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The Presbyterian Review.

Vol. XI.—No. 5.

TORONTO, AUGUST 9, 1894.

\$1.50 per Annum

The Believers Meeting, Niagara-on-the-Lake.

For the Review.

THESE meetings held yearly for Bible study, by those holding the premillarian view of Christ's second coming, continue during seven days. Two days pleasantly spent at the meetings by one not holding this distinctive doctrine provoked these musings.

(1) That this assembly of Christians have a tenacious grasp upon the fundamental truths of Scripture. They stand evidently undismayed in the face of the most skillful assaults upon the foundations of the faith, by the negative criticism and rationalism of the day. They refuse the diluted and adulterated doctrines so palatable to many who affect scholarship, and partake only of those life giving truths which the sober sanctified scholars of the ages has ever found in scripture. To the divinity of Christ they lay as firm a hold as Athanasius ever did. In the matter of man's moral and spiritual needs they are as true to the facts of experience and the teaching of Scripture as Augustine was. On the atonement they are as sound as Auselem. That man receives the benefits of Christ's atonement on condition of faith, they teach as freely as Luther did. The need of the reformation of the individual they emphasize as much as Wesley and Jonathan Edwards did. To minds and hearts wearied with the unrest that uncertainty begets, and unsatisfied with the food that the lovers of negation offer, such definite unwavering re-statements of well tried truth are like a rock in a weary land, and manna in the hungry desert. From much of the religious literature of the day so hesitating in its conclusions, and even from some of its preaching with its "ifs" and "buts" one turns with relief to meetings such as these, where men with fearless dogmatism declare that they are not simply seeking for, but have found the truth under the stimulus of a love for originality, or a less worthy love for the novel, a few may be disposed to resent such dogmatism and to turn with hasty steps to the dreary wastes of uncertainty and doubt. The large majority however, longing for a sure resting place will turn with unfeigned pleasure to the teachers and leaders who know what they believe, and declare to others with unwavering confidence what they know.

(2) That these Christians are thoroughly in earnest, a strong faith, a tenacious grasp of a mighty truth naturally results in an earnest spirit. As well expect a piece of machinery to remain motionless belted to a mighty shaft as to expect that one can cling to the mighty truths of Christianity without being awakened to a measure of earnestness. So in these meetings corresponding to a grasp of the truths so dear to the thoroughly Christian heart, there was a marked earnestness that went far to still any lingering prejudice that the thought of a distinctive opinion is unfortunately so apt to arouse. Men admire earnestness. One is pleased to meet persons earnest about something. The listless few who have no interest in anything, who have ap-

parently no object in life, we pity if we do not disdain. But the earnest about something are always interesting, always refreshing, and such were seen in these gatherings. If only a similar spirit could be inspired into every life in the world it land be an untold blessing. It would beautify lives that now through stagnation are hastening to moral and spiritual decay. It would wake happy lives that now through ennui are restless and unhappy.

(3) That these who are the head and heart of these meetings are saturated with the thought that it is the work of the church to save believers over the world and out of the world. They ring the changes upon the phase the present evil world with the implication that the chief work of believers is to save themselves from it. This thought is certainly scriptural. But alongside of it should be placed the parallel truth that the great work of the church is to save the world, to make universal the sway of Christ's kingdom, to bring as much as possible of heaven into earth. This truth is taught in such passages as "ye are the salt of the earth," "ye are the light of the world," as well as in the parable of the leaven, and those passages that predict Christ's universal sway over the world. It is certainly a less burdensome thought to think that the work of the church is to save itself, leaving the world to deteriorate into universal corruption. It assuredly weighs down the heart to look upon and to read about the world with all its sin and consequent misery, and to believe that the work of the church is to cleanse away this sin, and relieve this misery. It would be an immense relief could we believe that the lesser end was the one which the church was to keep in view. But then it is not by unburdened men that the world is delivered. It is rather by those who feel the burden of human sin, who pass through their Gethsemane, where in a measure conscious of the unspeakable needs of the perishing, they reconsecrate themselves to the work of human salvation. Separate from the world, different from the world, they thus become more fitting instruments for its salvation, they become the salt of the earth, the light of the world, the leaven that will ultimately leaven the whole lump. Far be it from any to say that these who set the warriors task before them are less active than others in the salvation of the lost. At the same time it is not to be forgotten that one of the conditions of success is a true ideal of the work to be done and there can be no doubt that the true ideal for the church in this matter is the universal sway of Christ's kingdom.

(4) That happiness glides trippingly along in the train of Christianity. These people assembled from the length and breadth of our extensive Dominion, and from the equally extensive Republic that guards its southern limits, were not in pursuit of happiness, yet they were evidently possessed of happiness. They were not pleasure seekers but they enjoyed real pleasure. Thus as they met in their airy pavillion, or sauntered on the lawn fanned by Ontario's cooling breezes they were an object lesson to the world's pleasure seekers, showing that the unfailing source of happiness is the harmony with God and his universe which Christianity secures, and to all social and moral reformers that for the discontent, unrest and misery of the world, christianity is the all sufficient remedy to bring their fellows to a life such as these evidently lived, is the aim of every man in whose heart glows love to man. And their life is avowedly the product of christianity.

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed P^{RESBYTERIAN} REVIEW, Drawer 2461, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, August 9, 1894.

Dr. Paton's Steamer Scheme.

CURRENCY was given last week to a resolution purporting to have been passed by the General Assembly meeting at Melbourne, regarding Rev. Dr. J. G. Paton's Mission Steamer. The resolution which was curiously worded left the impression that the Church repudiated Dr. Paton's scheme and threw discredit on it. It lost nothing in its journey through the columns of the versatile press and in some of the American papers the conclusion was drawn that the venerable missionary had launched a bogus scheme on a sympathizing public. It is needless to point out to our readers how baseless these insinuations are; but that they should be thought of, much less brought out in the light of cold type, call for a decided protest from all who have followed Dr. Paton's apostolic labors in the far islands of the southern seas. Even the inexplicable resolution of the Australian Assembly—if its terms have been correctly reported—amounts to very little else than a difference of opinion as to the wisdom of expending money on a project, and Dr. Paton may be allowed to know the circumstances of the field, better than the members of the Assembly. Mr. J. K. Macdonald, who has acted as treasurer for the Canadian portion of the fund, is probably quite correct in the view that the only ground for the statement of repudiation might be, that possibly there might be a desire to divert the fund to some other purpose. Some time ago £6,000 sterling was collected for the ship and since then the sum of £1,000 has been received from a gentleman in Britain much interested in the enterprise. In the face of these facts, it seems rather absurd to carry a resolution instructing the Foreign Mission Committee "to call Dr. Paton's attention to the fact that no such steamer exists, and that no such scheme has been sanctioned by the Church or is likely to be, and to request him to abstain from pressing the scheme upon the British public, whether as the representative of this Church or under the auspices of any other Association." Nobody believes such a deliverance will in any way materially interfere with the plans of Dr. Paton who wrote a short time ago in the following hopeful strain regarding his missionary prospects:—"I now sail a month hence, on the 10th of August, for Australia and the Islands, and have engaged three most promising missionaries for the New Hebrides, and am corresponding with others, in the hope of securing some to follow later. Have had three or four meetings every Sabbath, and one or two almost every week-day since I came home, the audiences filling the largest churches or halls in places visited, such as Spurgeon's Tabernacle, Corn Exchange, Drill

Halls, etc., and the money returns have been encouraging. I have secured enough for our new mission ship to keep it going for a considerable time. Mrs. Paton is off to the Islands to consult with and help our son Fred, who is now a missionary on Maticula."

Mgr. Satolli's Decree.

The issues involved in Mgr. Satolli's deliverance against the saloon are such as to fully justify the wide attention it has attracted. It is admitted that the Church of Rome exacts strict obedience from its members in matters of faith and doctrine, and the position taken up by Bishop Watterson, now approved of by Arch-Bishop Corrigan will be accepted by the large majority of Roman Catholics as a binding article of their creed. The full strength of the saloon will be exercised and a conflict such as has seldom been evoked in modern times is likely to ensue, but the result is hardly doubtful, when the power and sagacity of the church is considered. Happily on this occasion the influence of Rome is on the side of right and without prying into obvious motives honest sympathy will go to the Church from thousands of moral reformers outside her pale.

The dictum of Bishop Watterson which originated the controversy, was conveyed to his clergy during the last Lenten season and runs thus:—"I hereby withdraw my approbation from any and every Catholic society or branch or division thereof in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers; and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered. I again publish the condition, without which for some years I have declined to approve of new societies or new branches of old organizations in this diocese, namely: 'That no one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership.' You will make this rule known to the organizations in your parish, and have it faithfully observed. It is sure, however, to commend itself to every right-spirited and healthy association of Catholic gentlemen. If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and dis-edifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of the order and religion and to the scandal of any part of the community, you will refuse them absolution, should they, perchance, come to receive the sacraments, unless they promise to cease offending in these or other ways and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether."

Against this an appeal was taken to the papal legate who sustained the Bishop. There being discontent, the Bishop, wishing to have a clear ruling suggested another appeal which called forth the following remarkable decree from Mgr. Satolli:—

First. Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence no mere society or individual layman has the right to set such decision at defiance. The mere fact that such decision may be the cause of temporal loss does not justify opposition, as the temporal must give

way to the spiritual good, and private good must give way to public good.

"Second. The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it.

"Third. Therefore, the delegate apostolic sustains Bishop Watterson's action, and approves of his circular letter and regulation concerning saloons, and the expulsion of saloon-keepers from membership in Catholic societies."

Liquor dealers at once threw down the gauntlet to Archbishop Corrigan and dared him to stand by his superior, assured of a surrender, it being thought the New York prelate would take advantage of what might prove a weak policy to overturn Mgr. Satolli's influence and authority. But the Archbishop has felt the iron hand of the Vatican more than once, and he has taken his stand by the legate. The battle will be witnessed with great interest throughout the continent for what is done in the United States must affect every portion of America.

Opium Traffic in India.

There is trouble brewing in India. The opponents of the detested and disgraceful opium traffic have waged persistent opposition to it for a long time and lately have made heavy indictments on the system which permits such traffic, and on the Government Opium Contractor for the City and Island of Bombay. The result was a suit for libel and convictions which have landed Man Sukh Lal, Editor of *The Banner of Asia*, Alfred S. Dyer, Editor of the *Bombay Guardian*, and Thomas M. Hudson and Mr. Prantch, anti-opiumites, behind the prison bars. The feeling which seems to prevail among the Christian people is that the sentences were not justifiable and that the prisoners are martyrs to conscience. *The Banner of Asia* for last month states that among the many messages of sympathy telegraphed from various parts of India, is one giving an account of a public meeting of native Christians of all denominations and Hindus held at Madras, presided over by a Hindu gentleman, S. K. Nair. The opium traffic was strongly condemned. Messrs. Dyer, Man Sukh Lal and Hudson were commended as honorable men fighting for the cause of righteousness and truth, and the hope was expressed that they might be preserved to see the triumph of the cause and that the prison might prove a palace to them. A similar meeting was held at Mussoorie. A message from London expressed strong sympathy of the Urgency, Christian Union, Friends' and Women's Committees, from which a deputation was to wait on the Secretary of State with reference to the imprisonment of the four antis. Money is being subscribed for the purpose of sending a deputation to Britain to agitate against the traffic in opium and the relentless sentences of the courts will serve to show the official protection afforded to the trade.

