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OVER LAND AND SEA.

When a minister does a specific duty for a church, either in supplying the pulpit, or dedicating a new church, or officiating at a funeral, he should be paid what is right and proper, and not be asked "if he has a half-fare permit on the railroad," that his remuneration may be proportionately discounted. This is getting down to small things. He is God's servant, and should not be imposed upon, nor taken advantage of. He is entitled to full and honorable compensation, and should be rewarded according to the ability of the recipients of his services. He makes out no bill, as do the lawyer and the physician, but it is only fair, just and Christian-like that there should be a proper recognition of the time, labor, expense and sacrifice he is at in doing work for others' benefit.

Frequent newspaper articles appear explaining why young men do not attend church. Of course, it is true that a great many young men do not, but it is also true that a great many do attend church. A good many men do not either, and a good many women, and a good many children. It would be well if all of the members of all these classes would go to church at all proper times, but it is a fact that there never has been a time when they all did and it may be a long time until they all will. Suppose the same writers discuss learnedly why men do not go to church and why women do not, and why many of the churches are empty and deserted.

"The Scottish Psalms," which are disliked in many of our congregations, are not Scottish at all, but English. This metrical version was the work of Mr. Francis Rous, Member of Parliament for Cornwall in the time of the Commonwealth. Mr. Rous's version having been completed, the House of Commons asked the Westminster divines, then in session, if it might be wisely used in churches in England. The Westminster Assembly directed its three Standing Committees to examine the metrical psalter and report. The Committees, each having revised 50 of the psalms, reported favorably on their use; and they were then sanctioned by Parliament. As only six Scottish divines sat in the Westminster Assembly, both author and revisers of the "Scottish Psalms" were Englishmen; and it ought to be regarded with more favor on this side of the Tweed than in Scotland.—*The Monthly Messenger.*

Until within a short time ago, and perhaps it is continued in some form at the present day, says *The Herald and Presbyter*, the Greek Catholic Church of Russia issued passports to a happy eternity. The document was given by the priest, naturally for a money consideration, and it was buried with the deceased, who, or his friends, had applied for it. It was expressed in these words: "We (the priest) hereby testify that the bearer, N.N., lived as an upright Greek Christian among us, and although he occasionally sinned, yet he confessed his sins, received absolution and holy sacrament to the

forgiveness of his transgressions. He also revered God and his saints, fasted and prayed, and also reconciled himself to his father confessor, so that he, his pastor, could forgive his sins, and would have no more fault found with him. For these reasons we have prepared this passport, which he may show to St. Peter and other saints, and hence be admitted into the gates of the heavenly Jerusalem without hindrance."

The New York papers contain articles on the Roman saint Peregrinus, who was tortured to death 1,708 years ago and his body was placed in the catacombs at Rome. It is in a good state of preservation and has been brought to America by the Benedictine Fathers, and is now awaiting proper ecclesiastical authentication. They already claim one remarkable cure as a result of contact with the body. It is hoped that one of the skulls of St. Peter will be brought to America. They claim to have the one he used when he was a boy and one when he was a man. Certainly Rome with its thousand relics can spare one of these to America, where we have so little to boast of.

Archdeacon Farrar, in a speech at Devonshire House, said: "In London alone at least a thousand babies are suffocated by drunken mothers every year." That fact of itself ought to count out that stale argument that a man or woman has the right to drink if he or she pleases. Even babies have rights that older people are bound to respect. And the right to life is one that must not be ignored.

A clergyman in New York, says the *Chicago Inter-Ocean*, visited a number of the best liquor stores in his neighborhood, and bought pint samples of their best gin, whisky, port wine, etc. In the analysis of the 'pure Holland gin' were found neutral spirits, rotten corn, juniper berries, turpentine and vitriol. The fine old hand made Kentucky whisky contained neutral spirits, glycerine, sulphate of zinc, chromic acid, creosote, unslacked lime and fusel oil, and the rare old port had licorice, zinc, mercury, antimony, muriatic acid, and alum. The man who takes mixed or straight drinks should make no complaints against the ordinary microbe, after dissipating with these tissue and brain destroying elements."

A deputation representing the native races, together with a committee from the liquor men recently waited upon Mr. Cecil Rhodes, the representative of the English Government in South Africa, to learn his position upon the subject of the liquor traffic. He stated that "even from a commercial point of view he was against the licensing of any sale of liquors among the Africans. To a very large extent the government is dependent on the native labor for the carrying out of its public works, such as the construction of railways, and it would be bad policy, resulting in pecuniary loss, to demoralize and degrade the workers by drink."

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Toronto, September 5, 1895.

The True Minister's Hungry Desire.

THERE is one desire that dominates every other in the heart of a true minister of God, and that desire is, that he may be used of God in bringing men to Christ. Every other thought that lives in him pales before that. That is supreme, and makes itself felt in his prayers, in his preaching, in his visitation of the congregation, in his dealing with men, in all the manifestations of his life. He is hungry for souls. He is willing to leave a thousand things to others who are constrained to seek them, but he, like Paul, desires with intense earnestness to be the means of saving some.

This burns like a fire in his bones. It makes him sleepless at night. It haunts him by day. It bears him on like a mighty flood tide. It keeps him from resting content in work done. He longs to see results. And he cries with the Old Testament Prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed." He joins his soul to the New Testament preacher, "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved." This is the burden that presses on the heart of every true minister of God.

He is like a hunter, laying snares and traps of every conceivable sort in which souls may be taken. He is like a fisher using every kind of bait to catch withal. He longs to see the fruit of his labors, and God encourages him in this: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Saved souls are his joy and his crown of rejoicing. Robert Murray McChevne was described by a servant girl, in a house where he stayed, as a man who was "Deein' to hae folk converted." Dr. Andrew Bonar was a man of kindred spirit. He was always looking out for some coming home to the Father out of the far country. When he expounded a passage of the Scriptures, when he wrote a tract, when he offered a prayer, when he made an address, when he took a quiet walk, when he paid a visit even in the friendliest fashion, when he dropt a word by the way, when he did anything there was ever beneath and through all the desire to lead souls into the light of God's face and the joy of his favor. How abundantly the "Reminiscences" of his daughter, and his own "Diary and Letters" show that. They are mountain air for our stifled bosoms to day. They invigorate our hearts and stir our blood, and show us how far off the mark we are.

He asked a boy to hold his horse one day, while he went into a cottage. As he was remounting, and putting his foot in the stirrup, he turned to the lad and said: "Do you ever think you have a soul?" The question was never forgotten. "Always follow your work with believing prayer" was his counsel to a bus-

worker. At Collace, he heard of a woman awakened by his address at her marriage ceremony. In the Sabbath-school he spoke to the teachers thus: "Be sure and aim at the conversion of the children. They are never too young to come to Jesus. I hope you pray for each of your scholars by name. That has a wonderful effect on your teaching. Never come to your class without first being in prayer. Kindness to those you teach is part of the teaching." When visiting one who was ill, he turned to a stranger who was sitting in the room, and asked her if her name was in the Lamb's Book of Life? She said, "Oh, sir my name is not in your books." Oh, no, he said, not in my books, but in the Lamb's Book?" etc

That is the Spirit animating the true minister of God. It bring everything to a focus on the Salvation of the Soul. It issues all in peace with God: in leading poor wanderers back to the fountain of living waters. Oh that this spirit might have a gloriously rich and full manifestation in on ministry! Oh for that consecration to Christ that will master and keep in subordination every other desire.

John Knox may be taken as our leader in his longing for blessing for Scotland "Lord give me Scotland or I die." So should ministers pray for their congregation and their community.

John Brown of Haddington, whose name in Scotland is an ointment poured forth, and who is famed the wide world over for his, *Self-interpreting Bible*, when he preached, did so, "as if he was conscious that the Son of God stood at his elbow." This advice he gave to one of his son's "Oh, labor, labor to win souls to Christ; souls are well worth the winning, and Christ is far more worthy of winning them too. It gives me pleasure now to think that I did not indulge myself in idleness in my Master's service; not but that I was idle, only I do not remember indulging myself in it." This he said as he approached his end, and this also, "were the Lord to make me young again, I think I would study to devise other means for gaining souls than those which I have used, and prosecute them with more activity than ever I did."

Dr. Duff was severely criticised for some of his methods of working in India, and this was his answer, that he would stand on the street and beat two old wooden shoes together if so he might win the ears of the people. To bring men to Christ, to lead them into Eternal life is the high aim and the unspeakably noble work of every true minister of God. To miss this is to miss everything. To gain this is to gain all. And therefore Christ saith; "And I, if I be lifted up will draw all men unto me."

Disunion and Its Remedy.

The Christian Church at its commencement was one and undivided, says the Australian *Presbyterian*. Among the very earliest notices in the Acts of the Apostles there is one which bears this testimony, that "the multitude of them that believed were of one heart and one soul." During the first three centuries persecution kept the company of believers so firmly welded together that disunion was scarcely heard of. The era of the Œcumenical Councils showed a marked change in the aspect of Christendom. By this time divisions had come fast and frequent; nor could the repressive rule of the so-called Christian emperors prevent sects from arising and multiplying. The Reformation and the period immediately succeeding were unhappily prolific in divisions which greatly marred that blessed work, and are still a standing reproach to Christendom. In

giving rise to denominations, Scotland itself is conspicuous among all Churches during half of its history since the separation from Rome. It is not for a moment to be denied that all this rending asunder of the body of Christ has to a lamentable degree disfigured the aspect of Christendom and greatly retarded the progress of the Gospel. Nevertheless, it is only just to observe that it has not happened without some mitigating circumstances. It is no doubt true that many sects have arisen through the vanity and ambition of ecclesiastical leaders; but this sinister purpose cannot possibly apply to the vast majority of cases that have appeared from first to last. As a rule, it is conscience which has been the cause of sectarianism. A strong conviction that the Church had erred in worship or doctrine, and that it would be sinful to remain in communion with her in such circumstances have been the normal motive for separation all through the centuries. Those who have taken the lead in these disruptions have not usually been unconscious of the evils of schism as such; and the act of separation has almost always been accomplished at great loss and inconvenience to themselves—sometimes even with the sacrifice of their lives. Had there been less conscience in the Church, there would not now be so many denominations of Christians. At the same time, no right-thinking man can be indifferent to the disadvantage of disunion, however it may have come about, or cease to long for the unity of the Church. That this consummation will ultimately be reached, it is impossible for a Christian to entertain any doubt. So much is guaranteed by the prayer of Him whom the Father heareth always. In His intercessory supplication on the eve of leaving our world, He thus pleaded, not only for the apostles, "but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." And it was the same Prophet of the Church who declared in another connection that the time should come when there would be one fold (flock) as there is but one shepherd. These are the words of the faithful and true Witness, to doubt which would be an act of disloyalty to Him whom every Christian has vowed to obey. He is the Healer of breaches, and will restore the unity of the Church in His own time, and doubtless in the use of human means. Our knowledge of these, from the experience of the past, is more negative than positive. The fusion of Churches has sometimes been tried by acts of uniformity on the part of the State, but usually to little purpose. No more success is likely to attend any attempt to express the doctrines contained in the creeds in such general, vague and indefinite language as to make them mean anything or nothing, so as to commit those that hold them to no particular belief. Any compact of this nature will be sure, sooner or later, to defeat its own ends. The ripening process which is to eventuate in the union of the Churches will come in virtue of an internal rather than an external force, and the guiding agent must be the Spirit of the living God. When He shall guide believers into *all* truth, there will be no place for error, and then denominationalism must cease to exist. It is on this line that a solution of the difficulty is to be sought with any hope of success. If the true spirit of the Gospel were realized in the heart of every believer according to the intention of its Author, union would follow as a natural and necessary consequence. As has been pointed out by the apostle Paul, the Church contains within itself seven prin-

ciples of union which would thus issue in a sevenfold unity if it could only happen that all hindrances were taken out of the way. In their order they run as follows:—One body. The Church in its manifold constituents is not a heap of sand, but an organized corporation. This is the mystical body, Christ Himself constituting the head, and all believers are the members. They are many, and yet they are but one organism. A second unifying principle is the one Spirit that vitalises all. So it is in the human organism. When the spirit takes its departure the one bond which holds all together is snapped asunder and the carcass hastens to dissolution. A third element of union is an elevating and transforming hope which is fixed on the everlasting inheritance reserved in heaven. This hope for one is the hope for all, and this unity of aim should be helpful to union of effort. A fourth article which makes for the same result centres in the truth that all have one and the same Lord. It is little wonder that the religions of antiquity were a Babel of confusion, seeing that the gods men then worshipped were almost endless in number. Christianity, in this respect, enjoys a peerless advantage; and the natural consequence of having only one object of worship ought to be the welding together of all the worshippers. A fifth bond is supplied in the one faith which is professed; nor does it make any material difference whether the term is restricted to the operation of the mind in appropriating salvation, or extended to the body of doctrines which may be supposed to be included in "the faith once delivered to the saints;" for, in the one case as well as the other, there is a strong tie to bind believers together in one body. The sixth link in this golden chain is found in baptism, of which the two typified ideas are putting away the filth of sin and dedication to God, both of which make strongly for the solidarity of the company of believers. Seven was the sacred number among the Hebrews, and it also suggested the notion of perfection. In comes into the present connection as in many others; and here it finds its fitting complement in the expression "one God and Father of all." The Divine Fatherhood is thus advanced as the last and best principle of unity in the Christian Church either actual or potential, for where else should we look with such confidence for an example of union and concord than to an affectionate and well-regulated family? These seven principles, then, so far as they are realized, make for union, and even unity, in the Christian Church. Even now, in spite of sects and schisms, they impart to it an essential unity, and furnish a prophecy and a promise of better things to come.

