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Over Land and Sea.

An interesting and momentous struggle is now in progress in New York City with reference to the enforcement of certain laws restrictive of the liquor traffic. The State has had a law in existence for many years forbidding the sale of intoxicants on Sunday, but in New York City it has been loosely construed and very imperfectly enforced. Under Tammany rule no one of the municipal officers from the Mayor down was in sympathy with the law, and the chief use made of it was as a blackmailing instrument. It was shown during the course of the Lexow investigation that the police and others had regularly and systematically collected money from the saloon keepers on condition that they be allowed to remain open on Sunday. This state of affairs continued until very recently, when President Theodore Roosevelt of the Board of Police Commissioners gave out orders that the police must do their duty with reference to the Sunday closing of liquor shops. The result has been a number of what are known in newspaper parlance as "dry Sundays." Such dryness, in fact, has not been known in this city for many years. This enforcement of law has raised a great clamor in several quarters—among the saloon keepers and saloon patrons, and among the newspapers which presume to speak for the so called liberal element. The changes are rung on the miserable sophistry about the poor man's hardships and the rich man's privileges, about Puritanical laws and fanatical reformers. All this does not appear to disturb President Roosevelt and his associates. They take the only proper and rational ground that it is their duty not to interpret law but to enforce it. It is not a question for them to consider whether this law or any other law is good or bad. They are not legislators or judges, but officials whose sworn duty it is to execute the laws upon the statute books. This was a view of the case which Dr. Parkhurst endeavored, but vainly, to impress upon the late Superintendent Byrnes and his superiors. It is encouraging in the highest degree to find men in office in this city who not only know their duties, but have the courage to perform them. As to this fight over Sunday closing, we have little fear but what it will result in the general recognition and vindication of the law. Neither do we believe that all the threats and vaporings about the Sunday law will secure its repeal nor its modification in any important feature. If it were left to a popular vote in this city it is quite probable that Sunday opening would be favored by a majority, but that test will not be made very soon if at all.

The people of Pennsylvania, a year or two ago, became aware that Roman Catholic nuns were being employed in some of the public schools and while so

engaged were wearing their habits, rosaries, crucifixes and other insignia of Rome. Immediately the feeling was expressed that if these women were employed in any public school they had no right to go there as nuns to impress the children with Romish educational devices. The case was carried to the courts, and the Supreme Court of the State decided that there was nothing in the law to prevent these women from dressing in this way. So the Legislature made a law in opposition to it and Governor Hastings has signed it. Public money is not to be paid out for the propagation of Romanism in any form.

A French statistician has taken the trouble to ascertain the number of breweries at present existing in several great countries, and the quantity of beer annually brewed by them. There are in the entire world he declares, 51,000 breweries. Germany easily heads the list, with 26,240, which produce every year 4,750,000,000 litres of beer—the litre being equal to about one and three fourths pints, English measure. Next comes England, with 12,874 breweries and an output of 2,600,000,000 litres: then the United States, with 2,300 breweries and 3,500,000,000 litres, Austria, 1,942 breweries and 1,300,000,000 litres; Belgium, with 1,270 breweries and 1,000,000,000 litres, and France with 1,044 breweries and 800,000,000 litres. In Bavaria, the annual allowance of beer per head of the population, is 221 litres; in Berlin 191; in Belgium 169; in England 143; in Switzerland 31; in Denmark 33; in the United States 21; in Sweden 11 and in Russia 5.

Bishop Potter, says *The Christian Inquirer*, recently told the following story: "Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks, and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood during his life nearest to him of whom we spoke. I never shall forget her face, the passion of it and the pathos of it, nor the power, tender but reproachful, with which she spoke, when at length we were still: 'Oh, if you loved Edward so, why didn't you tell him of it while he lived?'"

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Toronto, July 25, 1895.

The Y. P. S. C. E.