We may smile over an amusing case which occurred in the courts of the Province of Quebec recently. Two editors of rival Roman Catholic papers quarrelled, and when epithets had been well nigh exhausted, one called the other a Methodist. Immediately legal action was taken and the accusation was adjudged to be damaging to the extent of \$200.—*Presbyterian Journal*.

* * Attention is drawn to our offer of a good book "None Like It" by Rev. Dr. Joseph Parker, on conditions advertised on the first page of this issue. This book will be given during the month of August only.

Education of Children. Says the *United Presbyterian*: What were the human influences which tended to form the character of the boy Jesus? He lived in the country; He belonged to the working class and learned sympathy with the common people; He was brought up in a godly home; He attended the worship of God in the synagogue and temple; He was instructed in the Scriptures. These and similar influences are within reach of Christian parents of the present, and the grace of God will make them a power in the education of children.

The Church of Ireland. The following figures show that the Presbyterian Church in Ireland is in a prosperous condition. They are, from a report submitted at a recent meeting of the Sustentation Fund Committee:—Congregational subscriptions this year £2,517 12s 7d; last year, £2,430 11s 5d; increase £87 1s 2d. Donations this year, £200; last year, £15 7s 4d; increase, £184 12s 8d. Bequests this year £1,691 6s 6d; last year, £1,333 6s 8d; increase, £1,557 19s 10d. Totals this year, £4,408 19s 1d; last year, £2,579 5s 5d; increase, £1,829 13s 8d. The announcement of the figures was received with great applause, the chairman remarking that he was but expressing the mind of everyone present when he said that the return for the quarter was a most satisfactory one.

A Hint to Teachers. Did it ever occur to you asks the *Look-out*, that successful teaching does not mean getting the greatest number of "points" from the lesson? The teacher who flies off at every possible angle to "drive home a thought," is in danger of sending his pupils home with the confused idea that the teacher made the lesson very interesting and nothing more. The effort to make in rapid succession a number of impressions has, as a matter of course, resulted in a blurred composite that means nothing. It is only the teacher who has made the lesson the subject of conscientious study who knows how to enforce the one point. Go over the lesson with all of the light you can possibly obtain shining upon it, and make up your mind as to just what one thought may be made of greatest value to the every-day lives of your pupils. Then, with God's help, and all of the earnestness that is within you, seek to impress it upon your scholars.

A Sad Bereavement. It was sad as it was unexpected news that was cabled on Monday, announcing the sudden death of the wife of Rev. W. G. Wallace, B.D., of Bloor street church, Toronto. They had been travelling in Scotland on a vacation, when she was struck down with illness at Edinburgh, and having removed to Crieff, in Perthshire, she died there, far from home but surrounded with kind friends. This sad ending to what had been looked forward to with peculiar pleasure, will call forth the sincere sympathy of a large congregation and many personal friends. Mrs. Wallace was highly esteemed by all who knew her and death will leave a blank, not only in the small devoted family circle, but in the wider sphere where her influence was very beneficently felt. With her husband and family there is much sympathy. They are lovingly commended to the great dispenser of mercy whose grace abounds with comfort for the afflicted and whose dealings are always for the best.

The Pulpit.

No. 43.

Abundant Life.

BY REV. JAMES STALKER, D.D.

(Continued from last week.)

places, and perhaps more exactly, it speaks of it as not developed. At all events, it has not attained its position of superiority and supremacy because the spirit ought to stand up above the other faculties of man and command life. And so essential is this to the Divine conception of man, that where this spiritual element is not operative the Bible speaks of human beings as dead, however much they may be alive in the lower ranges of their faculties. For instance, the Bible says, "She that liveth in pleasure is dead while she liveth. Just look at a woman or a girl who liveth in pleasure. Why, is not she the very picture of life? Her body is so glowing with life that her beauty attracts all who see her; her mental life may also be so rich that, wherever she moves in the circles where she seeks her pleasures, she is accompanied by a crowd who admire her wit and cleverness; and her emotional life may be in so healthy a condition that she has a heart rich in love to give to the happy man who is able to win it. She seems to be the very picture of life. Yes! but follow her into another section of existence, where a different set of powers come into operation, and there you will find that she prays not, she thinks not of God, she neither loves nor serves Christ, and she is not laying up treasure in heaven, and she is not prepared to die; in short, her spirit, the finest thing in man, the true glory of womanhood, in her is dead; and so, as Scripture says, "She is dead while she liveth." Of course, to those who have themselves no experience of the spiritual life such language must sound exaggerated. But those who have had experiences of both conditions, who once were sunk in sin, but now are washed and purified and sanctified; to whom Christ once was nothing, but now is everything; to whom God once seemed the Being in all the universe for whom they had most to fear, but now is their Father and their Friend; to whom eternity was once nothing but a fearful looking forward to a judgment, but is now the home of the spirit and the treasury in which their principal possessions are laid up—I say of such people that through the awakening of the Spirit within them they have passed from death unto life.

The principal characteristic of the life which Christ promises in this text is still to be mentioned—it is eternal. You are aware how frequently in Scripture this adjective is jointed with life, and how frequently eternal life is spoken of as the supreme gift of Christianity, as, for instance, in the text, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." It has been called in question whether this term adds anything to those features of the life which Christ gives which have already been enumerated. About a generation ago there reigned a somewhat heated controversy on this subject. It was carried on principally between the High Church and the Broad Church in England, and the way in which the question was put was this: Whether eternal is a quantitative or a qualitative term. The discussion was whether eternal referred to the endlessness of the life, or denoted its spirituality and excellence. I think that discussion closed, as many another has done, like the fabled one in which the two knights contended with each other as to whether a certain shield was gold or silver. In reality it was gold on one side and silver on the other, so that they were both right and they were both wrong. I say this discussion ended, I think by the demonstration that eternal life is both a quantitative and a qualitative term. Those of you who may never have thought of eternal life as meaning anything else but just for ever, may be at a loss to understand how it could ever be supposed to have another meaning; but let me give you a hint that will open up the subject to you. In that discussion the Broad Church pointed out what is undoubtedly the fact, that in the Gospel of St. John it is frequently said that in this world we may have eternal life, so that according to St. John, eternity is something which exists now. It is not to begin at death, or at the end of this world, and eternal life is that which has come out of eternity, it is the life worthy of eternity. Now I think that is an important point with you, because what Christ promises is not the mere endless continuation of existence, and besides, it is possible to give such pictures of future life as rob it of all interest. Pictures of heaven have been given by preachers so unnatural, so ghostly, so fantastic, that it is impossible for them

to lay hold of the minds of men; so that the quality of the future life is quite as important as the quantity. On the other hand, I do not think the Broad Church did a good turn to the mind of England if in that discussion it ignored and minimized the endless continuation of the life which Christ gives. It may be a result of that that you sometimes meet people at the present time who tell you they do not want life in the next world. They tell you that one existence is quite enough for them. That, however, is only due to a lack of vitality. The greatest spirits of our life, even in heathenism, have all eagerly longed for a continuation of life, and the tendencies of humanity are to be judged by its greatest, and not by its smallest, specimens. Ministers and preachers of the present day, whether from a desire to accentuate the truth that religion would be a good thing for this life, even though there were no future life, or even with a view to satisfy objections and conceptions of the next life, sometimes in their preaching make light of the life to come; but I venture to say that in no circumstances is this in accordance with the mind of Christ, because in Christ's preaching there is nothing more frequent or certain than the life to come, and throughout the entire Apostolic preaching this was put forward as the great motive of Christian living. We see in this world already the beginnings of eternal life, and these all, when examined closely, suggest that it is endless, and not subject to the law of decay which belongs to life of every kind. Life, in general, it must be confessed, is subject to this law. In this world all things wax and wane for a time, and then from hour to hour they drop and rot. This is true of the plant and of the animal. Beautiful it is to see the plant waxing, "first the blade then the ear, and after that the full corn in the ear;" and still more beautiful, the child growing into a chubby boy, and the boy into a noble-purposed youth, and the youth into a man. And yet very soon a reverse process sets in. The grass withereth and fadeth, and the man fadeth; the color falls from the cheek of beauty, the hand begins to shake, the hair grows thin and white, the intellect totters upon its throne. Undoubtedly that seems to be the universal law; but I say the life of the spirit is not subject to the law. Look at the aged saint! What is natural in him is all following the ordinary law of decline; his body dwindles, his faculties show weakness one after another, and the circle of his activity contracts. Yes; but when his outward man faileth his inward man is renewed day by day, his holiness only grows more white, his walk with God more close, his appreciation of Christ more complete. It might seem, indeed, as if his influence were decaying because he can go no more among men; he can bear witness for Christ no more. And yet that is not the case, for the very spectacle of his sweet and tranquil piety is to young minds a demonstration of the reality and the value of religion far superior to that which can be given by the most ardent zeal or the most splendid eloquence, and the testimony of the consciousness of such a man always is, even to the last, that things with him are only beginning. In many ways he is led to believe this, but chiefly because Christ is his goal, and that is an infinitely distant goal. This is our destiny to be like Christ, and that is the endless ascent. But Christ is not only our goal, but He is also the guarantee that we shall reach it. There is no fear of the energy failing which require for this ascent if we are united to Him with a tie which nothing can break, because He is filled with all the fullness of God, and because through Him we shall live also.

I do not know how far this word life appeals to my hearers to-day. I am quite sure there are numbers hearing me to whom it does appeal. This is the very thing that they want—life, and life more abundant. There is a picture most artistically sketched in one of our hymns that often rises before my eyes when I enter the pulpit on Sunday morning, and is very specifically before me to-day. It is a picture of one of those crowds of diseased people which our Lord often encountered in the days of his flesh, when He went out of a house or entered a village; there they were, all collected from every quarter—the blind, the deaf, the dumb, the lame, the palsied, the leper, even the dead. What was the character of such a crowd? It was the lack of life. In some it was lacking altogether, and in all the rest the thread of it had become very slender. The tide of it was very low. But look who advances—it is the Lord of life, He moves from rank to rank, His glances showering upon them, His words fall upon their ears, His hand touches them, and lo! the transformation—"I am come that they might have life, and that they might have it more abundantly."

Now the hymn says we are that crowd. What is our characteristic? Is it not the lack of life? Some of us may lack it altogether, in others the tide is very low. Many a heart is earnestly sighing, "Oh life, more life!" But look who is come among us—the same, the Lord of life! Have you no boon to ask Him? Will you not come to meet him? Will you not come to meet Him as He comes to meet you? Come with faith, because he that believeth hath everlasting life, and the words of Christ are still the same as those of that olden time, "I am come that they might have life, and that they might have it more abundantly."

THE W. F. M. S. PRAYER UNION.

The united prayers of the members of the W.F.M.S. are to be centred during the month of August on Syria, Persia, Korea and Japan. Our Christian women are thus interceding in behalf of countries occupied by other Churches than our own, and in this most practical way illustrating the unity of the Spirit. There is but one Spirit and one Lord and the work is one. A brief account of these countries may be helpful to such of our readers as have not access to other of information.