Andrew Murray. The reception tendered the great African Divine in the Y.M.C.A. rooms on Monday evening, and the spirit of earnestness which prevailed the meeting was a fair index to the deep desire of our people to have the privilege of hearing one who by his writings had cheered, comforted and blessed so many in this and other lands. The Rev. Dr. Maclaren delivered the address of welcome which was heartily responded to by Mr. Murray. The meetings thus far have been most successful and will be described in our next issue.

We often see it stated that Japan has made more advancement during the past twenty five years than any other nation. The world has been surprised at her wonderful achievements in the art of war and the bold position this has enabled her to assume among the nations. The development of internal affairs may be gathered from the following statistics recently published: In 1870 there was not a mile of railway in Japan; to-day there are 1,750 miles in operation and 850 miles more about to be constructed. These railways carried, in 1894, 36,000,000 passengers. There was no post-office in 1870, but in 1893 the Japanese post handled 277,000,000 letters and newspapers. In 1890 there were no Japanese steamships; to-day there are 700.

Marks of a True Work of Grace.

Rev. J. A. R. DICKSON, B.D., Ph.D., GALT, ONT.

When the north wind awakes, and blows upon God's garden, causing the spices to flow out, then is a time of refreshing from the presence of the Lord. The north wind from the mountain ranges of Lebanon cools down the feverish and relaxing heat of the lowlands and south lands so that fresh strength and new life come to the souls of the people. Every one feels the quickening of the breath of the Lord. And how blessed it is! No one sees the march and movement of the wind, but it is felt, it is discernable in its effects. These not only make themselves known in the individual, but they appeal to the outlooker. They announce the presence of a new power in the life of men. One that revolutionizes the character: giving it a new base, a new motive force, a new complexion and a new object. They transform the life; and the measure and nature of the transformation will depend on the previous life and character. A godless and wicked life will be reconstructed; a moral and correct life will be suffused with a new color—the cold and dreary landscape shall be warmed and lit up by a sweet sunshine.

We are not left to vague surmisings as to the character of the Spirit's work. We are instructed carefully in the nature of his manifestations. We have plain descriptive statements, and illustrative events to guide our judgment in the matter. Let us look at some of these! Our Lord said to His disciples by way of comfort: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment. Of sin because they believe not on me; of righteousness because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

The entire work of Christ therefore, is to be employed by the Holy Spirit in his work of regeneration. He may send his arrows of conviction out of any part of it. He may press home the sinner's evil case, his ingratitude, his hardness of heart, his rebellion— all that fruits of unbelief, in view of God's love and God's gift. He may unfold the perfection of Christ's character and work as the Righteous One, and show how he has met every part of the claims of the law and the holiness of God so that now God can be just, and the justifier of him that believeth in Christ. He may discover the victory of Christ over our great adversary the devil, in raising him on his own ground in the temptations and trials of life, and in the conflict and agony of death, and being more than conqueror in both, so that now no soul need hesitate to trust in him as THE SAVIOUR, from all the power of the enemy. The whole redemptive work of Christ is the armoury whence the Spirit fetches his weapons with which to convince the sinner. Christ! Christ crucified! Christ risen from the dead! Christ ascended and seated at the right hand of God is the subject the Spirit employs to work regeneratively in the souls of men. "He shall testify of me." So we make one deduction. Gospel preaching is the preaching of Christ and Him crucified. It is the preaching of the cross. Through this the Spirit of God works. He reproves or convicts. He awakens the sinner to self-judgment. He presses home the truth so that he is pricked in his heart and cries out with the pain. That was the case at Pentecost. And that has been the case wherever the same sound gospel has been proclaimed. Conviction of sin precedes conversion to God. He who is not convicted of his sin shall not see much need for Christ's atonement. And he shall care little for Christ. He shall treat him if He comes to him at all, in a condescending and patronizing way. He will be honoring Christ and the Church by having to do with them—poor, deluded, unawakened mortal! And if God open not his eyes he shall be eternally lost. John Herridge tells us somewhere, that when he came at first to Christ, he came twirling his stick between his fingers, and mightily filled with the compliment, he was paying the Lord—but soon his eyes were opened by the mercy of God to see himself a poor, helpless, lost sinner, so that he cried for mercy, mercy, mercy! When a sinner gets a view of himself his pride and self-conceit fade away, and self-loathing and terror come in their place. When he is wrought upon by the Spirit, conviction of sin is given, God's first great blessing. But let no one rest in that, conviction is in order to conversion to God. In the work of God in Cambuslang we are informed that there was "a very great but decent weeping and mourning observable throughout the auditory. At Kingwood, under Whitfield and Wesley, "the gospel was accompanied with more unrestrained outward demonstration of feeling. Convulsions, cries, in some few cases blasphemies which led to the idea of demoniacal possession, were exhibited." In Wales, under Mr. Charles, of Bala, there was "deep conviction of sin, of righteousness, and of judgment." Under Daniel Rowlands, there were, "Deep convictions of sin, heartrending concern for the soul, self-abhorrence, self-abasement, earnest entreaties for mercy, importunate applications for reconciliation with God through the merits of the Saviour." Under Mr. Walker at Truro, we are assured "conviction of sin appeared to have gone deep with them, and they crying after Christ with such marks of godly sorrow as make me hope it is indeed a sorrow which worketh repentance unto salvation."

At Sholt a "inward concern" that disturbed many for days till decision for Christ was come to. Sometimes men may be like Cesar Milan who was converted, as though God had wakened him with a kiss. But ordinarily the seizure of conviction alarms, disquiets, disturbs, and fills the soul with anguish. And it could not be otherwise when a man comes to himself. When this experience comes, men must not be allowed to settle down in mere conviction they must learn that another step should be taken—out of self and sin and condemnation into Christ.

Slight touches of concern should be deepened by a fuller disclosure of the truth. Generally, under a complete presentation of Christ's death as can be made in one discourse, there is deeper utterance and power, because that is the truth the Holy Spirit

employs in the salvation of men. In our time we have got into the shallows of preaching. Ministers preach much to-day to please men, rather than to pluck them as brands from the burning. They seem largely to have forgotten the great Apostles' position. "But as we were loved of God to be put in trust with the gospel, even so we speak not as pleasing men, BUT GOD which trieth our hearts." The great purpose must be to save men. God honors that by accompanying the word with His Spirit and by signs of His presence which no one can dispute. Oh for the days of the right hand of the Most High! The signs before conversion are followed by signs after conversion. The outcome is a new creature, and the obedience of faith. And the signs following should be carefully looked for. They are marks that we cannot dispense with. They show the reality of conversion. We cannot but admire the care that was taken in Wales in discerning the professors. Lists were kept under these headings "justified," "saw,"—marking the progress the converts made. Such notices as the following are interspersed: "Mrs. Amy Price died, May, 1743, in full assurance of faith." "William Lewis died in liberty, June 4, 1743." Other names are catalogued under "justified bondage," and "justified law."

The effect of the quickening in the land was, "a general reformation of manners—the most diligent attendance on the means of grace, private and public,—thirst after divine knowledge such as is practical and spiritual." If there be awakened spiritual life in the soul, there will also be spiritual appetite, and desire for spiritual food. It will be to-day as it was after Pentecost: "They continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayer." He who is the Lord's, will love the Lord's people and fellowship and work.

The Psalm, Not the Dirge.

The Jeremiahs are not all dead. Their wails are heard throughout the land and in all denominations. In our own Church, they fill in mournful strains upon the ear. We have become familiar with the extravagant harsh and persistent outpourings of the dissatisfied and fault-finding. The platform critic airs his grievances with evident relish and with great freedom, indiscriminate and vindictive wherever he can get a hearing. Another rushes into print and makes the press the vehicle of his tirades. A third lets loose the floodgates of vituperation and invective in social assemblies. Our critical brother, wherever and whenever he utters his plaint, professes great solicitude for the Church, but he so magnifies what he calls her ills that he loses sight of her excellencies. He is so intent upon riding his hobbies that he depreciates whatever stands in their way. The very things which others regard as good he pronounces wrong. Plans and methods which his brethren, for the most part, look upon with favor, he deems not only utterly inadequate, but positively injurious. Conclusions reached by an overwhelming vote, and after the fullest discussion, are severely and unjustly assailed. Men and measures are called in question and held up to ridicule and scorn.

In the more local relations, the lugubrious critic is found. He turns up in many a congregation. He complains that the pastor is not up to the times, nor the man for the place; that his sermons are common-place; that the church is running down under his ministry. Some times the elders come in for his criticism, and are declared to be unpopular and incompetent. Next the charges are rung upon the trustees, who are pictured as failures and obstructives. At another time the choir is criticized, the singing being pronounced poor, the playing wretched, the leader a troublemaker, and the members unfit for their position. Or the Sabbath-school is not up to the critic's ideas. He considers the superintendent an old fogy, the teachers not what they ought to be, the children neither properly governed nor rightly taught, the music poor and things generally below par. For the newest movement of the day, the Young People's Society of Christian Endeavor, passes under sharp review greatly to its damage and disparagement. In fact, there is scarcely a phase of Church work that is not subjected to a self-constituted espionage from which emerge the darkest possible representations.

It may be that these different critics have their place and use, though they are often very trying and annoying. They may be quiet for a while, but sooner or later they let us know that they are alive and mean to be heard. If there are any blemishes and defects, they are sure to make the most of them. They show that the Church is still in a militant state.

But making all reasonable allowance for their vocation and allegations, is not our Church in a better condition than they give her credit for? No one will be bold enough to claim that she is perfect; but is there not much to be said in her favor?

A survey of the situation indicates much ground for hopefulness, thankfulness and encouragement. Last year, notwithstanding the agitation and criticism to which she was subjected, and the struggle through which she had been passing for years in defence of truth and right, her Lord and Master put upon her the seal of his approval, by granting an exceptionally large annual increase to her membership. Though her people suffered greatly from "hard times," she kept up nobly and grandly her record of beneficence. In all departments of Christian activity, she showed becoming faith, zeal, energy and success. Her ministry maintained a high degree of fidelity in preaching and labor. Her elders attested their loyalty to her interests. Her Sabbath-schools, East and West, made a magnificent exhibit. The review called forth an "Ebenezer" throughout all her borders.

If croakers arise here and there with their jeer-cries, their tale of woe is offset by the tidings of satisfaction, joy, peace and prosperity throughout our churches generally. Her real condition is not to be determined by the cry of the pessimist, but by the sweeter voice of the optimist. There is more occasion for the psalm of the praiseful David than for the lamentation of the desolating Jeremiahs. *The Presbyterian*

An Incident in Camp in India.

BY REV. S. H. KELLOGG, D.D.

While in camp last winter on a missionary tour among the villages in the Doab, we found much difficulty at one time in getting needed supplies for the table. Such every-day necessities as fowls, eggs, milk and wood were sometimes almost impossible to procure, although there was no lack of these in the rich agricultural district in which we were. I had made in those days the acquaintance of a Mohammedan *tahsildar*, a worthy man who appeared more than usually ready to consider the claims of the Gospel, and who in many ways showed us a very decided friendliness. When talking with him, on one occasion, we happened incidentally to allude to this difficulty of procuring the necessities for daily consumption; when he said he was exceedingly sorry that in his jurisdiction we should have had any such trouble; and that he would henceforth place one of his *chaprasi* at our command, who, since he was well-known through his district, would have no trouble in getting us whatever we needed. This kind offer was thankfully accepted and the *chaprasi* entered on his duties. From that time supplies came in as needed, in abundance, and all was going as smoothly as possible; when a rumor reached my ears that this man was taking from the villagers by force, under threats, whatever I happened to require, declaring that it was "*sarkar ka hukm*," the government order from the sahib in the camp. On investigation, I found that it was even so; that this worthy, in league with my *khansaman*, had been taking from the villagers hither and thither whatever the latter happened to require for our daily meals, by force, never paying them a cowrie for my supplies; while meanwhile my *khansaman* was presenting me daily big bills for these, assuring me that things were much dearer than in the city, and he and the *tahsildar's chaprasi* were dividing the money I meekly paid for my supplies between themselves! It is needless to say that I at once informed that *chaprasi* that I had no further occasion for his services; and delivered my soul to my *khansaman* concerning the eighth commandment and the crime of oppressing the poor, in a way that at least did my soul good, whatever its effect on him; and informed him though we should go without the most ordinary articles of food, or send his little boy into Allahabad thirty-miles daily for everything we ate, there should be no more of this robbery; and further directed that in every case where he bought anything from a villager, the poor men or women who brought the things should be brought before me, that I might pay them the money due with my own hand.