AT the time of the annual rally of this organization, there appears in *The Presbyterian Quarterly* an article, so severely condemnatory, that if we believed the one half to be true, we would regard the Christian Endeavor movement as the most formidable foe the Church has encountered in modern times. According to the writer, the Rev. E. Brantly of Decator, Texas, they have ignored the Holy Ghost, place no reliance upon Him, but depend on the prayer meetings, Committees, pledge and consecration meeting. The machinery is the Holy Ghost of the movement. They also he says ignore the sacrificial work of the Lord Jesus Christ. "The pains that are taken to secure by promise, by mere human effort, the obedience which Christ only can furnish, and the life which only the Holy Ghost the Sanctifier can give is painful evidence of the absence of Christ's atoning work and of the want of recognition of the Spirit's sanctifying grace."

The natural results will be a misconception of the nature of sin, of the new birth, repentance and faith in Christ. "The doctrine of the perseverance of the Saints, as taught in our confession is already impugned by the business given to the Lookout Committee to look after those who absent themselves from the prayer-meetings; by the renewed pledge and roll-call at the consecration meetings; by the binding force of that pledge." "The power and sufficiency of the Church of Jesus Christ as a saving instrumentality are impeached. The work of the Church is discounted. Its authority is defied." "The supercilious pride and arrogance of this movement, together with its boastful spirit well become the spirit of this age. It deals in statistics and makes its wonderful progress one argument for its right to a place in every fold. It is obstreperous. Its self-applause does not well become the infant of a decade. Its manners are like those of a spoiled child." All this and much more of the same kind make us feel that the critic is not in a happy mood for his work. That in an article of considerable length, upon a movement so widespread and fraught with such infinite possibilities, the writer has not found it in his heart to express one kindly and appreciative sentence is to us a sufficient reason for concluding that he is not an impartial witness—his entire dictum is discounted. When he asks the question "what shall we do with this overgrown society? Shall we teach our own children or shall we sit at their feet?" our answer would be at least treat them fairly, recognize what is good in them as a first condition of being able

to deal with them at all. It would be an easy thing to follow the writer step by step, but that is needless. It surely needs no argument to prove that because this Society has not embodied in its constitution or pledge a statement of doctrines, it does not therefore ignore those doctrines. Had they gone into the business of formulating standards, the case would be indeed serious. As it is they are understood to accept the doctrines of the churches to which they belong, and to which they wish to be loyal if the authorities of these churches only give them an opportunity. But when multitudes of young people who wish to be actively useful—and who were inactive before this Society enlisted their services—find these from whom they have a right to expect sympathy and encouragement, looking suspiciously upon them, it is only human that a spirit of discontent and even rebellion should occasionally appear. Let the Church only accept the movement, which is a fact none can ignore, and turn it to good account, and the possibilities for good are unlimited, but if that is not done very unhappy consequences are possible. The Boston Convention was a declaration of strength and of doctrine as well. They believe in a present salvation. A new feature was the Evangelistic effort. Companies of singers and speakers visited many parts of the city and held meetings that were productive of great good. As an immediate result the number of arrests during these days was less than half the usual record. Boston Unitarianism never had such an exhibition of Christian enthusiasm—it may perhaps be said that the world has never seen such a gathering of young people animated by Gospel life. Another doctrine in which they heartily believe is, that the Churches should obey the Saviour's command and "Preach the Gospel to every creature." "The world for Christ" is one of the Society's favorite mottos. And we do not hesitate to say that any church or organization that will concentrate its energies, upon that supreme duty deserves the sympathy of all and is not likely in such practical obedience, to depart seriously from the old paths. Aggressive Christianity is very much less to be feared from any stand point, than inactivity however orthodox.

Singing in Congregational Worship.

What place should singing hold in congregational worship? Should it not be one of its chief elements? And should it not therefore have a very prominent place? Should it not come more distinctly to the front than it does now? It has always been an element in true spiritual worship, but like the mercury in the thermometer it has risen or fallen according to the warmth or coldness of the spiritual life. In Old Testament times the service of song in the House of the Lord held no subordinate place. In 1 Chron. vi. we have the names of those who "ministered before the Tabernacle of the congregation with singing, until Solomon had built the House of the Lord in Jerusalem, and then they waited on their office according to their order." When the ark was brought up from Kirjathjearim and an act of worship was becoming the occasion, we are told, that "David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and