SYRIA.—The population of Syria is about 2,000,000, one half of whom are Mohametans, and the other half divided amongst many religions, e.g., Papal sects about 80,000, Greek Church 235,000, Jews 30,000, Armenians 20,000, and Protestants only 6,300. Turkish is the official language, Arabic the language of trade, and the liturgical language is Syriac, amongst some of the religious sects. In some villages, however, Syriac is the vernacular, as Hebrew is sometimes heard in the streets of Jerusalem.

Many parts of the country are rich in fruits—such as figs, oranges, grapes and apricots, and the silk worm is everywhere.

The Turkish Government rules largely by exciting jealousies amongst the religious communities, and thus by creating mutual distrust preventing united action and possible insurrection. The headmen of these bodies are intermediaries between the Government and the people—and woe be to the man who offends the Headman of his faith. Hence one of the difficulties in mission work.

They are a happy, careless and indolent people, but are to be admired for the reverence children bear for their parents—one of the cardinal virtues of our own Christian faith.

Syria occupied a prominent place in past history, being the cradle of the race and the early Church.

A large number of missionary societies are operating in Syria and Palestine such as the American Presbyterian Church, the Church Missionary Society, the Irish Presbyterian Church, the London Jews Society, etc., some of which have stations planted at many points, as, for example, the Church Missionary Society, which has stations at Jerusalem, Haifa, Jaffa, Acre, Nablous, Nazareth, etc. The work is exceedingly difficult, hence the need of united prayer.

PERSIA.—This is a very large country, twice the size of France, but two-thirds of it is desert. The western third is, however, mountainous, and between are valleys of extraordinary wealth and beauty. There is every variety of climate owing to the vast extent of the country and the great diversity of physical formation.

The total population is only about 9,000,000, and 8,000,000 of these are Mohametans.

The old Parsee religion had its home in Persia, which of all heat en religions is most beautiful, but it fell before the Mohametans invasion, and their remain only about 5,000 in Tezd, a city of Persia, and 100,000 in Bombay, India.

Modern mission work in Persia begins with the saintly Henry Martyn, who came to Persia in 1811, to complete and improve the Persian translation of the New Testament. Having completed his work in June, 1812, he went to present it to the King, who rejected it with scorn. He wrote on the completion of his work this prayer: "Now may the Spirit who gave the Word and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to gathering an elect people from the long-stranded Persians." And so when we are praying to-day for Persia, we are in the blessed fellowship of the sainted Henry Martyn. He left Persia for England but died at Tocat in Asia Minor.

The Basle Missionary Society was the next to enter upon the work, in 1829.

After that a Scottish Missionary, Rev. Wm. Glen, D.D., who spent four years in Persia, from 1838 to 1842, having in that time completed a translation of the Old Testament, which, in 1847, along with Martyn's translation of the New Testament formed a handsome edition of the whole Bible.

In 1835 the American Board, known as the A.B.C.F.M., started a mission among the Westorians in the North-West of Persia. This is the most interesting and important mission in that country. It continued until 1870, when at the union between the old and new Presbyterians in the United States schools, it was generously handed over to the American Presbyterian Church, inasmuch as the New School had hitherto contributed largely to its support. The mission continues to flourish. There are over 2,000 communicants; in the villages far and near there are over 100 parochial schools in which 2,500 children are taught, and there is also the Fidelia Fiske Female Seminary, for educating girls. The work has been much blessed and we can pray in hope.

KOREA AND JAPAN.—It is peculiarly suitable that Korea and Japan should be the subjects of prayer at this time. They are both involved in the horrors of war, and war may be the Providential breaking up of the evil for richer blessings. Let this be the occasion for united intercession throughout the whole Church. Korea is a country of about 12,000,000 inhabitants, nearly all Confucianists, and until 1884, had no missionary. Since then six societies have entered and are pushing the work, especially at Seoul, Fusan, Gensan, with manifest tokens of blessing. The King is an absolute monarch and not friendly—although not absolutely hostile—to Christianity. May not the influence of Japan so progressive herself throw open the doors of Korea for the admission of the Gospel of Jesus Christ? Very earnestly prayer should ascend for Korea.

Japan is the modern miracle of missions. The progress of the gospel has been phenomenal. The first church was organized in 1872, with only 11 members—and to-day—in the short period of 22 years there are about 40,000 communicants. How mightily the Holy Spirit hath wrought in that country! But that wonderful thirst for knowledge has its corresponding dangers. Japan has been flooded with materialistic philosophy and anti-Christian literature, which are eagerly devoured greatly to the hindrance of the Gospel. Only the almighty power of the Holy Ghost can make the native church such a shining light as will drive out of the field all other lights, falsely so-called. Let prayer for Japan be constant and abundantly answered.

Sunday in the Pacific.

The *American Church Sunday School Magazine*, Philadelphia, relates the following incident, which may be taken as an offset against the many tales purporting to prove the uselessness of foreign missions:

"Rev. Dr. J. G. Paton visited a neglected island in the Pacific, where he found, to his great surprise, a sort of observance of the Lord's Day, although no missionary was there. Two old men, who had very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid their ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, reciting in simple outlines a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this, and they answered that long ago a missionary had visited the island for a week or two, had given them each a shirt, and told them the story of Jesus. He asked if they could remember the name, and they said: 'Yes, it was Paton.' Thirty-three years before he had, on his evangelist tours, stopped at this island for a few days, and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and their only way to keep the day was to meet others and tell what they could remember of the wonderful story!"

CHURCH PRAYER MEETING.

Man's Plain Living and High Thinking.

Mark x : 23-31.

1. The danger of high living. "How hardly shall they that have riches enter into the kingdom of God!" For (a) Riches engross attention and take it away from the things of salvation. (b) Riches destroy our feeling of dependence on God. (c) Riches secure so much flattery from the world as to excite pride and destroy humanity.

2. The greater danger of trusting in riches. How hard is it for them that trust in riches to enter into the kingdom of God! For, as we "cannot serve two masters," so we cannot divide our trust between two sources of salvation. We must seek one Saviour and none other.

3. It is harder for him who trusts in riches to be saved, than "for a camel to go through the eye of a needle;" that is (taking these words in their common, literal sense), it is impossible.

4. Yet our salvation is most possible. "With men it is impossible, but not with God; for with God all things are possible." A precious text. One day we witnessed its value. An unconverted mother lay dying, repeating over and over, "I can't be saved, I can't I can't." When the pastor came and prayed with her, he used this text: "Very true, Mrs. H—; with men it is impossible, but not with God." "What's that?" she said. "But not with God, for with God all things are possible." "I see it now, I see it. I can be saved, I can be," was her reply. And after a few weeks of consistent witnessing for Christ, she was added to the Church above.

5. The riches in waiting for us from God are better than earthly riches. The man that gives up earthly wealth, or honor for Christ, "shall receive an hundred fold now in this time . . . with persecutions; and in the world to come, eternal life." Verily, the smile of God gives a hundred fold the pleasure that earth can give, even in the limited measure in which it shines on us in this life. But when that smile beams on us in the world to come, unobstructed by an atmosphere of sin, by how many hundred fold of earthly joys will it excel?

The Wonders of the Bible.

It is the wonder of the Bible that you never get through it. You yet through all other books, but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book, and now that I have written the very last word, what is my feeling?

I ought to have some feeling about it—Why this, that I have not begun it yet. No other book could offer such infinite variety of material as is offered by the Bible.

Now when a man is instructed in the kingdom of heaven; when a preacher or a man of great social position has a revelation communicated to him, it is with the diving intention that it should be passed on to the next man. I must not say God has given me this and I am going to keep it wholly to myself. I cannot. In all God's revelations I hear the great command, "Go ye to all the world, and preach the gospel to every creature." It was meant for the next man, the next parish, until all the world has heard the music that was lavished on me.

Now the only man who can expound his own book is the Saviour. He only knows what is in Moses and the Prophets and Psalms concerning himself. He expounded to them Moses and the Prophets and Psalms, right up to his own self.

Then the Bible becomes a new book; he expounds it to me when we are alone; no noise of the market place, no roar of the bitter north wind, but a great calm and unspeakable peace.—*Dr. Joseph Parker.*

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—In weakness—1 Cor. i : 17-31.

Second Day—By the power of Christ—John xii : 27-34.

Third Day—With all confidence—Acts xxviii : 25-31.

Fourth Day—A debtor—Rom. i : 8-17.

Fifth Day—Saved to save—Ps. xl : 1-10.

Sixth Day—"Then will I teach."—Ps. li : 1-13.

Seventh Day—HOW TO BRING OTHERS TO CHRIST—1

Cor. ix : 19-27.

PRAYER MEETING TOPIC, Aug. 19.—"How to bring others to Christ." 1 Cor. ix : 16-27. The sweetest joy of a Christian's life is that of bringing a soul to the feet of its Saviour. Until you have experienced the delight of seeing a darkened soul made glad, and the anxious face lightened with the first realization of sins forgiven, you have missed the highest privilege God vouchsafes you in this life. To lead souls to Christ several things are needful. First, a perfect and experimental knowledge of the way. You must have been over the path that leads to Calvary yourself, if you would lead others there. Second, a sympathetic placing of yourself in the circumstances in which the soul you are dealing with stands. Third, a filling with the Holy Spirit that will make you deadly in earnest. Fourth, a patient perseverance that will not give up until the unsaved one gives up. Fifth, a knowledge of your Bible that will enable you to meet every doubt and objection with a "Thus saith the Lord." Equip yourselves with "the whole armor of God," be filled with the Spirit, and success must rest upon your efforts to save souls. Be instant in season and out of season, remembering that "now" is always God's day of salvation.

BRIEFLY PUT.—You are ambassadors for Christ. Do you wear his uniform? 2 Cor. v : 20. "If our gospel be hid, it is hid to them that are lost," 2 Cor. iv : 3. "I, if I be lifted up will draw all men unto me," Jno. xii : 32.

Junior Jottings.

There are now 6,816 Junior Societies in the world, of which 247 are in Canada.

A recent paper by a Toronto Junior, read at her Society's meeting, on Bible reading, contained the following suggestive sentence, "It is better to read it in the morning when you first wake up because you are bright, and able to understand it better. If you cannot understand it kneel down and ask God to help you."

JUNIOR TOPIC, Aug. 19.—"What is it to follow Christ, and what are the results?" To follow Christ is to walk as he walked, to do as he did, and to speak as he spoke. Juniors who have let Jesus into their hearts will find themselves often doing and saying things in a very different way from before, a way much happier and more useful. The result will be, hearts full of joy now, and a glad eternity with Christ hereafter.

The Christian Worker.

PAPER ONE.—HIS QUALIFICATIONS.

The first great qualification of the Christian worker is filling with the Holy Spirit. For this filling, cleansing and a new heart are first necessary, Ezek. xxxvi : 25-27. Then the Holy Spirit is given in answer to prayer, Luke xi : 13, and makes our hearts his temples in which to dwell. 1 Cor. vi : 19.

Sanctifying us for service, 1 Cor. vi : 11. Working out in us the character of Christ, Gal. v : 22-26. Leading us into all truth, 1 Cor. ii : 9-16. And enduing us with power for our work, Acts i : 8.

Following upon a filling with the Holy Spirit is needed a complete surrender to his control. A living sacrifice is but our reasonable service, for we are not our own but bought with a price. The most we can do now for God, is not to interfere with the work of His Spirit in us and through us. Thus, and only thus can we be qualified for co-working with God.