The incident is suggestive and instructive. If I mistake not, there is much more deep-rooted disaffection and hatred of British rule among the poor masses of India than men like our late Commander-in-chief, Lord Roberts, like to believe; at least I have heard enough of it in every direction in this year that I have now been again in India. For this there are no doubt some causes which are grounded in good reason. The relation of the government to the liquor traffic, and its infamous sanction of and provision for licentiousness in the army, are enough of themselves to make it an offense in the nostrils even of a decent heathen; and, I fear, with such go far to neutralize what might be the good effect of its impartial administration of justice and truly beneficent care for the poor, especially in times of famine and pestilence. But the incident related enables one to see how there are wide-spread grounds of discontent and hatred of the foreigner among the ignorant and impoverished masses which seem beyond the power of any government to prevent or remove.

Is it any wonder that the country villagers, so poor, groaning under a taxation which amounts in toto to from 55 to 65 per cent. of their fields, and as ignorant as they are poor, when they are thus robbed, and are told when they remonstrate that this is by the order of the colonel or the government, and that they will find themselves in trouble if they hold back—become year by year more sore and bitter, and often think and say that almost anything which would put an end to British rule would be welcome; since whether the Russians or any other power succeed, things could scarcely be worse; while with the chance meanwhile of plunder there might be, to some, some short relief?

Nor is it hard to see the bearing of this on missionary work.

That, despite such things, many a village receives the missionary with evident kindness, and that hundreds each year come out for Christ, is all the more wonderful and cheering. It shows us for our encouragement that as the years go by the people are coming more and more to understand our real character and intentions. And it will easily be understood that in many a village last winter I found the relation of the experience given in this letter, and the expression of my intense indignation at the unrighteousness practiced by their own country in my name, an excellent passport to a ready hearing; and a good foundation for a plea alike for the Gospel of Christ, the poor man's friend, and—what is greatly needed here in these days—a plea for a better judgment as to the justice and righteousness of their ruler who could not well be held responsible for robberies by their Hindoo and Mohammedan underlings, which practically, it would seem that they were almost or quite powerless to prevent.

The New Bible for the New Woman.

BY REV. DR. E. L. HURD.

There is a new woman—brand new. She is not found outside of the influence of Christianity. The woman on the Euphrates and the Ganges is, and does, and looks as her ancestors of three thousand years ago. But the searchlight of Christianity has found the new woman. She has a soul, which the Koran denies to the millions of Mohammedan women. She is capable of thought and education, the very idea of which angers the devotees of the false prophet against our Syrian schools for girls. She can take her place in the arts, and in the instructions, and in the literature, and in the activities of an advanced age. She will be neither the slave nor the plaything of man. She has enlarged and many-sided capabilities, and wants and aspirations, which the former woman did not know. This new woman needs a new world. Her new soul demands a new world for her life, and she has it. In her new world under the new sky she finds at length, instead of a tyrant master, a sympathizing companion, who appreciates her new value and new charms and is a helpful protector by her side, sharing her new aspirations and her life. She finds in that new life variety instead of the dire monotony of woman's prison-house through the centuries; many ways instead of only one way to do and enjoy. She finds in that new world the furnishings of her life royal compared with any other age or clime, in her home and surroundings, in the means of enjoyment and improvement, in the chances of life's activities, in the tools of her occupations, in the atmosphere of cultivated Christian society, in the protection of laws taking the place of the imperfect chivalry of the past, and fast becoming just and equal. Woman needed this new world, and she has it. Where and when was it made for her? The answer is, It is not new to God. It was all there, and always there, and when the enlarged heart of the new man and the new woman—new in Jesus Christ—wanted the new world, it was found. Does this new woman in this new world need a new Bible? Yes, emphatically yes. The fragment of the Bible of the time of Miriam is of great value as a part, as a fragment, but Mary needs more and has more. The Bible which Luther found complete but chained was a great boon, but needed to be unchained, and the process of unchaining has gone on since his day. How silent those voices so familiar two score of years since, claiming chains in the Bible for human chattels, and the Bible silenced those voices. The Bible for woman has been making through the centuries. It is all there, it hardly needs any revised translations, and needs no rewriting. Woman needs to know what is really in the book. Let the new woman, aided by the Spirit of her Lord, write her own commentary. She has the same right as Matthew Henry. She will find in the Bible subjection not prescribed, but predicted as the consequence of sin. She will behold there woman coming to her Lord gradually and learning her enfranchisement, and the law at length that there is neither male nor female in Christ Jesus.

Work and Worry.

The twin yoke follows, work and worry, are to blame for most of the untimely wearing out of people in our hurrying life. It is usually admitted that of the two, worry is the harder task master, that he ploughs deeper the furrows in our souls, and engraves more indelibly the lines on our faces than does his brother, work.

Indeed, work is seldom an unendurable burden, and under favoring conditions and amid pleasant circumstances it is admitted to be a blessing. Congenial work brings out the best that is in man and woman, brightens and sharpens the faculties, and raises the tone of feeling. In sorrow and loneliness, work comforts and diverts, enabling the grief-stricken spirit to rally its forces and take up again the duties which seem difficult and half insupportable under the pressure of bereavement. By work we grow, by work we mark our progress, by work we gain higher levels and reach up to advantages which the listless and the supine never grasp.

Work by itself does not fret and irritate the worker. Worry superadded to work weights the load until it breaks the back and bows the head and saps the heart's energies.

It is easy to say to the sister or brother who sees to-morrow looming darkly in the pathway with a note which must be met, and for which provision must be made when funds are inadequate, with a child going astray and resisting entreaty and remonstrance, with somebody very dear under the shadow of a painful and hopeless illness, it is easy to say to such "do not worry." Not so easy for those so harassed and perplexed to throw off the disposition to forebode disaster, and to uplift the face and walk with the light step of those who know no care. But here come in two factors. One has to do with our bodies. The person in excellent health throws off care with ease; the person of delicate physique, who is compassed about with infirmities, cannot do this, and magnifies every disturbing circumstance until the molehill becomes a mountain. Maintain the daily health at high water mark if you would also keep in equipoise the delicate balance of forces of which only a mind and body in full adjustment are capable.

Health, however, is a less potential antagonist against worry than is faith. "The soul that on Jesus hath leaned for repose" is able to bear itself with undaunted courage, no matter what winds of misfortune blow. From what point of the compass soever the storm may threaten, the Lord Jehovah is above it, and they dwell in the security of that knowledge dwell in safety and fear no ill. Worry does not long assail, nor will it ever overcome those who constantly wait on the Lord.

A friend said the other day that her most sacred memory of a mother, was of her rising at five o'clock, winter and summer, to spend an uninterrupted season in communion with God. "I used to look in at her door, softly opening it, and I would go away awe struck, another was so long on her knees." From that early hour in the closet, she would emerge with a smile on her face, and a song on her lip. "We would hear her singing about the house snatches of hymns, bits of songs, she was so fully braced up to meet any and everything the day could bring."

What a precious memory to keep of a mother!

We would like to quote here in conclusion a little poem called

THE SECRET OF A HAPPY DAY.
 "Just to let thy Father do
 What He will;
 Just to know that He is true
 And be still;
 Just to follow hour by hour
 As He leadeth;
 Just to draw the moment's power
 As it needeth;
 Just to trust Him—that is all.
 Then the day will surely be
 Peaceful, and whate'er befall,
 Bright and blessed, calm and free
 Just to let Him speak to thee
 Through His Word;
 Watching that His voice may be
 Clearly heard;
 Just to tell Him everything
 As it rises;
 And at once to Him to bring
 All surprises;
 Just to listen, and to stay
 Where you cannot miss His voice:—
 That is all! and thus to day,
 Communing, you shall rejoice."

Overlapping.

New York is just now making an effort to prevent the overlapping of charitable and philanthropic work in that city. This is one of the difficult social problems which everywhere confront those who are endeavouring to ameliorate the condition of the deserving poor and to prevent what is intended to benefit them from being diverted into the hands of professional cadgers

and impostors. In New York, as here, it is known that there is a class who live by tricking the charitable agencies. They are aided in their life of fraud by the independence of religious eleemosynary agencies, which enable them to get relief as Church people from Church agencies, as Roman Catholics from the organizations of that body, and so on. In New York, to prevent this sort of thing, a council, composed of the clergy and denominational ministers, has been formed, which is to be called "The Council of the Churches in New York." The city will be divided into what are called "parishes"—it is pleasant to see that good old name used—and, with careful arrangements and co-operation, it is thought that overlapping will be prevented, and the imposture we have been referring to will be checked, perhaps altogether stopped. We are badly in want of some kind of similar arrangement in the metropolis of our great cities.

THOUGHTS BY THE WAY.

FOR THOSE AWAY FROM HOME.

Starting forth on life's rough way,
 Father, guide them;
 O! we know not what of harm
 May betide them.
 'Neath the shadow of Thy wing,
 Father, hide them;
 Waking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to thee,
 Thou wilt hear them;
 From the stain of sin and shame
 Thou wilt clear them;
 'Mid the quicksands and the rocks
 Thou wilt steer them;
 In temptation, trial, grief,
 Be Thou near them.

Unto Thee we give them up,
 Lord, receive them:
 In the world we know must be
 Much to grieve them,
 Many striving oft and strong
 To deceive them:
 Trustful in thy hands of love
 We must leave them.

—Wm. Bryant.

There are people who seem to think that spiritual discernment is best cultivated by searching for the failings of others.

A man may not be as good as he appears to be in a company of saints but he is not better than he appears to be in a crowd of sinners.

Speak to me ever, Lord,
 In accents low and sweet, let earth's turmoil be still,
 That every tender word
 Of Thine my spirit's inmost depths may sweetly thrill.

If you want inspiration for the moment seek to be admired. If you want help for all time seek to be loved. Admiration is for butterflies, that will be gone to-morrow; love is for men that will live forever.

Patience is a virtue that should be cultivated, and particularly in regard to our acts concerning our neighbors and our homes. It is at home, where everything is sacred, that must be practised the maxim, "An impatient word leads to temptation."

As a father in a garden stoops down to kiss a child the shadow of his body falls upon it. So, many of the dark misfortunes of our life are not God going away from us but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love.

Vacation time is for rest and recreation; but he who has not been working does not need and can not appreciate rest, and he who does not intend to do something does not deserve recreation. Why should he even have enjoyed creation if he does not use his existence for useful purpose?

There is a good deal to test character in the resting-time that comes in vacation. When one is busy, and kept in the traces, he will probably travel in the beaten road. But when he is "let go" he will be apt to go to his "own company." The one who will conscientiously do right, at home or abroad, is a person of principle and character, to be depended on always and everywhere.

Over the triple doorway of the cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend:

"All that pleases is but for a moment." Over the other is sculptured a cross, and these are the words beneath, "All that troubles us is but for a moment." But underneath the great central entrance, in the main aisle, is the inscription, "That only is important which is eternal."

The bells of Westminster Abbey chime hourly a sweet, simple melody. Everyone does not know the words allied to the tune, so I will give them here:

"All through this hour,
Lord, be my guide,
And through Thy power
No foot shall slide."

The late Dr. Pond of Bangor had several young children removed by death, and he left a tender and beautiful allusion to them in the following paragraph:

I love to think of them as away from me at school—the best school in the universe, where they have the best teachers, and are learning the best things in the best possible manner. I expect ere long to go and see them—see what progress they have made, and to what heights of glory they are ultimately destined, for I think it is not unlikely that among the brightest spirits that surround the eternal throne may be found many at the last who have left this world in infancy.

The celebrated traveller, Baron Humboldt, wrote a thrilling account of the first earthquake he ever witnessed. The earthquake was at Cumana, South America. The first shock came after a strange stillness, and produced a terrible effect on the Baron's mind, upsetting all his previous notions as to the permanency of the earth. He could no longer trust the ground that seemed so firm and solid under his feet. The houses could not shelter him, for they were tumbling to the ground. He turned to the trees, but they were being thrown down. He looked toward the sea, but its waters had so receded that snips were rolling on the sand. He thought of fleeing to the mountains, and looked that way; when, lo! the mountains were reeling to and fro like a drunken man. He turned his eyes towards the heavens above him, and of all he could see, they alone seemed calm, firm, and immovable. Let Christians read and learn a lesson. Look up! "There is nothing firm but heaven."

