**—At Orangeville, on 9th September, at 10.30 a.m.  
**OWEN SOUND**—In Division Street Hall, on 16th September, at 9 a.m.  
**PARIS**—In Dumfries Street Church, Paris, on 2nd September, at 10.30 a.m.  
**PETERBOROUGH**—In Cobourg, on the 23rd September, at 10 o'clock.  
**SAUGEN**—At Mount Forest, on 9th September, at 10 a.m.  
**STRATFORD**—At Millbank, on 8th September, at 2.30 p.m.  
**TORONTO**—The first Tuesday of September, at 10 a.m.  
**WINNIPEG**—In Knox Church, Winnipeg, on Tuesday, September 16, at 7.30 p.m.

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