(To be Continued.)

For the Sabbath School.

International S. S. Lesson.

LESSON VIII.—AUG. 19.—JOHN I., 35-49.

(First Disciples of Jesus.)

GOLDEN TEXT.—"We have found the Messiah, which is, being interpreted, the Christ."—John i: 41.

EXPLANATORY—THE DEPUTATION FROM JERUSALEM—Vs. 19-28. *February, A.D. 27*, about the close of the forty days of temptation, the religious authorities at Jerusalem hearing of the wonderful effects of John's preaching, sent to inquire who he was, whether he claimed to be the Messiah, or the expected prophet. John testified to Jesus, who was then standing unknown among the crowds.

JOHN THE BAPTIST POINTS OUT JESUS AS THE LAMB OF GOD.—Vs. 29-31. *The next day after the deputation, some Friday in February, according to Edersheim, John seeing Jesus among his hearers, recognized him, and pointed him out as "the Lamb of God which taketh away the sin of the world"; and as the one who should baptize with the Holy Ghost. Then he declares how this was made known to him. John saw in Jesus the fulfillment of Isaiah's prophecy, in his fifty-third chapter, of one who should be led as a lamb to the slaughter; the one prefigured by the Passover Lamb, and the Lamb of the daily sacrifice.*

THE FIRST DISCIPLES OF JESUS.—Vs. 35-39. *Saturday, the Jewish Sabbath. At Bethabara. "The next day," after the previous testimony of John the Baptist to Jesus. "Two of his disciples." One was Andrew (v. 40). The other was probably the Apostle John himself. He recollects the event very plainly, even to the day and hour, even after sixty years when he wrote this gospel. "His whole life," says Dods, "seems to date from that hour." It was his spiritual birthday.*

"Looking upon" (the word expresses a fixed, earnest gaze) "Jesus, as he walked," or was taking a walk. "Behold the Lamb of God!" The words he had used the day before (v. 29). See above.

"The two disciples heard him speak. What John had said was really his implied permission for his disciples to leave him and become followers of the Master. They might otherwise have hesitated as if to do so were to dishonor John.

"And they followed Jesus" Literally, followed him in his walk. But it was the beginning of a spiritual following. This day was really their conversion, the beginning of their Christian life. "(1) Promptly; (2) inquiringly; (3) finally, perseveringly; (4) exemplarily."

"Come and see." His answer to their suggestion was prompt and cordial. "They came and saw where he dwelt." It must have been some temporary lodging-place; for his home was yet in Galilee, and he left this region for Galilee the next day. "And abode with him that day." The remainder of the day, from ten o'clock till evening. Edersheim thinks this was the Sabbath. Of course it was spent in religious conversation. "It was about the tenth hour," i.e., about four o'clock p.m., according to Jewish reckoning from sunrise to sunset;

or ten o'clock a.m., according to the Roman reckoning, which is the one we now use, counting from midnight to midday. This latter is by far the most probable.

Contrast this simple, natural, quiet coming to Christ with the sudden conversion. Either way is good, if only we really come to Christ.

"Come and See." This is the true way to treat the claims of Christ.

First. LOOK. See what Christ has done for others.

Second. INQUIRE. Learn the experience of others.

Third. EXPERIENCE. Only by going to Christ, and experiencing for ourselves, is it possible to understand the fulness of blessing, the glory and peace of the soul that loves him with all the heart. This test never fails.

THE NEW DISCIPLES OF JESUS BRING OTHERS TO THEIR SAVIOUR.—Vs. 40-42. "One of the two" the other was probably John himself, who with his usual modesty refrains from mentioning his own name. "Andrew." A name of Greek origin, signifying *man*. He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. He resided afterward at Capernaum (Mark i: 29). Of his subsequent history and labors nothing is certainly known.

WHY HE WENT TO GALILEE.—(1) That was his home, (2) There he could best gather around him a few chosen disciples, and prepare for the beginning of his Messianic ministry. (3) He would naturally inaugurate this ministry at Jerusalem, and at a Passover; but that was several weeks beyond this time. "Findeth Philip." Who was of the same region with Andrew, Peter, and John, and no doubt was here at Bethabara, like them, to listen to John the Baptist.

"Now Philip was of Bethsaida." Philip the Apostle is not to be confounded with Philip the deacon, mentioned in Acts vi: 5; viii: 5-12, etc. Philip is a Greek name, meaning *lover of horses*. Of the labors and death of Philip nothing is certainly known.

"Philip findeth Nathanael." Doubtless an old acquaintance. It is not stated where he found him, but they met somewhere on the journey. Observe that the young disciple does not wait, but as soon as he has found Christ begins to declare his discovery to others. So with Andrew above (41), with the woman of Samaria (chap. 4: 28-29), with Paul after his conversion (Acts 9: 20). "We have found him, of whom Moses in the law." The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. xlii: 10; Nun. xxiv: 19-19; Deut. xviii: 15). "And the prophets did write" (Isa. vii: 14; ix: 6, 7; lii: 13-15; liii: 1-12; Ez. xxxiv: 23-31; Dan. ix: 24-27).

"Can there any good thing come out of Nazareth?" Nathanael was surprised; (1) Nazareth was but a small, unimportant village. (2) Nazareth is not mentioned in the Old Testament, nor is there any prophecy that a prophet would come from that place. It was proverbial that "out of Galilee ariseth no prophet." (3) All would naturally expect that the Messiah would come from the city of David, or from Jerusalem, the religious centre of the Jews, and where were offered the sacrifices he was to fulfil.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894

THIRD QUARTER.

1894

1894.	BIBLE LESSON		PROVE THAT	COMMIT TO MEMORY		
				PROOF.	GOLDEN TEXT.	CATECHISM.
July 1	The Birth of Jesus.....	Luke 2: 1-6	Jesus is the Promised Messiah.....	Acts 17: 3	Luke 2: 21	Question. 83
" 8	Presentation in the Temple.....	Luke 2: 25-38	God answers Prayer.....	Matt. 21: 23	Luke 2: 23	84
" 15	Visit of the Wise Men.....	Matt. 2: 1-12	We should offer our best to God.....	2 Sam. 24: 24	Matt. 2: 21	85
" 22	Flight into Egypt.....	Matt. 2: 13-23	God watches over His people.....	Ps. 124: 3	Ps. 124: 8	86
" 29	The Youth of Jesus.....	Luke 2: 40-52	Children should obey their parents.....	Eph. 6: 1	Luke 2: 52	87
Aug. 5	The Baptism of Jesus.....	Mark 1: 9-11	We should confess our sins to God.....	John 1: 9	Mark 1: 10	88
" 12	Temptation of Jesus.....	Matt. 4: 1-11	We should search the Scriptures.....	John 5: 39	Heb. 4: 15	89
" 19	First Disciples of Jesus.....	John 1: 35-49	We should tell others about Jesus.....	Mark 5: 10	John 1: 41	90
" 26	First Miracle of Jesus.....	John 2: 1-11	Jesus is all powerful.....	Matt. 28: 18	John 2: 11	91
Sept. 2	Jesus Cleansing the Temple.....	John 2: 13-25	Christ rose from the dead.....	Mark 16: 6	John 2: 16	92-93
" 9	Jesus and Nicodemus.....	John 3: 1-16	We need new hearts.....	Ps. 51: 10	John 3: 16	94
" 16	Jesus at Jacob's Well.....	John 4: 1-30	Jesus knows all things.....	John 4: 14	John 4: 14	95
" 23	Daniel's Abstinence.....	Dan. 1: 8-16	Intemperance excludes from heaven.....	1 Cor. 6: 10	Dan. 1: 8	96
" 30	REVIEW		Christ's kingdom is everlasting.....	Ps. 145: 13	Mark 1: 31	REVIEW.

Mission Field.

THE financial statement of the Board of Home Missions, United States, shows a grand total of receipts from all sources of \$111,488.30. This covers all receipts from April 1st to July 1st. The grand total for the corresponding period in '93 was \$106,114.21; a gain, this year, of \$5,374.09. However, that is the total. There has been a loss of \$2,725.14 in gifts from the churches for the present quarter as compared with a twelve-month ago. Specified, the gifts for the past three months have been: from the church collections, \$36,945.57, from the ladies' societies, \$37,331; from legacies, \$30,661.53; from miscellaneous sources, \$8,050.20. The loss in church collections was noted. In all other gifts there has a gain—from the ladies' societies, \$2,298.90; from legacies, \$4,100.59; from miscellaneous sources, \$1,699.74.

Foreign Missions.

Following is a paper read by Mrs. A. T. Smith, Portage la Prairie, at a recent meeting of the W.F.M.S. at Brandon.

This is the age of Foreign Mission work. The church by whatever name it may be called is more alive to her privilege and duty in missionary work, than ever before. Just as the little stream, starting in the mountain, gains swiftness and power from its tributaries, so shall missionary work widen and strengthen until it shall cover the whole earth, as the waters cover the sea. Yet there are some enjoying all the privileges of the Gospel, who are indifferent to this great work of the Church, and some, we might almost say, are opposed to it. If we all could for a little while sit at the feet of Him, who was "The first foreign missionary," every heart which loves Him would beat in sympathy with foreign missionary work. Jesus is the example and founder of all missionary work. What a foreign place this poor, weary, sin-sick earth must have seemed to Him, after the glories of Heaven. Think of His life and agonising death, that He might bring the aliens and those who were afar off, nigh by His precious blood. Jesus procured salvation for every creature, but the grand plan of salvation cannot be complete, until every creature knows of that salvation. If we love Christ, we must love to do His will, and His will is that the Gospel shall be preached to every creature.

As a nation, we should take the lead in foreign mission work, as there is no nation enjoying more blessings or reaping more advantages as the result of foreign mission work done, than the British nation. We are so prone to think of our giving; let us consider for a little while what we have received. When Christ gave His disciples the command, "Go ye into all the world and preach the gospel to every creature," and God bestowed the wonderful power to obey that command on the day of Pentecost, by the gift of tongues, then began that grand organization of foreign mission work which shall continue until the kingdoms of this earth shall have become the kingdom of our God and His Christ. Peter, with all his Jewish exclusiveness, had to be taught that salvation was for more than the Jews, that what God cleansed was not common or unclean. Paul, with all the qualities of a noble missionary, made several journeys into Europe. How he preached, and wrote and worked for the salvation of others, in imitation of his Master, and obedience to His command! No use of those early Christians sitting down under their own fig trees, and saying they had no interest in foreign missions, the command had been too direct, and it is as direct still if we read aright. There were Christians at Rome before Paul visited it, as we know from his epistle to the Romans, which was written ere he went there. It was from Rome that Britain received missionaries. Would there be some amongst those early Christians at Rome, who would say, "What is the use of going to that little island with its barbarian people with their Druidism?" Look at the struggles through the centuries, which the handful of good seed sown had, ere it made a bushel. Think of the dark and midnight of

the early centuries, when so much was wrong and so little right; then the grey dawn of the Tudor period; now the morning has come when the "Sun of Righteousness" is shining over the nation, and she stands as the leading Christian nation of the world. Not by any means perfect, with some dark blots and stains upon her, and sin and suffering within her, yet with hundreds and thousands of noble Christian men and women, who would part with all else save the knowledge of Christ and Him crucified. Was there anything special in those barbarian Britons, with their queer rites and ceremonies around the mistletoe tree, to attract these missionaries? Nothing, unless their ignorance appealed to them. But to us who now read that history in the light of better days, what does that early missionary work mean? Only that God has been marvellously good unto us, and to our race His tender mercies have been new every morning, and His faithfulness every evening, for the last thirteen hundred years.