Those who are accustomed to regard the verse "The sun shall not smite thee by day, nor the moon by night" as a mere figure of speech, are told by the writer of "Limoings for Teachers" that the "smiting moon" is a much dreaded reality in equatorial climates. Says the author: "Last night was a full moon at the equator. With the sun standing directly overhead in December this means not night, but a silver day of exceeding brightness, a blue sky, now white clouds, scarcely any stars visible. Upon such a night

a stranger would wonder to see the native people carrying an open umbrella. The fact is, such a radiant moon possesses the smiting power to which the composer of the Psalm refers. If one walk out bareheaded, soon an unpleasant sensation of fullness will be felt above the temples, and next day there may be a fever and symptoms similar to those of sunstroke. Many cases occur of the people who have lain out in the open air being smitten by moonlight with facial paralysis. Any of the features may become violently and permanently contorted. The mouth especially suffers, sometimes so distinctly as to give the unfortunate the veritable appearance of a *lusus nature*. This is the moon David knew, and after beholding its beautiful yet dangerous brilliancy this Psalm acquires a new force and sweetness."

An evil is to be let alone, even if the letting it alone be called by some obnoxious name. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." This is the divine counsel. Treat the saloon thus, even though some call it "boycotting." Treat the gambling hall thus, even though some call it "Paritaneal." Treat the Sabbath breaking resort thus, even though some call it "fanatical." There is but one way for a Christian to act in reference to anything in the world, and that is the way in which Jesus Christ would if He were in his place.

Our days are like beautiful summer fields, as God gives them to us. The minutes are lovely blooming flowers and silvery grass-blades, and stalks of wheat with their germs of golden foliage, or vines with their blossoms—prophecies of coming purple clusters. O, the fair possibilities of the days and hours and minutes as they come to us from God's hands! But what did you do with yesterday? How does the little acre of that one day look to you now? Is it waving with beauty? Are there no waste spots in it? What did you do with the seven days of last week? How does that seven-acre field appear to you as you view it from the hill-top of the holy Sabbath? Are there no wasted minutes, no squandered hours?—*Rev. J. R. Miller, D.D.*

Christ is our life. In heaven He ever liveth to pray. His life in us is an ever praying life, if we will but trust Him for it. Christ teaches us to pray, not only by example, by instruction by command, by promises, but by showing us Himself, the ever living Intercessor as our life. It is when we believe this and go and abide in Him for our prayer life, too, that our fears of not being able to pray aright will vanish, and we shall joyfully and triumphantly trust our Lord to teach us to pray, to be Himself the life and the power of our prayer.—*Andrew Murray.*

A noble life crowned with heroic death, rises above and outlives the pride and pomp and glory of the mightiest empire of the earth.—*James A. Garfield.*



"A LION'S HEAD."

UPON the wall it hung where all might see:
A living picture—so the people said—
A type of grandeur, strength and majesty—
"A lion's head."

Yet, if you gazed awhile, you seemed to see
The eyes grow strangely sad, that should
have raged;
And, lo! your thoughts took shape unconsciously—
"A lion caged!"

You saw the living type behind his bars,
His eyes so sad with mute reproach, but still
A very king, as when beneath the stars
He roved at will.

And then your thoughts took further ground, and
ran
From real to ideal, till at length

The lion caged seemed but the type of man
In his best strength;

Man grand, majestic in both word and deed,
A giant in both intellect and will,
Yet trammelled by some force he can but heed
And cannot still;

Man in his highest attributes, but bound
By chains of circumstance around him cast,
Yet nobly living out life's daily round,
Till work be past.

So musing, shadows fall all silently
And swift recall the thoughts that wandering
fled:

The dream has ended and you can but see
"A lion's head."

G. WEATHERLY.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—THE CITIES OF REFUGE.—SEPT. 15.

(Josh. xx. 1-9.)

GOLDEN TEXT.—"Who have fled for a refuge to lay hold on the hope set before us."—Heb. vi. 18.

CENTRAL TRUTH.—Refuge.

ANALYSIS:—The **P**urpose for the **R**efuges v. 1-3.
the **R**efuges v. 4-6.
places v. 7-9.

TIME AND PLACE.—Soon after last lesson, B.C. 1445, in Shiloh, a city of Ephraim.

INTRODUCTORY.—Seven years have passed away since the Israelites crossed the Jordan, and now all the land of Canaan, though not occupied, is conquered. At Beth-horon and Merom Joshua has overcome the enemies upon the battlefield; at Makeddab he has placed his feet upon the necks of their prostrate kings; over Hebron the aged Caleb has raised his flag of conquest. The mountain region has been possessed, save here and there a village where the Amorites are lurking. The land has been portioned out among the tribes, Judah on the south, Ephraim in the central highlands, Naphtali in the north, and the other tribes between. But before Israel enters upon the possession of cities which her enemies have builded and vineyards which they have sown, the command of the Lord concerning the cities of refuge is to be fulfilled.

THE PRECEPT FOR THE REFUGES, v. 1-3.—At the foot of Sinai forty seven years before God had promised that He would appoint a place of safety for the unintentional man-slayer, and now that Canaan had been entered and possessed He issued His command that the promise might be fulfilled, and the refuge places appointed. The necessity for these cities was occasioned by the custom of blood revenge that existed among the people, making it the duty of the next of kin to avenge the death of a slain relative. This avenger was called a *Goel*, a word translated usually, "redeemer." His duties were four-fold: (1) To redeem fortified property (Lev. xxv. 25); (2) to ransom a relative from slavery (25. 48, f.) (3) to revenge the blood of a slain relative, as here; and (4) to marry the widow, if childless, of a deceased brother. The first and fourth of these duties were performed by Boaz (Ruth iv. 4, 5).

THE PURPOSE FOR THE REFUGES, v. 4-6.—The purpose for the appointment of the cities, was to prevent the abuse of a custom which had become an ineradicable part of the national life. The distinction must be clearly drawn between the man entitled to the refuge, and the man not so. Only he who by accident, or carelessness and without malice or forethought had caused loss of life might find safety within the appointed walls; even then the terror stricken flight and the confinement in the city would form fitting punishment for the neglect or lack of care that had compassed the victim's death. On the other hand the wilful murderer met with no mercy from the Mosaic law. Even the horns of God's altar were to be no refuge for him. He was to be dragged from them to his doom, from which neither wealth nor rank could exempt him. Thus while innocence was protected, guilt was punished, and the inestimable value of a human life in God's sight, was evidenced and maintained.

Refuge for the accidental man-slayer was to be obtained by fleeing to one of the appointed cities; there was no other place of safety, and neglect to go meant that his blood was upon his own head. At the gate of the city, just within its precincts, the fugitive was obliged to stand and declare his cause to the civic elders, who might grant or refuse him admittance on the *prima facie* evidence offered. If the case was decided in his favor he was given a place to dwell among them until his accusers came and he could be formally tried before the congregation, a court of the rulers and elders who represented the whole population of the city. If as a result of this trial the fugitive were found guilty, he was handed over to the avenger to suffer the just penalty of his crime.

THE PLACES FOR THE REFUGES, v. 7-9.—The cities of Refuge were chosen from among the Levitical cities, as being the more likely to be righteously governed. Three were on the east side of Jordan, three on the west, and so scattered as to be easily accessible from all

parts of the country. These were the appointed cities, not only for the Israelite by birth, but also for the sojourning stranger; blessed type of the wider gospel that offers refuge for all in Jesus Christ.

CHRISTIAN ENDEAVOR.

Helping the Sunday School.

First Day—Better attendance—John i. 40-49.
Second Day—Better studying—Pa. c. 97-104.
Third Day—Better singing—Pa. c. 1-6.
Fourth Day—Better attention—Pr v. viii. 1-11.
Fifth Day—Pray for it—1 John v. 9-15.
Sixth Day—Teach in it—Deut. iv. 6-10.
PRAYER MEETING TOPIC, SEPT. 15.—"HOW MAY WE HELP THE SUNDAY SCHOOL AND GET HELP FROM IT?" Neh. vi. 1-12.

Save the Boys and Girls.

PAPER THREE. HOW?

Respect Them.—Often people working with every good intention among the children, are discouraged and distressed by their bad conduct and evident wish to annoy. Almost as frequently the cause of such disheartening behaviour is no farther distant than the well-meaning worker, who has come among the children with the impression that they are all by nature mischief makers, and not to be trusted for a moment when the back is turned. The little ones are quick to perceive this conception of their characters in the mind of the worker, and they will probably resent it by doing all in their power to deserve it. But let that worker go to the children with the intention to trust them, and the expectation that they will respond by respecting his confidence, and though they may not quite reach his ideal of order and attention, he will find them making a brave effort to meet his expectations. If you call a boy "naughty child," every time he whispers to his neighbor, it is ten changes to one you will have him really naughty in a few minutes. If on the contrary you should say, "Bob, will you help me in my work by not talking just now?" the chances are greatly in favor of Bob being very attentive for the rest of the meeting. I, personally, make a point of dropping the term "children" altogether when addressing them, and using the words "boys and girls." It is a small matter, but there is an idea of childishness connected with the former term, while the latter phrase pleases them having a stronger manlier, womanlier ring about it that appeals to their self-respect; and it is just such minor details as these that make toward success in work among the children.

Preach Christ to Them.—There is a great deal of goody-goody stuff talked to children, that either makes them little prigs or little sceptics. The sincere milk of the Word is watered down and mixed with the chalk of our worldly wisdom so as to be the more easily digested, and as a result the incompatible mixture turns the stomachs of the little ones and creates a disgust for all that resembles it in the least. "Be a good child, and some day you will be an angel and play a golden harp forever in heaven;" nice attractive teaching for a healthy boy of twelve, isn't it? Yet much religious work for children phrases itself in just such language. The boy doesn't want to be an angel and play a golden harp forever; he would much sooner remain just what he is the best pitcher in the school baseball nine; what inducement is there then to be good in that hope? But tell that boy it is hard work for a fellow to be good, to keep from swearing when he loses his tamper, or to play honest ball when he might win the game for his team by a little cheat, or just holding his tongue, and you will have him with you; his hearty though slangy "You bet," will prove you have touched a sympathetic chord. Then tell him God knows it is hard work, and so sent His Son to live and die and rise again that we might be forgiven all our failures to do right, and enabled to live honest, manly lives in the future. Tell him it was Christ's love for him a boy, that led Him to suffer on Calvary, and appeal then to the sense of gratitude always strong in a boy's heart. You will probably have to go no farther. The child heart was made to love Jesus, and needs but to be gently shown the way.

O, dear Christian worker, stop preaching "be good" to the children, and try preaching Christ. They know they ought to be good, but many of their little hearts are breaking for lack of knowing how.

The End.

MISSION FIELD.

The New Hebrides.

We give the following extracts from Rev. Fred. Paton's journal—January, 1895, to April 19th, 1895:—

Our New Year celebrations were held on New Year's Day, and teachers and others were up all the previous night cooking puddings.

The church only held half of those who came to our early service. People of several languages were present, and one native of Anlus (Paul) gave a capital address, first in broken English and after in Pangkuman.

500 people came from Mr. Leggatt's district on the one side to fourteen miles on the other side. To our joy, many broke caste by eating with us. The Pangkuman natives had given me over half-a-ton of yams as a gift. During the day these were all eaten, and also seven pigs, three fowls, one goat, rice in great pots, and breadfruit and coconuts in great numbers. When all had gone, there was not a yam on the premises.

The sports lasted about six hours. They shot poorly with bow and arrow, though generally very expert marksmen. Boys climbed the greasy pole in their shirts, and next day there was an eager enquiry for soap. Some men appeared for the first time in trousers, and were unable to run in the races, as they were not used to their new coverings.

The heathen triumphed over my teachers in the "tug-of-war," but one teacher so excelled in vaulting, jumping, and "putting" the weight, that a heathen chief crowned him with dracaena leaves, their laurel crown.

"Leap frog" was explained to them, and in the blazing afternoon sun fifty were playing it till the perspiration streamed. The spectators yelled with excitement. The Siamese race began well, but only four couples reached the end, the rest having come to grief over each other.

At night we had a display of fireworks, rockets and stars being favorites. One cracker exploded, nearly damaging Thomas and myself. The natives considered this cracker the best of all. Over 100 slept on the mission premises at night, but all ended without any trouble whatever.

On January 2nd, over 200 natives attended our usual Wednesday prayer meeting. After it the women and girls had races, being bashful the day before! While I was in the house getting prizes, wild yells arose. I found that the old women had had a tug-of-war with the young ones. The seniors won easily, being led by an old grandmother.

On Sabbath, 20th January, our afternoon service was most cheering, but it was hardly over when a woman bolted. She was chased and brought back, but the chief excitement was as to whether she had taken or left a feeding bottle I had lent her baby! There was no feeling of morality about the natives. One boy near the village shouted the news as the "row" progressed: One is swearing; both are swearing; they are all swearing. Finally the only innocent woman was thrashed, and peace restored by two bolting.

There are sick babies. I have no feeding bottle. At present I put an old teat on to the spout of an invalid cup. The teat is much worn and the cup is not the thing. Should any reader feel impelled to send me a baby's feeding bottle and several mouth-pieces, the gift and the name of the giver will be gratefully acknowledged in a future journal.

Sometimes the boys would not work for untold money, but lately I told them my father and sister were coming, and for a fortnight they have worked hard. We have the walks re-coralled, the teachers' houses white lime-washed, the mission house washed, cleaned, and painted white. The house-painting was my work, and was hard in this weather, viz., heavy rain or blazing sun. I have much sympathy for all house-painters now.

The Pangkumans have almost finished a fence of two miles round their village. At one end the fence runs into the sea, and the other end goes on to a precipice. The fence will keep the pigs from going outside. Formerly they injured the yams. The building of this fence has kept the heathen out of mischief. Now they wish to make a mangke, or heathen dance. These dancers always cause evil and trouble, and we hoped they would not attempt one. However, the pigs have an epidemic of mumps, and many are dying. Without pigs, there can be no mangke, and I believe this is a direct intervention of Providence.

We hold a night class now, at which the natives learn writing, reading of English, and sing English hymns. Twice a week we have Bible history, so that those who come to us are more in earnest though fewer than six months ago. Lately some of our chief church attenders gave up school, and would not come near me. The heathen were jubilant. A piece of wood had struck my eye, and my knee was swollen. I put on dark spectacles, and with two

sticks hobbled out after the ringleaders. After an earnest talk, all came back humble and friendly.

There has been much sickness among many deaths. The people have had sore eyes, but simple medicines have cured that.

Alec Moan, a baptised native from Sydney, landed in October, dying of consumption. He was with us four months, and despite careful nursing, died on Sabbath, 17th Feb., just before dawn. The day before, I had tent for his great friend, Charlie Lean, and both sang many hymns, and Alec was very bright. His whole conduct had shown love for and trust in Jesus. He passed away peacefully, the only sign of consciousness being the way in which he clung to my hand. His coffin was a canoe, in which his half-brothers had often paddled.

I had hoped for so much from his example, and was quite overcome. The teacher led the prayers. We buried him on a hillside, near the grave of a teacher who was murdered in Mr. Morton's time. The early sun glistened through the trees, and the sweet smell of the morning dew was about us as we sang "There is a Happy Land" in the native tongue.

On my birthday, 5th March, a little girl died—the first school-attending child to die. She knew a little about Jesus, and every evening in her little hut the natives heard her sing and pray to Jesus. She sent for me an hour before dying, but the message was not brought. The children of Pangkumu sang around her grave. We believe Jesus took her home.

During Mr. Gillan's absence, I was left in temporary charge of his station. His boat visited Pangkumu four times, on one occasion leaving a teacher's sick wife. She is now strong.

I visited Mr. Gillan's station twice, the last visit being for five days. I saw each of his out-stations. His teachers were in good health, and have done well in his absence, though all are longing for the return of Mr. and Mrs. Gillan.

On Saturday, 13th April, I visited an outstation, Tieman, and found much excitement, four other natives and two Malekulans had been drunk and had frightened the villagers. In one village the children had had to take refuge in the teacher's house. As they received drink from a French ship, we cannot stop it.

I slept at Tieman in my hammock. The local teacher has a spring bed which was decked with snowy linen, but I did not like to deprive him of it. Natives wandered about all night, sleepless owing to mosquitoes.

On Sabbath, after a hasty breakfast we left by moonlight to go to a bush village. This village is farther inland than perhaps any white man has been yet. By the teacher's advice I went barefoot, as the road was muddy, and have been lame since. We climbed for three miles along a rough path. At one precipice I asked where the road was—"Round the corner." "Were there many places like this?" "Hundreds." We got "round the corner" somehow, and it proved the worst place on the road. The morning sun showed a lovely view from the lofty hills. Island after island lay asleep on the calm sea. The beautiful white sand edged the coast of Malekula. The lighter green of coconuts and palms rose above the other trees, and the rising mist made a beautiful lake of the valley below. It was a view to remember, and thank God for having seen. Along the road were ferns, and shrubs with leaves of every color. The bush village contained 30 inhabitants, 23 came to service, one man having defied me from a distance. There were not eager natives ready to drink in the good news, nor was there a missionary with immense book, in broad clerical hat, black suit, and with big umbrella. The real scene was this: A sunburnt missionary in soft hat, white clothes very muddy, trousers rolled up to the knees, and bare legs and feet covered with black mud. Ten natives who went with him were equally muddy. Their dress was 10 shirts, 3 trousers, 7 lava-lavas, and a few hats. Twenty-three bush people sat about and listened with seeming carelessness and indifference. Pigs squealed and wandered round, and dogs played among the audience. I lent my stick to a native teacher, and he kept order within reach of his arm. To an outsider this service would have been an intense disappointment. It requires faith in God to believe that this village will yet earnestly worship Him. And we have that faith, having proved God's power in other villages.

The chief was afraid to have a teacher placed in the village. We had an earnest talk with him about the world to come and Jesus' love, and then left. A little Pangkuman girl has been sold to an old man, as his wife No. 2.

By special request of their husbands, some native women and girls come every week to learn to sew. This request from natives is a sign of full confidence in me, and is meant for an honor by the natives. I receive it as such. At present they wash, scrub floors, and keep the garden and premises free of weeds. They also learn to sew.

A young man and girl made a love match six months ago. The husband bought nearly 100 lbs. of yam to buy his wife a dress. Both were equally interested in the purchase and consulted carefully. I suggested the suitability of one dress. My remarks were graciously approved, and the dress taken. The wife departed radiant, and the man content and important.

All our people look forward to the visit of my father and Minn, and we have all ready to give them a loyal welcome.

Pangkumu, Malekula.

19th April 1895.

Church News.

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

In Canada.

THE General Assembly's Committee on Young People's Societies will meet in the Board Room, Church Offices, Confederation Life Building, Toronto, on Tuesday, Sept. 19th, at 10.30 a.m. A full attendance is requested. Conveners of Presbytery Committees are members *ex officio* of the Assembly's Committee and have been notified so far as reported.

THE Rev. A. H. MacLennan, B.D., of Dalhousie Mills, is called by Huron congregation.

REV. ROBERT LAIRD, M.A., a graduate of Queen's and son of Rev. Mr. Laird, Sunbury, has been called to the charge of the Campbellford Presbyterian church.

REV. H. J. BRATTLE passed through Toronto this week on his way to Guelph, from the seaside where he has spent the last month. His address will be Guelph for some time to come.

A SPECIAL meeting of the Presbytery of Kingston, for the induction of Rev. W. S. McTavish, will be held in the church of the Redeemer, Deseronto, on Thursday, Sept. 12th, at 7.30 p.m.

THE Presbytery of Truro met at Acadia Mines, Colchester, on Tuesday, the 27th ult., and inducted Rev. J. W. McKenzie, of Pugwash, into the pastorate of the Presbyterian church at that place.

REV. STEWART MITCHELLSON, of the Presbyterian church, Warton, has assumed the pastorate of the Methodist church, Listowel, for three weeks during the absence of Dr. Willoughby, who is taking a lake trip.

REV. T. A. COGROVE, pastor of the First Presbyterian church, St. Marys, left the other day on a trip to the old country. Mr. Cogrove was accompanied by his bride, Miss White, daughter of Mr. Robert White, of Stratford, formerly of St. Marys.

LESLIE M. WHALEY, B.A., a recent graduate of Knox College, Toronto, is called to the pastorate of the united Presbyterian congregations of St. Helens and East Ashfield, and Rev. A. K. McLennan, B.D., of Dalhousie Mills, in the Presbytery of Glenarry, is called to the pastorate of Huron church, Ripley.

REV. FRANK GRANT, the distinguished head of Queen's University, Kingston, arrived at Winnipeg at 6.30 Aug. 22nd, on the delayed express. He was met by Principal King and other clergymen, but did not remain long in the city, as he was anxious to join Mrs. Grant, who is on a visit to her sister, Mrs. Field, near Stoney Mountain. Dr. Grant will remain for several weeks in the province, but will not be in the city until next week.

A ten days' special services conducted in South Side Presbyterian church, Parliament Street, Toronto, by the Rev. T. H. Adams, were brought to a close Friday last by a most impressive evening service. At the close of the service the pastor made mention of the good and lasting work that had been done by Mr. Adams, who had been frank, simple, earnest, and sympathetic, so that many had been led to a firm decision. The hope was expressed that the meetings will be resumed after a few weeks.

REV. ALEX. MACKAY, B.D., preached on the last two Sabbaths in Knox church, Embro. The late Rev. P. Mackenzie was pastor of this congregation for thirty-eight years. He was inducted as pastor early in the thirties, and had a large Gaelic congregation. During his incumbency the first service was always conducted in that language, but of late years, Gaelic is not required. Dr. Mackay preached in English and Gaelic on the Sabbath. Some came ten miles to hear the Gospel preached in the language in which they were accustomed to listen to it in the days of their youth. Thirty eight studied for the ministry from this congregation, nineteen of these are Mackays, six received the degree of B.D. three of these are Mackays. Rev. George L. McKay, of

Formosa, China, is one of these. Rev. Mr. Patterson, late of St. Enoch's, Toronto, is their present pastor, who was away on his holidays. He is very successful in his labors and is very highly esteemed by his large congregation. There is a large Sabbath school held in the basement of the church every Sabbath. There are also district Sabbath schools, which are well attended.

DURING the absence in Nova Scotia of Rev. Dr. McTavish the pulpit in the Central Presbyterian church, Toronto, has been filled with much acceptance by Rev. John McInnis, of Knox church, Elora. Mr. McInnis closed his ministrations here at the weekly prayer meeting on Wednesday night, Aug. 28th, and the congregation turned out in large numbers to say good-bye to him. Mr. Henry Meldrum, clerk of the Session, paid a high tribute to Mr. McInnis' ability both as a preacher and a teacher and moved a vote of thanks to the rev. gentleman, which was seconded in equally complimentary language by Mr. George Anderson. The motion was passed unanimously.

FRIDAY, Aug. 23rd, being the seventh anniversary of the induction of Rev. J. W. H. Milne into the pastorate of Boston church, Scotch Block, Esquesing, there was a pleasant gathering of the congregation at the manse. At the conclusion of a short musical programme Mr. Milne was presented with a purse of \$15, by Robert Joyce, on behalf of the young men of the congregation. An address was read by Mr. Noah Hamilton, while Mrs. Storey, on behalf of the ladies of the congregation, presented Mrs. Milne with a certificate of life membership in the Woman's Foreign Missionary Society and an address. Mr. Milne thanked the congregation in a short speech on his own and Mrs. Milne's behalf.

ON the evening of August 20th the brethren of the Canadian Order of Foresters and their wives, numbering between thirty and forty, visited the Presbyterian manse to take formal farewell of the Rev. W. S. McTavish and Mrs. McTavish. The rev. gentleman has been for the past three years recording secretary of this society, and it was deemed fitting in view of his contemplated removal to Deseronto to present him with an address expressive of their appreciation of his services and the assistance he has always rendered the order and their regret at his departure. The address was read by Mr. James Watson, financial secretary, and Mr. McTavish was presented with a silver egg stand, and Mrs. McTavish a silver card receiver, tasteful souvenirs of many years pleasant acquaintance and friendship. A few hours were very agreeably spent and all parted to their homes loath to say "good bye."

ON Tuesday evening of last week, the good people of New Beach Presbyterian church held a very successful concert of Scotch music to aid the repair fund. It was held in a large tent pitched in a field between the neat little church and the lake shore. Thanks to the attractive programme and the fine evening the attendance was very large. Over 600 assembling in the tent and listening to an excellent programme rendered by the Westminster church choir, assisted by a young and talented elocutionist, Miss Nora Gilson, of Berlin. During the short time that this congregation has been formed excellent work has been done. The morning and evening Sabbath services and Wednesday prayer meeting being well attended, while the Sabbath school in point of attendance, would do credit to some of our smaller city churches. Mr. John Griffith, the student in charge, deserves great credit for his untiring devotion to the spiritual welfare of the congregation.