Away back in the centuries, when our ancestors could not even read, they know and rejoiced in the wonderful story of the cross. Shall we, the children of such blessings received from foreign mission work, not be interested in foreign mission work yet to be done. Now our interest in foreign mission work does not mean our contributions, be they small or great as we can afford; but it means our hearts full of love to, and sympathy with the work. When we get all hearts into the work, means will be abundant for the work. Now there is so much desire after culture; if we want to get cultured in Christianity get into foreign mission work. Think of others besides our selves, and other nations as well as our own. It will deepen, widen and sweeten our own life. Sometimes we seem to look inward for a whole life time, and wonder if our own salvation is sure; when we should have more faith, and look outward and worldward, and think of the salvation of others. The world is being opened up and made accessible to missionary work by a network of railways, and the evils of our nation have traveled very quickly to heathen lands. But let us send the good seed of the Gospel, scatter it freely, and attend to it carefully, then leave the results with God, as He alone can give the increase. How often many of us or all of us have used that beautiful expression in our Lord's prayer, "Thy kingdom come" without even thinking of what the kingdom consisted or how it is to come.

Some time ago a great many people in Europe expected Jesus would shortly come in person, and take up his abode in London, or some central part and rule the world. That may or may not come to pass, we know not. But of this we are certain, that Christ's kingdom will have come when the Gospel message has been taken to every creature, and He reigns supreme in every human heart. Don't let us say with our lips "Thy kingdom come," and yet make no effort to hasten on that glad time; when all people and nations shall know, and serve the God whom we adore. Christianity even gives nature a fuller and deeper meaning to us. We can see God in everything. We can have sermons from stones, books, from running brooks, and good from everything. We look at the lily, and remember Him who is the Lily of the Valley, and the rose reminds us of the Rose of Sharon. When we are supplying our physical wants we can think of Him, who is the water and bread of life to our souls. When we are heart weary, we know of One who can give us rest. When we go astray, we know of One who came to seek and to save the lost. When we are bereaved, we know there is One who will never leave or forsake, and when we come to Jordan's brink we know of One who says, "When thou passest through the waters I will be with thee."

But the poor heathen sees God in nothing, and in his seeking after God, he makes for himself idols, and gives to these the worship which is due to God alone, and which he would give to God, if he were not spiritually blind. There are few things more pathetic or touching than to see a person physically blind, and if such an one could help over some rough crossing how many willing hands there are to give that help.

What about the spiritually blind, won't we have willing hearts and hands to help them? We have no remedy for the physically blind, but we have for the spiritually blind, we can tell them to look with the eye of faith, and see Jesus the light of the world. Some may say we have the spiritually blind at home, better care for them first. They are being well cared for: the best scholars, the deepest thinkers, the greatest minds of our nation have been trained to labour for the remedy of these blind. The friend of foreign missions is by no means the enemy of home missions. We want the world for Christ, Christ wants the world for Himself and the world wants Christ. What a great privilege it is for us to do in the smallest degree work like Christ has done. He came to make and show us the way to the Father, when we knew it not. Shall we not show the poor heathen the way to their Father and our Father, to their God and our God?

The field of foreign missions seems very great to us, but to God there is no foreign mission field. We stand in the centre of a circle and how narrow that circle sometimes is, and all within we call home, that beyond we call foreign. God looks down from heaven on this storm-tossed world; He sees His sinful child in the slums of London, a prodigal child in New York, and blind children in China, Japan, India and Africa, and an unbelieving child in France, and His fatherly heart is aching over all these, and He knows that the harvest truly is great but the labourers are few. The field is the world, the great home mission field of God. When we think of all the blessings which flow from Christianity, how great our thankfulness ought to be. Thankful to God for His great goodness unto us, to Jesus for His wondrous love for us, and to the Holy Spirit for guarding and guiding our way. What shall we render unto the Lord for all His goodness unto us? Won't the thought and language of each heart be "Take my all, and let me be, ever, only, all for thee."

Dr. Paton and the New Hebrides Mission.

DR. PATON has met with most encouraging success during his nine months in Britain in his efforts to secure pledges for the support of the proposed new Dayspring. Six weeks ago pledges amounting to £700 per annum had already been sent and the sum was steadily increasing with every encouragement to hope that the £1,000 desired would be realized. He has been compelled, by complete exhaustion, to rest from his work. The realization of his projects is now far advanced. The Church in Victoria has authorized him to secure three additional missionaries, and the Mission Secretary of the Free Church has intimated to him that they also purpose sending out one more. Four, out of the five or six needed for the full occupation of the group, are thus already provided for. He sails for Australia on August 10th, and ere then there is good reason to hope that the means to accomplish both his projects will be placed at his disposal.

Value of Foreign Missions.

THE great English quarterly reviews are not lavish in their praise of any enterprise, and it is all the more gratifying, therefore, to find in a recent issue of the London Quarterly a frankly generous tribute to the value of foreign missions. The writer claims that not only the cause of religion, but that of philology, geography, ethnography, ethnology and many other sciences have been materially aided by the voluntary labours of the missionaries. The material advantages being thus conceded, the Quarterly continues, "The heathen oracles are dumb, their philosophies are undermined, their creeds are honey-combed with distrust under the advance of western civilization, and the one supreme question is whether this place is to be filled by the adoption of an agnostic morality or by the acceptance of Christian truth. For despite the poetic fancy which invests non-Christian religious systems with an aureole of sanctity and beauty, they have been weighed and found wanting in power

to meet the deepest wants of humanity. Whatever their rightful place may have been under Providence in the education of humanity, whatever the virtues they are calculated to promote among peoples in a certain state of mental or material development, however beautiful the theory or elevating the ethics which some of them embody or enjoin, we cannot accept them as a substitute for Christianity or withhold its higher light from those who sit beneath their shadow."

Notes From Honan.

The following extracts from a letter from Honan are of interest to the church.

"Dr. Smith has been compelled to beat a retreat to the coast, which leaves the field without a medical man this summer. On April 29th Dr. Smith was prostrated with typhus fever. After a hard pull for 15 days he began to recover, and we thought he was getting on nicely when he took pneumonia. This found him very weak after the typhus, and it was plain that he would not be able to remain in Honan this summer. So a boat was hired and 31 days after he was first confined to bed we had eight men carry him in a bed down to the boat, and he with Dr. and Mrs. Malcolm and Miss McIntosh left at daylight for the coast."

"Mrs. Malcolm's attack of small pox was exceedingly severe, at one time it seemed as if there was almost no hope of her recovery, but she is now able to go about although quite weak."

"The seriousness of Dr. Smith's illness may be better appreciated when you know that six out of seven who take typhus in North China die. These two diseases are amongst the most contagious known, and we have much to be thankful for that the rest of us have escaped, though exposed to both whilst nursing."

"Every thing in the field is very quiet—the people are all busy with the wheat harvest. The reports brought in by the helpers are very encouraging, indicating a gradual, steady and healthy growth of the spirit of true enquiry among the people who are brought into more immediate contact with the preached Gospel."

In all this there is cause for devout thankfulness. God has been gracious to our missionaries and to the church, in preserving their lives and in giving indications of blessing on their labours. Ought it not, however, to stimulate the church to more constant prayerfulness in behalf of our missionaries? This serious illness was in the mission and we know not of it until the crisis had passed. That may occur at any time, and it should cause us to bear them on our spirits to the Throne of Grace without ceasing.

When this letter was written, which is dated 31st May, the war cloud had not appeared. These missionaries are somewhere in the troubled districts—probably in Japan. The executive has sent a cablegram to our agent at Tientsin asking him to give whatever warning or help he can. Let the whole church commend these loved brethren to the keeping of Him who neither slumbers nor sleeps.

R. P. MACKAY.

THE Presbyterians of East Seneca joined the Methodists of Canfield in a picnic outing last week. The day was spent with pleasure and profit.

REV. F. B. MEYER, of London, has again crossed to the States, at the invitation of Mr. Moody, and is to spend the month of August in Northfield, Mass., Mr. Moody's home, where he is to give daily bible readings. To a steadily widening circle his remarkable labours and success, both as an organizer and as a teacher and writer, are well known. His power is in his personality, or rather we should say, in the Personality that possesses him, for he is one who habitually walks with God, who finds in his Lord the power, the solace or the rest requisite for each day's need, whether it be in directing a wood chopping and window cleaning brigade, as in his Leicester work, or in directing the thoughts of a great mass of hungry Christians,—as at the Keewic Conventions and the Northfield gatherings, to that place of soul rest which he has himself found.

Church News.

In Canada.

THE Rev. Andrew McNabb is called to the pastorate of Whitechurch and Langside congregations.

A LAY social was held on the 19th July at the residence of Mr. A. Leitch, Oak Lake, Man., in aid of the church there. The lawn was brilliantly lighted by Chinese lamps of every color. Ice cream, fruit and cakes were served at intervals. Music was supplied by Mesdames Findlay, Moore, Booth and Leitch, also by Messrs. Paul McKinley and Baunister. Receipts amounted to \$28.50. The church has been beautifully kalsomined and painted.

A CORRESPONDENT says:—A marked improvement in the lighting of the Presbyterian church, Dalhousie Mills, has been noticed by all who, during the past three weeks, attended the Y.P.S.C.E. meeting on Sabbath evenings. As the outcome of the generosity of our obliging secretary-treasurer, Mr. C. F. Stackhouse, of Povrii, two new chandeliers of ornamental design, with beautiful brass mountings and supporting eight lights in all, have been placed on each side of the middle aisle of the church, while a large outside lamp has been set in a conspicuous spot at the door of the church for the benefit of all who may attend the evening services. The people and pastor of the congregation feel very grateful to Mr. Stackhouse for this valuable and much needed gift.