REV. J. W. RAY, pastor of Knox church, Acton, and moderator of Guelph Presbytery, has just celebrated the eight anniversary of his induction to his present pastorate, which took place on Tuesday, 23rd August, 1887. Concerning his stewardship during these eight years the Action Free Press has the following to say: "Rev. Mr. Ray's pastorate has been one of continued successes. The membership has doubled; the Sabbath school has increased; the Christian Endeavor has been organized and is a power for good in the church. A splendid new manse has been built and last winter one of the prettiest churches within the bounds of the Presby-

tery was opened amid the rejoicings and gratitude of an appreciative congregation. In addition to his pastoral work Rev. Mr. Ray has been identified with all local movements for the benefit of the community, and has been a faithful servant of his Presbytery, Synod and Assembly in arduous committee work. His name is also a power in the land in the county and provincial Sabbath school work.

THE Rev. Hugh McLean resigned his charge of Richmond congregation in May last, to take effect on October 1st. When the resignation was considered, on June 3rd, a petition from the congregation, signed by 173 members and adherents, was presented to Presbytery of Ottawa, asking Mr. McLean to withdraw his resignation; when asked by the moderator his mind on the matter, time was given for consideration. A conference was proposed, but Rev. Mr. McLean decided to abide by his resignation. Another petition from Richmond congregation was presented to the Ottawa Presbytery on August 6th, signed by 167 members and adherents, asking that it should not finally accept Mr. McLean's resignation until it had secured for their pastor an appointment on the mission field. As Presbytery had accepted Rev. Mr. McLean's resignation on June 3rd, and had promised to use diligence to get him an appointment, their answer to the petition on August 6th, was that the fact that the resignation was already accepted prevented further action in granting the desire of the petitions that their pastor should remain with them after October 1st. The moderator said that the petitioners' way out of the difficulty was to give Rev. Mr. McLean a call after the congregation was declared vacant.

THE Sacrament of the Lord's Supper was dispensed in Guthrie and Central churches, Oro, on Sabbath, the 18th of August. The pastor, the Rev. N. Campbell, was assisted on that occasion by the Rev. H. Sinclair, of Toronto, who was at one time minister of "old Knox" congregation. The morning service was held in Guthrie church. The Rev. Mr. Sinclair preached a sermon suitable for the occasion in the words "For me to live is Christ," after which the pastor dispensed the Sacrament of the Lord's Supper to the largest number of communicants that ever sat together in the church at any one communion. The service throughout was most spiritual and helpful and God's people were refreshed. In the afternoon the service was held at Central church. Two services were held consecutively—the Gaelic in the church, and the English in the town hall near by the church. The Rev. Mr. Sinclair preached in Gaelic and dispensed the Sacrament of the Lord's Supper in Gaelic. A large number of aged people were present—a number of them coming long distances. At the close of the Gaelic service the English communicants came in the hall and took their places in the pews of the church and the pastor dispensed the Sacrament to them. This was the largest and most interesting communion held in Oro for many years. These two congregations were united into one pastoral charge under Mr. Campbell and it is gratifying to see how they are cemented together, and also the rapid growth in membership. At this communion forty names were added to the communion rolls of these two churches.

Presbytery of Paris.

A *pro tem* meeting of the Presbytery of Paris was held in Zion church, Brantford, Tuesday, August 13, at 11 a.m. The moderator and clerk being both absent, Messrs. Pettigrew and Shearer were appointed to fill their places *pro tem*. A unanimous call promising stipend of \$1000, a manse and holidays, from the church of the Redeemer, Deseronto, Presbytery of Kingston, to Rev. W. S. McTavish, of St. George, came before the Presbytery, and the Rev. Samuel Russell, appeared to support it on behalf of the Presbytery of Kingston and the congregation of Deseronto. Messrs. Fleming, Reid and Wood, appeared to represent the congregation of St. George. After hearing the parties for and against the translation, and Mr. McTavish having intimated that he thought that duty pointed towards his acceptance of the call; the following resolution was moved

by Dr. Cochran and seconded by Mr. Sinclair, and carried unanimously that the translation might be granted. The pastoral tie between Mr. McTavish and the congregation of St. George be dissolved, to take effect on and after the 5th of September next, and that Mr. McTavish be instructed to await the instructions of the Kingston Presbytery as to his induction into Deseronto. Further the Presbytery in agreeing to the translation of Mr. McTavish do so reluctantly. They desire to bear testimony to his many ministerial gifts in the pulpit, his fidelity as a pastor, his scholarly and literary attainments as evidenced by his frequent contributions to the religious press in Canada and the United States, his conscientious attendance at church courts and readiness to discharge Presbyterian duties when called upon, and the high Christian character and deportment which has endeared him to the members of Presbytery for the past ten years. While regretting to part with him, they do so in the fullest assurance that he is pre-eminently adapted to the important congregation by which he has been called, and that he will in the future, as in the past, make full proof of his ministry among a people that will become more and more attached to him as the years roll on. The Presbytery also desire to express the deepest sympathy with the congregation of St. George in the loss of a beloved pastor. Coming to them fresh from college, to a charge requiring assiduous pulpit preparation, he has proved himself a student in the best sense of the word, while faithful in the discharge of pastoral work. The Presbytery hope that the Great Head of the church may soon send them another, who shall carry on the good work of the past ten years. It was agreed that the pulpit of St. George be declared vacant on September 15th, and that Dr. Cochran be appointed moderator of session. Dr. Cochran reported on behalf of the committee appointed at last meeting to meet Onondaga and Alberton, to see if any arrangement could be made so that Mr. Reid's resignation might be withdrawn. The report was to the effect that while both sections were desirous of retaining Mr. Reid among them, their financial position, from various causes, was such that they could not provide funds to maintain ordinances and no further aid could be looked for from the Augmentation Fund. Delegates appeared from both sections of the congregation expressing their friendship for Mr. Reid, their appreciation of his services and of the good work done by him, their regret at the prospect of his removal, but were unable to see how more funds could be raised. Mr. Reid pressing his resignation, it was agreed to accept it, to take effect after September 30th. Dr. Cochran was appointed moderator *pro tem*. A committee consisting of Dr. Cochran, Messrs. Hardie and Pettigrew, was appointed to draft a suitable resolution regarding Mr. Reid's resignation. It was further agreed that Messrs. Hamilton and Sinclair be a committee to prescribe a text and hear the sermon of Mr. Wright, the student within the bounds of the Presbytery, and report at next meeting. The meeting then adjourned. - W. K. SERRAN, Clerk *pro tem*.

Presbytery of Lindsay.

This Presbytery met at Leaskdale Aug. 20th. The following members were present: Rev. D. Y. Ross, M. A., moderator, D. McDonald, M. McKinnon, P. A. McLeod, D. D. McDonald, H. Currie and G. McKay, ministers, and Messrs. A. Jamieson, W. Burns, W. Allan and J. Brown, ruling elders. Messrs. Ross, Hanna and McKay were appointed a committee on Young People's Societies to co-operate with the General Assembly's Committee on that subject. A circular was read from the Augmentation Committee allocating \$400 to this Presbytery as the amount it should raise for this scheme. Mr. McKinnon was appointed to levy this amount *pro rata* on the congregations within the bounds. An extract minute of General Assembly was read stating that the application of the Presbytery in favor of Rev. D. C. Johnson for participation in the benefits of the Agod and Infirm Ministers Fund had been granted. The report of committee on expenses of Com-

missioners to the General Assembly was laid over till the October meeting. Session records of St. Andrew's church, Lindsay, were examined and attested as carefully and correctly kept. Rev. A. U. Campbell, and H. Mustel, ruling elder, were present at the afternoon sederunt. Arrangements were made for the induction of Rev. J. W. McMillan into the pastoral charge of St. Andrew's church, Lindsay, on September 10th as follows: Rev. D. Y. Ross, moderator, to preside, Mr. J. M. Duncan to preach, Mr. D. D. McDonald to narrate the steps, Mr. M. McKinnon to address the congregation, and Mr. J. M. Cameron the minister. Messrs. J. W. McIntosh, M. A., and J. D. Smith, students, submitted discourses which were approved, and they were ordered to be certified to their colleges. Vacant congregations were reported by their respective moderators—Kirkfield by Mr. D. D. McDonald, Cambray and Bolsover by Mr. McKinnon, who reported having ordained six elders in these places as authorized by Presbytery at last meeting. Notice of motion to change the meetings of Presbytery from bi-monthly to quarterly was laid over for further consideration at next meeting. Mr. McKinnon, Home Mission convener, moved for the payment of claims for mission field as follows:—Haliburton, etc., \$130; Cobocook, \$150; Sebrivat, \$52; and augmentation for Sunderland, etc., \$87.50. Next regular meeting at Cannington, Oct. 15th.—P. A. MacLEOD, Clerk.

Presbytery of Maitland.

The Presbytery of Maitland met at Lucknow Tuesday, Aug. 20th. A call to the pastorate of St. Helens and East Ashfield congregations in favor of Mr. Sidney M. Whaley, B.A., a recent graduate of Knox College, Toronto, was sustained. Stipend promised is \$500 per annum, with free use of manse and glebe, and an offer of one month vacation each year. The Rev. A. K. MacLennan, B.D., of Dalhousie Mills, in the Presbytery of Glengarry, is called by the Huron church congregation. Rev. F. A. MacLennan is appointed to prosecute the call before the Glengarry Presbytery. - JOHN MACNAB, Clerk.

Correspondence.

Presbyterian College, Montreal.

MONTREAL, August 22nd, 1895.

Editor PRESBYTERIAN REVIEW:

DEAR SIR,—By appointment of the General Assembly, Sabbath, September Eighth, has been fixed as the day for the annual collection on behalf of the College Fund, and we embrace the opportunity to present to you the claims of the Presbyterian College, Montreal. Its graduates now number two hundred and forty-one, of whom seventy-two are able to preach in two languages. It is the only College in connection with the Church which has special departments of instruction for French and Gaelic work. The number of students is steadily on the increase. The attendance last session was eighty-two. Of this number, eleven graduated in April. Two of these are engaged in the work of French Evangelization, in fields where both French and English are required. Two others have accepted appointments in the North-west; another is an applicant for Foreign Mission work, and nearly all the rest are already under call by congregations, or under appointment in the Home Mission field of the Church.

It was found necessary during the past summer to put a new roof on the College, and to effect other repairs necessary to the proper maintenance of the buildings—including the painting of the entire woodwork of the exterior. This was done at a cost of about \$1,600.

It was foreseen early in the year that there was likely to be a considerable shortage in the ordinary fund, and special efforts were made with a view to increased contributions from the congregations of the Church, as well as from individual friends of the College. We regret to report that these efforts were not successful, the revenue of the past year falling short of the expenditure by \$1,578.77. The total receipts for ordinary revenue were

\$1,393 less than those of the preceding year. This is to be accounted for to some extent by the prevailing business depression, and also because of the gradual tendency to the lowering of the rate of interest on mortgage securities. The indebtedness of \$28,200, on many years standing, on the College property, is a serious impediment. This sum is temporarily borrowed from the Endowment Fund, and reduces the interest available for ordinary revenue by about \$1,500 annually.

While the expenditure for the past year is somewhat above the average, consequent upon exceptionally heavy repairs, there is always a certain amount annually required for the proper maintenance of large public buildings, so that if the College is to be maintained as at present, there should be an annual revenue of \$17,000, which is nearly \$2,000 in excess of the revenue for the past year from ordinary sources. The interest on the Endowment Fund and the guaranteed salary of one of the professors amount to \$11,500, so that \$7,000 require to be raised this year by congregational and individual contributions to meet the current year's expenditure and remove the deficit with which the year began. Only 133 congregations sent contributions last year. It is earnestly hoped that the number may be largely increased in future. Were all the congregations and mission fields of the Church in Ontario and Quebec to contribute, as the Assembly enjoins, there would be no difficulty in obtaining the revenue required.

The claims of the College for support from the whole Church are very manifest. It is the Church's institution; it is doing the Church's work; its students are drawn from, and its graduates are laboring in, all sections of the Church. We are most anxious to secure on behalf of the college the hearty sympathy and support of all our congregations.

Will you kindly give us your valued aid in the matter of interesting your people, so as to secure a liberal contribution in response to this appeal? It is hoped that a special collection may be made, on the Sabbath appointed by the General Assembly, in every CONGREGATION and MISSION STATION.