OWING to the inward growth and outward extension of the congregations to which the Rev. J. Becket, of Thamesville, has ministered for the last twenty-six years, it became necessary to re-arrange the whole field. After due deliberation and consideration of the interests of all parties concerned, it was decided by the Presbytery of Chatham that Mr. Becket confine his services to Thamesville and Turin, and that Botany be united with Kent Bridge and McKay's Corners to form a new pastoral charge. The severance of the tie that bound pastor and people in Botany for so long a time, was made with much sorrow and regret by both parties early last June, when, to an overflowing house he preached his farewell sermon. On Friday evening, July 27th, he was taken wholly by surprise when the manse was invaded by nearly a hundred of his former parishioners, who, after treating him and his household as well as themselves to ice cream and other refreshments, read the following address, during which he was presented with a beautiful gold watch and chain and Mrs. Becket with an elegant silver fruit dish. "To the Reverend J. Becket. Dear Sir:—We your friends of Botany and vicinity have assembled here-to-night to show our affection and respect for you and our appreciation of the work you have done. Your cheerful energy, your intelligent and devoted exertions, and your zealous and aggressive work for Christ will ever remain an example for us all; and your many kind deeds and encouraging words will never be forgotten. Since your induction among us we have learned as a congregation to love you as our pastor; and we believe that through your ministrations many have been brought to a saving knowledge of the Lord Jesus Christ, and our prayer will always be that God's richest blessing may still follow you in your home and also in the flock over which you are the shepherd. In conclusion, we beg you to accept this gold watch and chain as a slight token of our appreciation of your faithful discharge of duty and trust, hoping that it may help to recall the many happy seasons we have spent together. We also ask our dear friend Mrs. Becket to accept this silver fruit dish with many thanks for the kindly interest she has ever taken in the work of our church. May God's crowning favor rest upon yourselves and family, and through the abundant grace of our Lord Jesus Christ may we at last meet in our Father's house where we shall go in to go out no more so: ever." Mr. Becket feelingly replied, thanking them for their unexpected visit and costly presents to himself and Mrs. Becket, and also for the many kindnesses he had often received at their hands. His best wishes were with them and his earnest prayer was for them

that soon they would have a settled pastor over them in the Lord. Pointed and feeling addresses were given by Rev. J. A. Jamieson, B.A., Toronto, Messrs D. A. Hutchinson, M. Mowbray and Jas. Brown. After singing "Should auld acquaintance be forgot" the proceedings were brought to a close by the doxology and benediction.

Presbytery of Paris.

A SPECIAL meeting of the Presbytery of Paris was held in First church, Brantford, July 31st, for the induction of Rev. R. M. Hamilton, and other business, Rev. E. Cockburn, M.A., presiding. The induction sermon was preached by Mr. Reid, the prescribed questions were put and the induction prayer offered by the moderator. The charge to the pastor was given by Dr. McMullen, and the address to the people by Mr. Hutt. At the close a cordial welcome was given by the congregation to their new pastor. Norwich and Bookton were at their own request reunited as one pastoral charge. Next ordinary meeting will be held in Paris, Oct. 16th, at 10.30 a.m.—W. T. McMULLEN, Clerk.

Presbytery of Owen Sound.

PRESBYTERY of Owen Sound met in Division Street Hall, July 17th, at 10 a.m., and was constituted. The first hour was spent in devotional exercises led by Mr. Acheson. Dr. Waits was appointed moderator for the current year. The resignation of Mr. McAlpine was accepted, to take effect after the last Sabbath of July; and Mr. Somerville was appointed to declare the pulpit vacant on the first Sabbath of August, and to act as moderator of session during the vacancy. The standing committees for the year were appointed and also committees to consider remits. The following committees were appointed to visit congregations in which arrears of salary are reported: 1. Iako Charles—Messrs. Acheson and Cribb; 2. Hopworth—Messrs. P. McNabb and Hewitson; 3. Johnston, etc.—Messrs. Davidson and Sword. The moderator was instructed to prescribe subjects of discourses for students labouring in the Presbytery. Mr. Wells, of Flesherton, appeared to show reasons why leave should not be given to the congregation of Markdale to sell the Orange Valley church. The Presbytery agreed to withdraw the leave given to Markdale to sell the Orange Valley church inasmuch as it is not clear to the Presbytery that Markdale has the exclusive right to the property. Mr. Hamilton laid on the table his resignation of the charge of Keady, Desboro, and Peabody. Messrs. Acheson, Rodgers and Smith were appointed to meet with Mr. Hamilton and report at next regular meeting. Leave was granted to the congregations of Cruikshanks and Shallow Lake to build a church at the latter place, and the people were commended for their interest in the matter. The clerk, moderator and Mr. Telford were appointed to prepare a programme for conference on Monday preceding next meeting of Presbytery. Mr. D. A. McLean was appointed to lead in the devotional exercises at the next meeting. Mr. Jamieson resigned the charge of Hopworth and Cruikshanks, and Presbytery agreed to cite the congregations to appear at the regular meeting in September. Presbytery then adjourned to meet in the same place, 18th September, at 10 a.m., and the meeting was closed with the benediction.—J. SOUZZI-VILLE, Clerk.

Presbytery of Barrie.

THIS Presbytery met at Barrie, on Tuesday, 31st July, at 10.30 a.m. The attendance was smaller than usual. The Rev. Mr. Morrin, of Port Colborne, was invited to sit with the court. Mr. McLeal was elected moderator for the next six months. On report of a committee appointed to visit St. Andrew's church, Nottawasaga, Banks and Gibraltar, it was agreed to unite these congregations in one charge, to be dealt with as mission stations, and provided with a student missionary for one year, and a diving outfit provided for the missionary. It is hoped that they will soon

form a good pastoral charge. The resignation of the charge of Hillsdale and Craighurst tendered by Mr. Galloway at a former meeting was accepted at his own request. Mr. Moodie was appointed to declare the charge vacant, and to be interim moderator of session. Messrs. Charles Barnhart and Jas. T. Richardson were appointed catechists with a view to their labouring in the Muskoka mission field. The standing committees were appointed for the following twelve months. Reports were called for from moderators of session of vacant congregations. It was reported that Esson and 1 Willis churches had met on the 27th June, but it was found that they were not prepared to call; that a meeting of the Cravenhurst congregation was held on 19th July with the same result, and another meeting is to be held on 16th August. No report was received from Cookstown, Tow Line and Ivy. A meeting of congregations of Longford and Uptergrove for moderation in a call is to be held on 9th August. The Presbytery resolved on a plan to lessen the evils arising from unduly lengthened vacancies. It was resolved, that moderators of the sessions of all vacant congregations be instructed to hold a meeting of the congregation within six weeks from date of this meeting of Presbytery, and if the congregations are prepared, to proceed then with the moderation in a call, and if they are not prepared, the moderator shall make the following statement, "That the Presbytery earnestly exhorts the congregation of— to use all possible diligence in their efforts to secure a pastor. That the Presbytery having regard to the interests of religion in the congregation and to the interests of the Church, would remind the congregation of—that it cannot allow congregations to remain without a pastor for an indefinite and protracted period, and that if in the course of three months the vacancy is not filled up then the Presbytery requests that the congregation will appear at the first meeting of the Presbytery thereafter by delegates from the session and congregation, and state the reasons for the protracted vacancy, that the hindrances to the receiving of a pastor may if possible be removed. The moderators shall at the same time afford every possible aid to the congregations over which they have charge, in securing a pastor and give such counsel as the circumstances may call for." The Rev. P. A. Tinkham was appointed temporarily to Minesing, Midhurst and Edenvale, with the hope that he may be engaged as ordained missionary for a lengthened period in that field. A case of alleged Sabbath desecration by advertising and carrying out an excursion on a steamer on Sabbath, July 1st, in the Parry Sound District was referred to the Sabbath Observance Committee for enquiry. There were many other items of business disposed of, but the foregoing are the most of public interest. Next meeting of Presbytery to be held at Barrie, Tuesday, September 23th, at 10.50 a. m.—R. W. Mackay, Clerk.

Presbytery of Sydney.

As previously arranged this Presbytery met within the church at Cape North, for the purpose of inducting the Rev. M. McLeod to the pastoral charge of that congregation. Mr. McKeanie presided, and was appointed to report at the next meeting. It having been ascertained that the office was regularly served, and there being no objection to the life and doctrines of the candidate, Presbytery proceeded with the induction. Mr. McDonald preached eloquently from Malachi iii. 12, after which Mr. McKeanie narrated the steps taken up to Mr. McLeod the questions in the formula—engaged in prayer—gave to him the right hand of fellowship, thereby inducting him into the said charge. The pastor and people were then suitably advised by Messrs. McKeanie and Fraser, after which the people cordially received their pastor at the door when returning. Thus being all the business, Presbytery retired to meet again at Loughborough on the first of August.—M. A. Mackay, Clerk.

The congregation of Chalmers church, Woodstock, was formed in 1852, just forty-two years ago. For five years prior to 1876, Rev. John McTavish, D. D., now of Inverness, Scotland, ministered in this church. Rev. Dr. W. A. Mackay became pastor of this

congregation in May, 1878. Since then upwards of ten thousand dollars have been expended in enlarging and improving the church, and the membership has more than doubled, the present membership being in the neighbourhood of 400. It indicates the high esteem in which Dr. Mackay is held by his people that during the past year they have built him a new manse at a cost of about \$4,000. The Trustees and Ladies Committee having concluded to decorate the ceiling and walls of the church building, the work was given into the hands of Mr. Cassini, an artist of wide reputation, and from drawings prepared by him, drew up specifications. These being accepted, work was immediately commenced and continued during the past two months. The work having been completed, the re-opening services took place on Sabbath last. Rev. Alex. Grant, M. A., St. Mary's, preached at both services. The members of session are: Rev. W. A. Mackay, B. D., D. D., moderator; Hugh Gunn, Wm. Fraser, Hugh Davidson, David Dodge, Dr. Brownlee, John Weir, Dr. McClure, Jas. Weir, Geo. Hart, Thos. Amos. The board of trustees is composed of: W. G. Mackay, J. S. Mackay, Jas. Cowan, Jas. Weir, Foster Chalmers, J. A. Mackay, Geo. Hart, Wm. Amos, John Campbell.

ELVEN members of the Truro Presbytery were present at Middle Stewiacke on the evening of Monday, July 30th, for the induction of the Rev. Clarence McKinnon, B. D., and with them were associated Revs. S. C. Gunn, R. C. Quinn and J. A. Greenleaf. Tea was served to the brethren at the house of Robert Fisher, Esq., and the church was tastefully decorated for the occasion by the young people of the congregation. Devotional exercises were conducted by Mr. A. L. Geggie, and a thoughtful and appropriate sermon was preached by Mr. Frank Davey, of Maccan and River Herbert. Mr. D. S. Fraser narrated the steps leading to the settlement. Mr. A. D. Gunn, the moderator of Presbytery, presided and inducted Mr. McKinnon into the pastoral office and addresses were given to pastor and people by Messrs. Robbins and James Maclean. The exercises throughout were instructive, stimulating, attractive, and although the season was a busy one and the evening warm, the large congregation listened with the deepest interest to the close. Mr. McKinnon brings a vigorous intellect, a disciplined mind and a loving heart to the work of the ministry at Middle Stewiacke, and the prayer of the Presbytery is that he may be a worthy successor to the able and Godly men who have gone before him. The Presbytery held a short meeting for business previous to the induction at which the Rev. J. D. McGillivray tendered his resignation of the pastoral charge of Clifton. The clerk was appointed to exchange with Mr. McGillivray and cite the congregation to appear for its interests at the next regular meeting, September 15th.

Correspondence.

Dr. Stalker's Sermon.

EDITOR PRESBYTERIAN REVIEW.

SIR,—My first intention was to wait for the second instalment of Dr. Stalker's sermon before pointing out a serious error into which he has fallen. It is not one in which he is singular, so far from that, it is a prevailing, perhaps we may say, the prevailing error in the religious world at this day, and its prevalence makes it to be all the more regretted that one like Dr. Stalker should permit himself to be misled by it. It is a good illustration of the value of the saying "The voice of the people is the voice of God." That saying will be made exactly to square with the truth if there be inserted after the substantive verb, the adverb "not." As a negative proposition it is the absolute truth. Affirmatively it is as false as a proposition could well be. Of course I refer to the sphere of revealed religion. There the prevalence of a proposition is decisively indicative of its departure from revealed truth, and the degree of departure is just in proportion to the degree of prevalence. The more widely accepted a saying is, the more complete is the departure from the truth as revealed. It is so with the position which Dr. Stalker takes. I have said that my first intention was to wait till you had given his complete sermon. But second thoughts made me unwilling to allow so serious a misrepresen-

sentation to remain without notice longer than was necessary.

The misrepresentation to which I refer is in the manner in which he illustrates a statement to which taken by itself there belongs a certain measure of truth. The statement is as to the change which from age to age the form of presenting the Gospel undergoes. The Gospel remains the same, but the form is modified to suit the changes in the public mind. From that statement there is no special need for dissent. It may be accepted as true, but it can be accepted as true within much narrower limits than those in which it is generally accepted. It is one of those mischievous statements, which, presenting itself with a very innocent aspect, produces, when accepted, something very different from that to which its innocent appearance would lead one to expect. It really introduces, and in most cases is intended to introduce, not a modification in the form in which the Gospel is presented, but a modification in the Gospel itself. Take for instance, Dr. Stalker's illustration of the statement. It presents three methods in which the Gospel has been presented. The first method was that at the Reformation, Justification by Faith. The second method, the period of which was the revival of the last century, was "Ye must be born again." As to the third method, which is the present one, Dr. Stalker somewhat wavers between "The Kingdom of God" as its watchword, and "Life, more life." Now the full force of this representation will be apprehended only by remembering that each new modification of the Gospel antiquates the former. The necessity of the new birth is now an antiquated form of presenting the Gospel. It is a modification suited to a by-gone day, but has now become unsuited. People will no longer listen to the Gospel in this form. Much more is that the case with the modification consisting in the doctrine of justification by faith. It is very antiquated and could not gain a hearing to-day at all.

Now it seems to us that the case stated in this way is very apparently a fallacious one. It seems to us that even Dr. Stalker himself could refuse to accept of it although it is exactly his own. But its fallaciousness will appear more decisively if it is considered that the various modifications are not modifications of the Gospel. The declaration "Ye must be born again," is not a statement of the Gospel. That declaration is not in the whole Bible declared to be the Gospel. As little is any statement about "the Kingdom of God," or "Fuller Life" said to be the Gospel. These are simply ends of which the Gospel is the means. Take, for instance, the new birth. Peter in his first epistle declares that Christians are those who are born again of the Word of God, and this word he declares to be the Gospel. That is the Gospel as the instrument of the new birth. So says James "of His own will brought He us forth the word of truth." It is the same with the Kingdom and with fuller life. These are but ends of which the Gospel is the means. Hence it is very mischievous and misleading to speak of them as modifications of or different ways of presenting the Gospel. The Gospel error was and ever will be the same thing. The Gospel is justification by faith in the incarnate Son crucified for our sins. And it is the Gospel just because it is the means, the only means, by which the new birth is possible, by which entrance upon the Kingdom of God is made, by which a fuller and truer life is had. If there is any modification of the Gospel which presents it other than as the means by which we are reconciled to God, it is not the Gospel modified, but the Gospel misrepresented, and it will be looked to in vain for the results which nothing but the pure Gospel of the vicarious suffering of the incarnate Redeemer can produce, the new birth, entrance into the kingdom and the truer, fuller and deeper life, which it secures the young people of this day are longing for.

The fallaciousness of the representation will be further seen by noticing that with the exception of the first, which alone is the Gospel, the other expressions which are called modifications of the Gospel are simply ringing the changes upon identical expressions. The new birth, as the entrance into a new life and thereby into the kingdom, is entirely identical

with the other two expressions except in the mere lettering. In substance they are absolutely identical, and the one cannot be presented as a modification of the other except by a writer or speaker who is not weighing his words.

In conclusion, I repeat that it is to be very much lamented that men of the standing of Dr. Stalker should lend their influence to conceptions that bear their birth mark too plainly on the face of them to leave a moment for doubt as to their origin. PHILADELPHIA.

Mr. Mackay's Defence Against Mr. Ballantyne's Attack.

EDITOR PRESBYTERIAN REVIEW.

Sir,—In giving so little as you gave on my case at the Hamilton and London Synod, I suppose you had sentiments similar to my own, and did not wish to unnecessarily expose the gross irregularities of Maitland Presbytery. I also believe that you will agree with me, that when a person is so unjustly attacked as I have been, through the report and editorial on my case that appeared in the Canada Presbyterian of April 23rd, it is his solemn duty to defend his own name; even, though in doing so, a Presbytery must be necessarily exposed. I am encouraged in this belief by the noble words of John Knox which you adopt as your motto in every issue of your valuable paper. As every Christian should regard himself as always in the place where he is demanded of conscience, whenever he speaks, to speak the truth; and as the Canada Presbyterian has placed me in a position where I am demanded of conscience to speak regarding my case, "therefore the truth I speak, impugn it whoso list."

As soon as I read these articles I thought on the noisy chirping of little birds, which, on being frightened from their nests, fly to a short distance and seek to draw attention away from their young. I also thought on a guilty little boy at school, who as soon as an investigation was begun over a stolen dinner, sought to lay the blame on an innocent lad. These articles are not only drawing the attention of the public away from the irregularities of a Presbytery, but the evil is, that they manifest something of the depravity of the guilty boy in laying unjust blame on the innocent. The editor, Rev. Mr. Ballantyne, labors hard to belittle my case; he misrepresents and needlessly attacks me on several points.

He says "This was a most complicated and tedious case." Mr. B. was at the Synod. I gave him my appeal. By an examination of it and a hearing of what was done at the Synod: he, who has criticised so freely, ought to have been able to see that the case was simply as follows: The Presbytery of Maitland in dealing with a complaint judged me in my absence and recorded blame against me without any trial. Putting too much confidence in the Presbytery, I acquiesced, but afterwards saw my mistake in acquiescing and the mistakes of the Presbytery in leading me to do so, learned that I was perfectly innocent of all those matters for which I was blamed, and petitioned for a trial or the removal of all blame and the vindication of my character. The Presbytery dismissed my petition and I appealed to the Synod. At the Synod I showed where the Presbytery, after reserving me from the court, made 27 breaches of the rules of the Church—breaches which neither the Presbytery nor the Synod were able to discover. Yet the Synod, led by Drs. Laing and McMullen, dismissed my appeal and sustained the action of the Presbytery. After I appealed to the Assembly and gave my reasons, that there was blame against me on the Presbytery records of which I was entirely innocent, the Synod brought in a second finding in which they instructed the Presbytery to delete the minutes and substitute words containing no blame. This means the removal of all blame.

A boy, who has not learned the rule of long division, may say of a question in that rule that it is very complicated and that he cannot understand how to get the answer. It is too bad that Mr. B. has not advanced any further in church law than he appears to have, when he represents my case as complicated.

He also says of the case "into which it is of no public interest to enter." Why then

does he, in so cruelly attacking the innocent party and in espousing a bad cause, make it my duty to lead the public into the case? If he wished to screen the Presbytery and certain members of the Synod his best way would have been to be silent; since, through his actions, they are now being exposed along with himself. If he had desired to take any side and had wisely taken the side of justice, he might be able to give several very useful hints.

It would be a capital opportunity to advise all church rulers never to judge a man or record blame against him over a complaint; but, if they find anything for which they think he do serve to be condemned, to pursue the orderly course and give him a fair trial before condemning him. See John vii. 51; Acts xxv. 16. He might get abundant material for illustrating and enforcing such passages as Rom. xiv. 4, 10-13; 1 Cor. iv. 3-5; Jas. iv. 11-12; Jno. xii. 48; and Soc. 291 Book of Forms and warn against all rash judgment. They judged me on four matters, but have not yet given me one word of Scripture or one clause of church law to prove that I had done wrong. They judged me on matters of which I was innocent, without any trial, and afterwards refused to remove that judgment or have a trial. What a splendid opportunity this is to illustrate and magnify the duty of heartily confessing our errors and seeking at once to set right what we have done wrong. Prov. xxviii. 13. Further he might have given this interesting problem in church law: Show twenty breaches of the rules of the Church that a Presbytery made in judging a minister without any trial. Looking more carefully into the case he might be able to show how the actions even of a church court illustrate Ps. xxxv. 7-8; lvii. 6; and Prov. xxviii. 10. But law breakers do not like the law.

Mr. B. lifts up a wail of lamentation over the time spent on my case. According to reports, Rev. Mr. McLeod's case in British Columbia occupied about three days and Dr. Campbell's took up over two days; yet, I have not seen a word against these men for wasting time. Some appellants have been known to speak for four and five hours after all the official documents were read. I allowed the official documents to be held as read, which meant the saving of at least one hour's time. I did this though two-thirds of my reasons were not read in the Presbytery. My two speeches, which were listened to with good attention, occupied about an hour and three-quarters, and several other important matters were disposed of on the same day on which my appeal was heard. If the patience of the Synod was tried, it was chiefly after I appealed from the first finding. There is not much wonder if some members of Synod felt somewhat irritated and impatient after the court had been left in the lurch by two ex-Moderators, and when they saw that I would not acquiesce in their decision—a decision, I may say, for the support of which at the Assembly they had not a single prop. Yet Mr. B. casts the whole blame on me and says, "The patience of the Synod was most sorely tried. . . . It does appear altogether too bad that at the time of such a large body of men should be taking up listening for weary mortal hours to the presentation of a case in a mixed up, irrelevant, inconsequential way by the appellant personally."

He might have at least one word of commendation over the presentation of my case in a printed pamphlet to each member of Synod. This is surely an advantage to judges. Regarding my speeches, I may say that I lay no claims to power in oratory as Mr. B. seems to do, when he takes the position of a public critic, but I am very anxious to learn; and so will be pleased if Mr. B. can mention three points in them that were not relevant, or three in Messrs. Sutherland's, Laing's and McMullen's that were, or where they overthrew one of the several strong positions which I established in my reasons and speeches, by 32 Scripture proofs and 13 references to the Book of Forms. I cannot remember a single text of Scripture they advanced, and the only reference I remember they made to the Book of Forms was to Soc. 362 to try and get the court to believe that the Presbytery held only an informal investigation over the complaint, but this only strengthened my position, as

the stubborn fact remained in black and white, that judgment was passed upon me and blame was recorded against me, which could only be legally done after a formal trial.

Mr. B. speaks as if I did not seek suitable counsel. It is true I asked no member of Synod to plead my cause. I suppose Mr. B. has not been apprised of the time I spent in counsel with my God on the night of March 20th, when from 11 o'clock p.m. to 3.45 a.m. in communion with the Lord Jesus, David, Spurgeon and his friends, I enjoyed over the 118th Psalm one of the richest feasts I ever had; and largely in the strength of that feast went up to the Synod and through the unreasonable criticisms of such articles as Mr. B.'s; but I was not aware then that Mr. B. would be one of the bees. I would now ask him if he can suggest any more suitable counsel than the counsel I sought, and that he seriously ponder over Isa. xxx. 1-2.