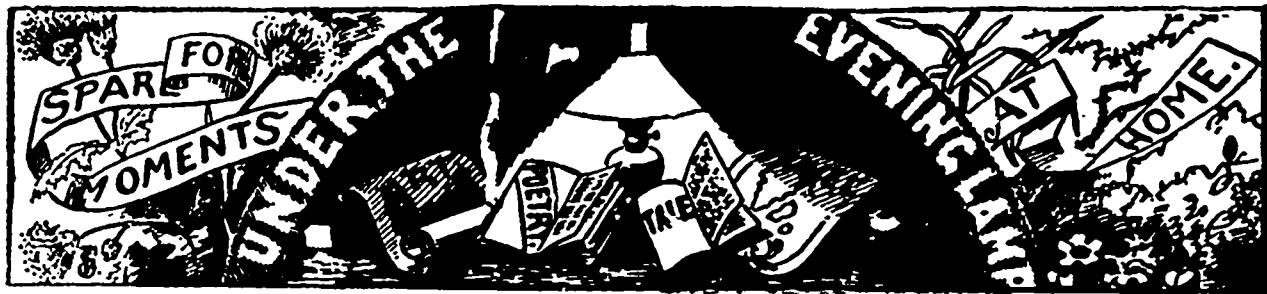
Your faithfully,

D. MORRIS, Chairman,
JNO. STIELING, Secretary.

The Treasurer's address is REV. ROBT. H. WARREN, D.D., Box 1169, Post Office, Montreal.

Havergal Hall.

MISS KNOX, lady Principal of Havergal Hall, has just arrived from England, where she has been spending the summer vacation. While in England Miss Knox secured the services of two capable and experienced teachers, who are now on their way to Canada, and will arrive in time for the opening of the school on September 12. One of these teachers is Miss Lange, who has qualified for a degree in the University of Oxford taking honors in the final honor examination in French and German, and has taught for several years in the High School of Oxford, and been in charge of the modern language department of that school. The other is Miss Galletly, who has obtained an LL.A. degree of the University of St. Andrew's, Scotland, with first-class honors. Miss Galletly also possesses a Cambridge University teacher's certificate, for efficiency in practical teaching and has a successful record as a High School teacher. Another addition to the staff is Miss Joan Perry, of Galt, an honor graduate of the University of Toronto, and the holder of a first-class Provincial certificate. Miss Miller, of the Ridge, daughter of the Rev. H. T. Miller, of that place, and sister of Rev. Principal Miller, of Bishop Ridley College, has been engaged as lady housekeeper. The department of vocal music has been placed in charge of Mr. W. H. Robinson, organist of the Church of the Redeemer. Mr. H. M. Field, Mrs. Edgar Jarvis, Miss O'Hara, Miss Dallas and Miss Canniff have been engaged for the departments of instrumental music, while Mr. E. Wyly Grier, the well-known artist, has charge of the department of painting and drawing. Mr. H. N. Shaw presides over the department of elocution, and Miss McKeonzie will conduct the classes in physical culture.



Curtain for Stained Glass Window.

The half curtain seen in the engraving, is used where the upper half of the window is stained glass, and the lower half plain. Embroider a piece of pongee for the front of the curtain, with some delicate pattern in bright shades of silk. Line it with the pongee, and finish at the bottom with



A HALF-WINDOW CURTAIN.

fringe the color of the material used, and hang it on a small rod with rings. It will work nicely on a stout wire with small brass rings, and be much less expensive than the rod generally used.

Table Etiquette.

Manners at the table depend in a great measure upon one's surroundings. The way in which food is served has an important influence upon children in the forming of their habits. A proper care in laying the table at each meal with neatness and order, with the same service when the family only are present, as when there are visitors, gives ease and manners to all, should unexpected company arrive at time of meals. A lady remarked to a friend a few days ago: "You must be very much worn out, for it is noticed that you have had company almost all the time this summer."—"Oh, no," was the reply, "we enjoy it, we never change anything, and try to have our table ready for company till the time." The spotless table linen, clean glass, and bright silver, often seen in that lady's dining room, prove her words to be true.

Americans have long been held up to ridicule by foreigners, and justly too, for their habits of "craving" the food. This is true, not only of business men who rush into a restaurant, often standing about a counter like so many animals, waiting to be fed as quickly as possible, but also ladies and children do much the same thing at home.

A true lady or gentleman presiding at the home table, will be known by the quiet, gentle manners, together with a constant care for others, asking each one's taste as far as possible, with few words about it. If there be a servant in waiting, she should be controlled by looks rather than words, or better, she should be so trained to her duties before coming into the dining room that she will seldom need any directions there. When the bell calls her in, she will fill each one's glass with water, then pass the butter on a small tray to the left of each one, that all may help themselves, then the bread—some cut laced in squares and place them on each one's napkin. Soup, fish, and meat, if used in courses, or alone are served in the same way. Vegetables are placed upon the tray in the vegetable dish, and every one helps himself. Before dessert is brought in, the table is

cleared and the cloth brushed free from crumbs. It is desirable that these rules should be carried out at the simplest table. If there is but one servant for all the house work, she should understand that this is one of her most important duties, and she should be required to have her hair neatly brushed, and her calico dress, collar, and white apron always ready for this service. A constant jumping up from the table by any of the family for one thing and another, is a great annoyance to all.

Breakfast being necessarily an informal meal, there is less ceremony than at dinner. Fruit, if used, stands upon the table; as all the family can seldom be present at the same time, other things are kept hot in the kitchen and brought to the guests as they arrive. An English family that entertains with bountiful hospitality, serves breakfast to their guests at any hour of the morning, but in a private family guests should observe the rules of courtesy by adapting themselves to the breakfast hour, as also to all other customs of the family they are visiting, as delays of this kind often make a deal of trouble and extra work.

Nothing is so suitable for a dinner table-cloth and napkins as pure white damask. For breakfast and lunch red flaxen looks well and washes admirably, but colored embroideries on white, or any elaborate work where changes for washing are so often made, seem altogether unsuitable. Flowers are a pretty adornment for the table, but they should not be profuse. A slender vase at each end of the table with flowers of a single kind, with their leaves, are much prettier than bouquets of mixed colors. A very desirable addition to the table is a small tea-kettle of copper, bronze, or polished brass, with its alcohol lamp, to keep the water at boiling point all through the breakfast or tea. It costs from two to eight dollars. The hot water is used to heat the cups before pouring the tea or coffee, and to regulate its strength.

Many rules for good table manners will occur to all who are observant, and the best way to inform one's self is to watch carefully those who are considered as models of polite behavior, and copy their habits in this respect. ERNEST STONE.

A Table Jardiniere.

The very pretty and novel jardiniere for the table shown in the engraving, is made of six pieces of thin wood neatly glued together, and a board fitted in for the bottom. When made of oak it can be left



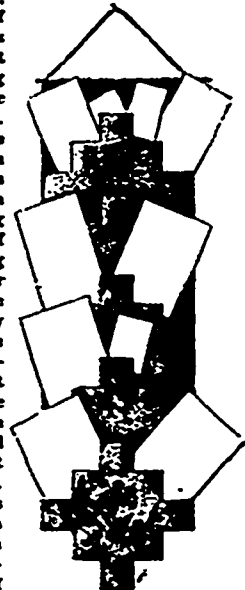
A JARDINIERE FOR THE TABLE.

the natural color of the wood or gilded, but if of pine, paint it black or brown. Paint some objects on the sides in colors, which will harmonize with the plants that are to be held. After the flower-pot is placed in, lay moss over the top to conceal it from view. If large brass-headed nails are used for feet, the jardiniere will be finished.

A New Photograph Receiver.

The hanging receiver for photographs seen in the engraving, is made of dark-brown plush, with forget-me-nots embroidered in light blue. First cut out the foundation or back, which should be of heavy paste-board, seven and a half inches wide, and as long as desired. It can be half as long again as the one here illustrated.

The pieces for the outside are seven and a half inches wide, the top cut in squares measuring an inch and a half each way, and long enough to lap over one another. The forget-me-not spray on the top of each piece should be embroidered before it is covered. Paste the plush neatly on the paste-board, and line it with light blue silk or satin. When all the flaps are finished in this manner, sew them firmly to the plush-covered back. If the sprays are painted instead of embroidered, it can be done better after it is all finished. Fasten the top to a brass banner-rod, and hang the receiver with a light blue silk cord.



A PHOTOGRAPH RECEIVER.

How to Make Good Pickles.

It is the duty of every housekeeper to make, or see made, the pickles to be used in her family. To this end (if she does not know how), she should learn to make an eatable pickle—one she knows contains nothing injurious. There is a principle in everything; that of canning fruit is to expel the air by means of heat and expansion, and then keep the air out by means of rubber and glass, tin and solder. The principle of pickling is to reduce the fruit or vegetable by means of salt or boiling, and then supply the waste or displacement by vinegar. Experience has taught us, that fruit and vegetables of all kinds will keep perfectly in vinegar, if certain principles are understood and intelligently followed. You must have good, strong vinegar; take whatever trouble is necessary to secure it. Be willing to follow a recipe in which you have confidence. Many fail, because they will not be exact. They guess at the measurements, being short of sugar, they use less, but having plenty of spice, a double allowance is thrown in. Instead of taking the kettle from the fire at the boiling point, the vinegar is allowed to boil until the strength is quite gone out of it. This factitiousness is all wrong.

CUCUMBER PICKLE.—We will suppose you have five hundred small, green cucumbers. Wash them at once, rejecting any that are soft in spots. Place them in a jar, and pour over enough well salted water to cover them. The color is better if the brine is cool, about a pint of salt to a gallon of water is the rule, well dissolved and mixed. Let them stand twenty-four hours, but not longer; better only twelve hours than too long. If lumps arise on the water it is time to take them out, as the flavor will spoil. Let them drain or wipe them dry. Take as much vinegar as you used of water to cover them. Spice it well with mustard, cayenne, whole ginger, allspice, and a little more, but use no cloves or cinnamon, as these latter disperse and spoil the flavor to most tastes. To every gallon allow a piece of alum, the size of a lathery nut or a trifle larger. Let the vinegar and spices come to a boil, and pour it over the cucumbers in a

narrow mouthed crock. Keep in a cellar or a cool room covered with a crock lid. A little sugar, say a quarter pound, will help to make the pickles keep, and in time it strengthens the vinegar. The mixed spices of the stores are usually good.

MUSK MELLOWS.—Take young, green, smooth-skinned musk melons, not larger than three inches in diameter, cut out a piece and remove the seeds; fill in with any small vegetables, and tie on the lid. Place the melons in brine, and afterwards drain and pickle them exactly as for cucumbers, using mustard seed a little more freely, a half teaspoonful in each melon before tying on the lid.

ONION PICKLE.—Use small onions; peel them, and place in brine for twenty-four hours; afterwards drain very dry, and pickle as for cucumbers.

CUCUMBER.—The principle is the same; cover with salt water, restore to crispness with spiced vinegar and a trifle of alum.

RED CABBAGE.—Cut in neat, even slices, sprinkle salt on the layers and let stand over night, rinse off the salt, drain dry, and pour over spiced vinegar and cover. Remember a little alum, not too much, is necessary to make it crisp.

HIKIDON.—This is an old-fashioned favorite. Mixed vegetables of any desirable kind are cut in fine slices, and treated the same as red cabbage.

GREEN TOMATO PICKLES.—Take green tomatoes, slice evenly and finely with or without sliced onion. To one gallon allow two quarts of vinegar, well spiced with cloves, cinnamon, and ground mustard, with a half pound of sugar added.

PICKLED PEACHES.—We now come to another order of pickle, requiring entirely different treatment. The principle is the same, however, though instead of reducing with salt, heat is used. To seven pounds of peaches allow one quart of vinegar, and three or four pounds of sugar, white or brown, spiced with cinnamon and cloves, whole, if convenient, if not, the ground will do, though not so good. Bring the vinegar to a boil, adding a few peaches, when reduced a little take out and add more. When done, pour the juice over the whole.

PICKLED FRUITS.—These are made very much the same as peaches, though you may vary, if you wish, by boiling the vinegar three successive days, and pouring over the fruit. Crab apples, cherries, pears, or any tree fruit may be pickled in this way. Remember, that for vegetables use salt, vinegar, alum, and any spice, excepting cloves and cinnamon, and for fruit use a quart of vinegar to three or four pounds of sugar, with cloves and cinnamon as spices to suit the taste. AUNT HATTIE.

Our Sleeping Rooms.