He further says, "The Rev. Mr. Mackay may well congratulate himself that his case fell into the hands of such a body of men." A body that did nothing for him till after he appealed from their decision! I thank my God upon every remembrance of it that my case did not fall into their hands. With all due respect to the Synod with its many excellent members, I feel grateful that I gave my case into the hands of my God who emphasized on the night of March 20th His assurance to me that he would espouse it. I do not wish to boast, but Mr. B. has compelled me to glory. I am profoundly grateful that my God kept my case all along in His mighty hand, and did not allow it to fall into the hands of the Synod; but only allowed that court to have it so far, that, through their actions, He might win a victory for me not only over the Presbytery, but also over the Synod, and that without me having the trouble of going to the General Assembly.

Hoping you will be able to insert this in your columns so that I do not need to go the daily press.

Yours, etc.,

A. MACKAY.

LUCKNOW, July 16th, 1894.

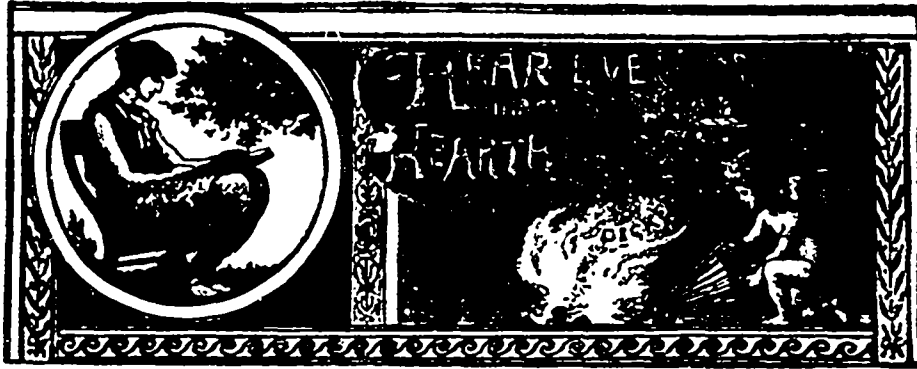
The prejudice against the use of instrumental music as an aid to religious worship, which a few years ago was well nigh universal amongst the Presbyterian body, has become so modified that the organ builder now classes that denomination amongst his best customers. The well known firm of S. R. Warren & Son, have just completed and delivered two manual organs for St. Andrew's church, Windsor, and the new Presbyterian church at Mitchell. They are now engaged on orders for the First Presbyterian church, Brockville, three manuals; St. Andrew's Church, Ottawa, three manuals (the action of which is electro pneumatic throughout); Presbyterian church at Moncton, N.B., two manuals; Presbyterian church, Paris, manuals. They are also remodeling the organ for the new Eskine Church, Montreal, which is to have some additions and an entirely new case of unique design to harmonize with the architecture of the beautiful building which that congregation is now erecting.

The "Console" or key desk for St. Andrew's, Ottawa, is a wonderful piece of mechanism. Miles of wire are used in its construction. All the different movements, including key and pedal contacts, combination pedals, fall organ, crescendo and swell pedals are contained in a small movable desk, whose only connection with the organ itself is a small cable of insulated wires.

The response to the touch is instantaneous no matter at what distance the key board may be removed from the organ, and twenty distinct repetitions per second can easily be obtained.

DEAR SIR,—I was suffering very much from diarrhea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

GENTLEMEN,—I have used your Yellow Ointment and have found it unequalled for burns, sprains, scalds, rheumatism, cramps and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.



HOME DECORATION

A TEMPTING WINDOW CORNER

The day comes on its travels. Not only has it now invaded every home where the worship of the four large glazing walls has died out, but now it is also in its place to place in the room.

Thus it is necessary to consider the day's work to the utmost corners of the room, but now it is only necessary to glance at the accompanying sketch of a very simple room to see how complete a change a little corner creates.

This room is arranged in the following way: A brass rod curved at right angles supports the curtain, one end being screwed into a little block of wood or plug inserted in the wall, and the other fastened to an upright post, which may be an iron one, cranked some suitable color, or one of the curved oak posts which are often to be picked up at antique furniture shops. A slender brass rod is further fixed from the angle of the best rod to the wall to strengthen the whole erection. This second rod must also be screwed to a plug, which must be inserted by a mason. The curtain, which should be sufficiently wide to run tight round the curved rod and hang in ample folds, may be of draped serge ornamented with bands of embroidery, or reversible chenille would look nice, while for a girl's snugger or bed room a fairly substantial cretonne will be found to answer very well. The curtain should have safety hooks sewn just inside the top edge to fasten into rings running on the rod itself.

The seat shown in the illustration is merely a plain ottoman, with a thick mattress with valance attached on the top and a single cushion resting against the wall beneath the window. Two or three cushions in pretty covers will, of course, be necessary to place against the back. A small rug—a most artistic Japanese one can be had for about \$2.50—laid in front of the seat, and a little table—some similar to that shown in the sketch costs about \$1.75 in walnut, or 75 cents in hardwood for enameled—holding an art pot and fern, will put the finishing touches to a very cosy-looking arrangement.

There is one point of difficulty, however, on which I must not forget to touch, and that is the fixing the supporting post sufficiently firm to bear the weight of wall and curtain without any danger of its getting pushed over. Of course, if the post is a wooden one with a wide substantial base, a piece of lead attached to the bottom will, usually in all that is necessary to steady it, but if it is a slender one, or of iron, something more will be necessary. If the floor is merely stained and varnished, with only rugs here and there, or with a small carpet at the center of the room, it will not be a very easy matter to have a metal socket inserted into the floor in which the lower end of the post will fit, but if a carpet or matting has to be taken into consideration, the difficulty is not so easy to get over. However, there are two ways of overcoming it—one by having a long thin spike fastened beneath the base of the post, which can be pivoted outward, down through the carpet, and set in a brick or block of concrete when the post is in place; the other by the post being dropped into a hole of the post, by the way, should be from 2 feet to 3 feet 6 inches.

In conclusion, I may give a few suggestions for appropriate and artistic color tags for the day's work. If the wall paper of the room is a certain color, or if the curtains and drapes are of some blue or the background furniture covers, etc., the cushion at the back of the seat might be of a color to harmonize with the

rested near the top and bottom with 6-inch bands of rather a fine make of house-fabric or very coarse cream serge, considered with a bold running pattern worked chiefly in outline with tapestry made in shades of blue and brown, with touches of yellow. The seat might be covered with chenille or fringed velvet matching the serge in color, and the cushions would look nicest covered with blue and brown printed cretonne with frills of golden brown silk, but if this is too expensive they could have cases of double brown pongee, edged with double frills of the same. To complete the scheme of coloring, the short window curtains (sketch sketch) should be of yellow and cream art muslin tied back with golden brown ribbons, and the palm pot should be rich, but not too bright like in blue.



A TEMPTING WINDOW CORNER

With a pink and green flower wall-paper, a curtain of green serge, trimmed with bands of green velvet worked with a conventional floral design in shades of pink, would be charming, and in this case the seat and cushions could be covered with a cretonne having a pretty flower design in pink and green on a white ground, and the window curtains of white look or tan-colored muslin tied back with pink. The third and last suggestion would be suitable for a room that has a good deal of brown and red—wallpaper, etc.—in it. The curtain might be reversible chenille with a good deal of brown and red, and a little blue in it, and brown serge should be used for the seat and cushions, the former being trimmed with buff fringe, and the latter embroidered with carefully chosen shades of blue and dull red, and edged with bands of brown velvet. With this combination window curtains of red and cream art muslin with red ribbon trimmings would be pretty.

R. E. H.

New photograph frames are made from smooth, firm, porcelain. Single flower, spray, or other decorations are worked in soft colors and combined with Japanese gold thread. Sometimes these frames are enclosed in a narrow picture molding of white and gold, with perhaps a leading of gold with the picture.

SPECIAL OCCASIONS

People are inclined to make much of occasions, and any anniversary or greeting to a favorite teacher, minister or politician serves as a peg to hang a good deal of fuss on. Public halls, school-rooms and churches know a good deal more of decoration than they used to, not always with the best taste or effect.

To form a general background of color, flags may be largely used; they make handsome trophies on the walls with long branches of white pampas or flat bunches of laurel, a frize of cotton, the width of the material, may be arranged along the top of the room, this can be either of vivid orange, scarlet or bright gold, according to the color of the walls. In the corners trophies of flags and pampas starting four feet from floor, can be carried almost to the ceiling if tacked to the wall or a piece of board. On tables, besides groups of growing plants, a small bunch of flowers should, if possible, be set, and the guests be allowed to take them home.

In the matter of church decorations,

A WINDOW-BOX OF HOME MANUFACTURE

Where children and others who live close to the heart of nature are in the habit of taking country walks, they can easily bring home at any time when the ground is not frozen hard or covered with snow, enough treasures to make for the sunny south window a plant-box that shall be a delight.

The prime requisite is of course a plain box stained a natural wood color. Besides these, the young person who desires to dabble in home decoration should have fir cones of all sorts, acorns, lichen, birch nuts, oak-apples, and all kinds of dry outlying twigs and branches. These odds and ends should be gathered on a dry day and on arrival at home the workers first care must be to sort them out into boxes, putting all the large cones and all the small cones together, denoting another box to birch nuts and their pretty prickly heads, a third to lichen, and so on.

Other requisites are a bottle of glue standing in hot water over a spirit lamp, some strong black pins, a wire cutter, some long thin tacks, a hammer, copal varnish, and a sharp knife. Further necessities will suggest themselves to an experienced worker.

Strip the scales off the fir cones, picking out the cones which are in any way injured and leaving the perfect ones for another purpose. The whole box may be covered with these pieces, arranging them so they may overlap like the scales of a fish. Use only the innerst touch of cement, however, as they will then stick closer to the wood.

When these are all dry, take some of the larger cones and cut them carefully down the middle, lengthwise. Glue this cut portion to the center of the box and arrange a group about it of small twigs, stems bearing larch cones, shoots, etc., and make all firm with pins or tacks. The wire cutter will be used to cut off the superfluous length of pins and tacks. Borders of nuts may be added top and bottom and individual fancy followed in the way of adding complete cones and bigger twigs to boxes large enough to stand them and look well.

When all the work is quite secure it must be coated with varnish, and some care and several brushes of different sizes will be required to get the varnish into all the ins and outs. It should then be put aside to dry in some place where dust is not likely to settle. Some people have a fancy for tipping the cones with gold paint, which may be followed, or not, according to individual taste. To glaze the work all over seems like unnecessarily bad taste.

PAPER OWLS—Get a sheet of gray tissue paper and cut a piece 6 inches by 10 inches in length. Sew up the sides like a paper bag, gather with double thread about one inch from the bottom and stuff with cotton to a inch of the top. Gather it on each from the top to form the head. Cut two half-inch circles of yellow paper, then cut a piece of tissue paper three-fourths of an inch wide and four or five long, gather on the lower edge and draw up tight to form a crease. Put a yellow circle in the middle of the brown one and a black shoe bottom in the center of the yellow circle for an eye. Sew these on at the top at the gathering string. Take a three-curved piece of brown muslin 1 1/2 inches long and 3/4 inch at the base, cross through the middle and sew between the eyes. Make little corners of brown ink all over him, one bar of light and the other of dark. White owls are pretty with black ink crosses on the neck around their eyes.—N. E. Henswood.

INSETS IN WINDOW—Brush over the window-pane part of the glass with paraffin or vasoline, rubbing it into the holes with a feather. Repeat with fresh lichen cones to