LECT. HANDBATH FLEXING

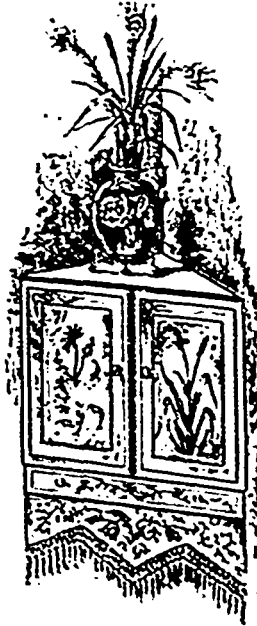
A physician of note says, "we hear a great talk about malaria now-a-days, but there is more malaria to be found in most modern bedchambers than anywhere else." Persons who are moderately intelligent on other topics, appear to have small thought, or that very perverted, on the subject of hygiene in their sleeping rooms, and especially those occupied by children. The ventilation of a bedchamber cannot be too carefully attended to; and, as says Horace Mann, "seeing the atmosphere is forty miles deep all around the globe, it is a useless piece of economy to breathe it more than once." Yet nine mothers out of ten will carefully close all the windows, "for fear of colds and night air," and leave two or three children to sleep in a stifling atmosphere, and see no connection between the colds and throat troubles they have, and the vitiated air which compels them to breathe night after night. Let the morning air and sunshine into the bedroom as soon as possible after the occupants have risen, and if there is no sunshine, and it is not raining, let in the air. Do not make up beds too soon after they are vacated. You may get your house tidied sooner, but it is neither cleanly nor healthful to snugly pack up bed clothing until the exhalations of the sleepers' bodies have been removed by exposure to the air. Look carefully after the wash-stand and the vari-

ous utensils belonging thereto. The soap-dish and tooth-brush mug cannot be kept too scrupulously clean. All slops and foul water should be emptied very promptly. Wash out and sun all pitchers, glasses, and whatever vessel are used in the sleeping room. Never allow water, or stale bouquets of flowers to stand for days in the spare chamber after the departure of a guest. Towels that have been used should be promptly removed, and no soiled-clothing allowed to hang or accumulate about the room. Closets opening into a sleeping apartment are often the receptacles of soiled clothes, shoes, etc., and become fruitful sources of bad air, particularly where there are small children. After such places the housewife should look with a keen eye for objectionable articles, and remove them with an unsparing hand. I have encountered such closets, in which one might find all the odors traditionally belonging to the city of Cologne—any one of which was enough to suggest ideas of disease-germs.

Even so innocent a piece of furniture as the bureau, may by carelessness become the recipient of articles, which may taint the air of your bed chamber. Damp and soiled combs and brushes are not only unsightly and disgusting, but lying soiled and unair'd from day to day, will certainly contribute to evil air and odors, as will also greasy and highly scented hair ribbons, etc. Never lay freshly laundered clothes upon the bed; nor air the same in your bedroom, if possible to do so elsewhere. Do not hesitate to light a fire on cool mornings and evenings; and if so fortunate as to have an open fire-place, you possess a grand means of comfort and ventilation in the bedchamber.

A Corner Medicine Cabinet.

The Hanging Cabinet, shown in the engraving, can be made very ornamental. The case is of black walnut with panels of light wood. Wild roses are painted on one panel, and rushes on the other. There are three shelves to hold vials. Below is a drawer for court plaster, pieces of linen, string, etc. A lambrequin of velvet, embroidered and



A MEDICINE CABINET.

edged with fringe, gives a handsome finish to the cabinet, while the top can be used as a shelf for a vase or other ornamental object. The lamp may be there during the day. Much time and suffering may be saved if a medicine cabinet is close at hand, well stocked with standard remedies and such other things, as are important in cases of illness. Label every bottle or package plainly, and keep nothing of a poisonous nature among household remedies.

Shoe-Case and Bag for Soiled Linen.

The articles as seen in the engravings may be of almost any material, cotton or calico being preferred, as they shed the dust. To make the shoe-case shown in figure 1, take a piece of the

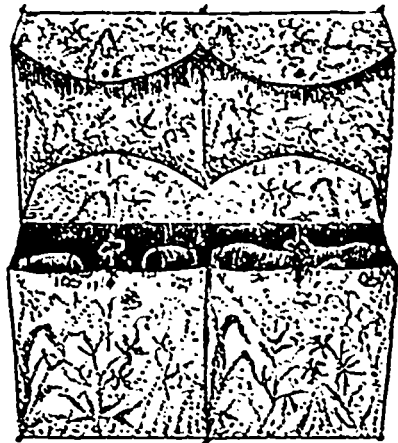


Fig. 1.—A SHOE CASE.

goods double for the back, twenty-four inches long and seventeen wide. The piece of which the pockets are formed is thirty-three inches long, and ten inches wide, also made double. Cut two pieces four and a half inches from the left edge, which make a place for the post-board. Cut the post-board eight by ten inches, and slip it in place; plait the pieces which are left at each side to fit the back, and baste on the pockets. The flaps are made the width of the back, and seven and a half inches deep. Bind them with braid and baste in place, afterwards bind it all round with braid, and sew pieces on each pocket by which to tie it up. The bag for soiled linen (Fig. 2), is made of two straight pieces sewed together all round, stitching it twice across the top. Cut a slit in the front, and bind it with braid. Hang the bag with braid.



Fig. 2.—A CLOTHING BAG.

Have More Salads—Their Healthfulness.

Probably no people use so few salads as the Americans. Here Lettuce is by a large majority regarded as the one plant to be used as a salad, and this is most frequently dressed with sugar and vinegar. The primary reason why we should use more salads, is their healthfulness. Salads upon long voyages and soldiers on service on the frontier, subsist largely upon salted meats, and are afflicted with that most distressing disease—scurvy. A supply of fresh vegetables at once effects a cure. The antiseptic (against scurvy) action of vegetables is well established, and is supposed to be due to the saline matters they contain. In cooking vegetables, a large share of these saline constituents are removed, which is supposed to account for the fact, that raw vegetables are more effective than cooked in the cure of scurvy. In the early days of California mining, scurvy was a common disease, and the miners gladly paid a dollar a piece for potatoes, which they sliced in vinegar and ate raw. Farmer's families, especially those who live a long distance from markets, of necessity live largely upon salted meats. This diet produces incipient scurvy, as is often manifested in defective teeth, bad breath, and a redness of skin, accompanied by an insatiable desire for pickles and acids generally. Have more salads.

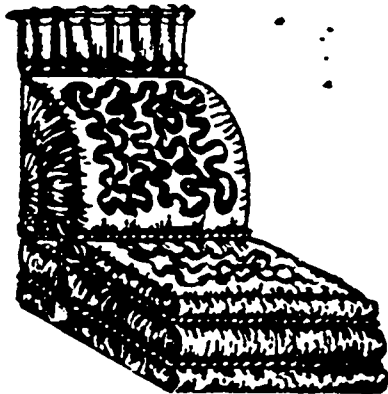


Home Recipes.

CARAMEL PUDDING.—Butter a plain smooth mould and strew it over lightly with fine white bread crumbs, ornament the bottom and sides with preserved strawberries, raspberries, or blanched sweet almonds, alternate with fine strips of candied citron, then fill the mould with the alternate layers of slices of sponge cake, of lady fingers, and macaroons. Pour over this a custard made of one quart of milk, one wine-glass full of brandy, eight eggs, sugar to taste, and the grated rind of one lemon; close the mould tightly, and steam the pudding for two hours. Turn it out carefully upon a dish, and serve it with fruit sauce.

VERMICELLI PUDDING.—Parboil twelve ounces of vermicelli, drain it in a sieve, and put into a stew-pan with a quart of cream, four ounces of butter, half a pound of sugar, the juice and grated rind of two oranges, the grated rind of one lemon, and the juice of half a one, and a little salt; cover and let it simmer slowly until the cream is nearly absorbed; turn out to cool on a dish. Then add the yolks of six eggs, and the whites beat into a stiff froth, mix thoroughly yet lightly. Put it into a well buttered mold, and bake for an hour and a half in a moderate oven. When done, turn it on a dish and serve with sauce.

TUNZET RAGOOT.—Cut the cold meat from the bones, slicing the white meat, if any, very thinly; and removing every particle of skin from every part of it. Put the bones, skin, a sliced onion, some sprigs of parsley and two stalks of celery with any gravy that may have been left over it in a saucepan, cover with cold water, and stew gently for an hour. Strain into an earthen bowl; return



A COMFORTABLE LOUNGE

the saucepan to the fire with a tablespoonful of butter, and when melted stir in as much flour; let this turn rather brown, and then pour the hot gravy slowly over it, stirring the while. Do not boil up any of the stuffing with this, as it rather spoils the flavor of the meat. Season with salt and pepper, and lay in the meat, which allow to get hot, but not to boil. Pour out on a flat dish and garnish with points of toast.

A Home-Made Lounge.

The materials needed for making the lounge shown in our illustration are a mattress, a wooden box the width of the mattress, thick woolen cord, a tassel, a brass rod an inch longer than the mattress is wide, some drapery, two or three dozen small brass rings large enough to slide easily over the brass rod, and two brass screw eyes to fasten the rod to the wall. Cretonne, or any other material suitable to the room, may be used for drapery. The drapery that hangs from the brass rod should match in color the ground color of the cretonne with which the mattress is covered. The border should be a band of darker material stitched both sides. The brass rings are sewed on at intervals of one or two inches, according to the thickness of the drapery, which is to serve the double purpose of

protecting the wall from the marks of a resting head, and to ornament the room. If the cretonne has a floral stripe, cut and sew it so as to form a square pattern covering the seat of the lounge. As seen in the illustration, the mattress is tied by cords into its shape. Two pieces of wood at least two inches wide and half an inch thick, and as long as the mattress will be above the seat, should be



ORNAMENTAL PINE PILLOW

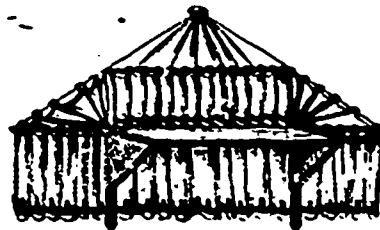
screwed—not nailed—so the wooden box which serves as a foundation for the lounge. These two wooden supports will serve to tie the mattress upon. The cretonne must be more puffed at the upper sides, and be drawn in folds and fastened with tacks to the wooden supports.

A Pine Pillow

We here give a pretty and artistic design for a pillow, to be filled with the delightfully aromatic spillo of the balsam fir. The covering is formed of a length of Persian silk, thirteen by twenty-one inches. A delicate shade is chosen, and on one side the design and disks are tinted in Paris tinting, a style of painting with aniline colors, now very much in vogue, while the motto is embroidered in silk floss. A muslin cushion filled with well-cured fir is then slipped inside, and the whole finished on one corner with a bow of handsome ribbon, or a bunch of pine cones, varnished or gilded.

A Neat Pottery Shelf

Our illustration represents a shelf adapted to fill the space in the wall above a long, low lounge in a large dining-room with low ceilings. Sand paper the wood to make it smooth, and rub with unboiled linseed oil. Procure three brass rods on which to hang the drapery by brass rings sewed to the material. The rods are held by rings screwed in the wall, and the plates are to be suspended from the rod by means of small wire and three large dress hooks, which must allow the pottery to be



A DINING-ROOM POTTERY SHELF

clasped in at the side. The hanging drapery may be ornamented by a horizontal band of darker material, and short perpendicular bands stitched on at regular intervals. It will rest and please the eye, and show off your pottery to better advantage, if the drapery is of a plain color, drab or gray, or any other pleasing shade and not of a figured pattern

An Ornamented China Shelf.

With the aid of a looking-glass, two bright brass rods, some wire covered with worsted so as to resemble a woolen cord, some tassels, and drapery of a bright color, a plain wooden shelf may be transformed into an ornamental piece of furniture,

as seen in our engraving. Oil the wood by rubbing the oil thoroughly into it with a soft rag, and let it dry perfectly before hanging the drapery near the wood. If your looking glass has an old, defaced veneer frame, cover the frame by tacking some dark velvet ribbon on it. The looking glass rests on the shelf, and the drapery is tacked to the back of the looking glass in folds.

The drapery is sewed to the cord, which is suspended from a large nail to be driven in the wall near the ceiling. One of the brass rods is fastened by brass screw eyes into the wall just under the wooden shelf. The other is attached in similar manner to the wooden brackets that support the shelf. The drapery below the shelf should not be of a figured material but of one tint, as it is to serve as a background for china cups, which may hang in front of it on hooks screwed into the under side of the shelf. The brass rod in front protects the cups against a sudden push in front, and the drapery suspended by brass rings will save the china from being chipped or nicked by being hastily pushed against the unyielding wall, thus being useful as well as ornamental. In front of the looking glass place a pitcher of pleasing color or pretty shape.



CHINA SHELF

A Useful Present

Husbands, are you trying to decide on a suitable Christmas present for your wives? Children, are you thinking what to give the mother of the family? Let us whisper a word in your ears. Buy her a sewing machine. It will prove a blessing to the whole household. Did you ever stop to think how many, many stitches go to the making of a shirt or a frock, or a suit for the youngest boy? They mount up into the thousands very soon, and only a woman's weary fingers realize how very many they really are. One of our American Agricultural Sewing Machines, which we offer at such extremely reasonable rates, will turn off the seams and hems in a twinkling, and save the wife and mother many a tedious hour, and many a doctor's bill besides.