with trumpets." This act never failed all through the history of Israel. They sang in captivity, they sang on their return. Our Lord at the institution of the Supper sang, the apostles, even in Roman dungeons in the stocks, sang. The host of God all along has been a singing host, coming to the heavenly Zion with songs and everlasting joy upon their heads. A redeemed people could not do otherwise. They must sing—they worship in singing. Their hearts like a growing rose-bud burst into the beauty and fragrance of song. They cannot help but sing. They sing alone in the privacies of life and they sing in the public offices of devotion and worship. Singing is a necessity. Well then, since singing is of such an essential nature in a godly life, what provision should be made for it in public worship? Certainly it ought to hold a foremost place. In it the people audibly express themselves. In it, they pour out, like the singing bird, their hearts before the Lord. In it they worship. And this they cannot do by proxy. It is best that they should do it for themselves. To place an arrest on congregational singing is to deprive the people of a sacred enjoyment, and also of an act of high import. In song the whole nature is called forth into activity. The soul is stirred, the heart is moved, the memory is quickened, the entire man is prepared for the preaching of the Word. Good congregational singing gives warmth to a people and lifts them to a higher emotional plane. It shakes them loose from the spiritually enervating conditions in which they moved just before, and brings them into touch with the Divine. In the olden time it was when the people praised God and gave thanks that the glory of God appeared. It is when the heart is attuned to sing heartily in worship that the opening heavens around us shine with beams of sacred bliss. To-day there is a tendency to a practice greatly to be deplored, viz., that of leaving the singing to the choir or to a quartette. Both are bad, and exceedingly destructive of congregational worship. The very entrance of either should be resisted strongly.

If the people do not sing aloud they should be invited and even urged to do so. In the United States quartette choirs have killed out congregational singing, and in doing that have deadened the spirit of worship. Not long ago we heard a minister say in his prayer after the quartette choir had sung several times and the people had sat looking on "Accept O Lord these services of praise that we have rendered." That was hardly true.

There are many unanswerable reasons against allowing either a choir or a quartette to deprive the people of the joy of the service of song in the House of the Lord. The first is that it is a performance for æsthetic and not spiritual effect. Nothing in the worship should be permitted that does not edify. To hear the cultured voices rising and falling and intertwining—without the words being recognizable is simply tantalizing. And it is the voice culture that is exhibited usually and not the message of truth that is delivered. A solo, such as "One Sweetly solemn Thought" sung by a clear distinct voice, may minister grace unto the hearers. It is a sermon in song. And this should be cultivated for occasional use in all our congregations. The second reason is, it deadens a congregation. It deprives them of their part in worship. They sit and listen, and alas, too often to that that has nothing in it for them. It simply takes the

heart out of the majority of the congregation. The Sabbath Worship is for all the people and not a few musically cultured people. It is for the whole congregation. The third reason is, it is too expensive. What is required to maintain a quartette choir would keep too missionaries in the Home Mission Field. If the money can be raised—and it is often a burden to do so, let it go for Home Missions. The fourth reason is, it hinders many of the young people from singing in the choir where their distinctive talents might be employed to the Glory of God. The ruling idea in the Church to day is, "To every man his work," and by relegating to a quartette choir that that might employ twenty or thirty young people, we are closing out a fine field of service from an exceedingly interesting part of our congregations.

Mr. Moody's method may be noticed. He has half an hour singing to prepare the people to take in the message. By song he breaks the current of their thoughts setting world-ward and turns the current God-ward, and brings them into sympathy with the truth of God. There is in this practice a perceptible advantage. All large and successful congregations make much of singing, and that the singing of all the people. Whatever else is done let us never lessen the part the congregation take in praising God unitedly.

Attention. We ask special attention to the communication from the Rev. R. P. MacKay, in another column. The scheme proposed cannot fail to accomplish much good, both to the Societies and to the cause of Missions.

Church Population in the U.S. Some interesting statistics have been brought to light in regard to the Churches in the United States in the census report now being printed. It embraces more than 800 pages, and contains colored maps illustrating the extent of the various organized religious bodies in the respective States. A study of it shows 143 distinct denominations, besides independent churches and miscellaneous congregations. The most cheering fact is found in the large number of communicants reported, the total being 20,612,500. These belong to 165,177 organizations or congregations. There are 142,521 edifices, with sittings for 43,564,863 persons. The church property used exclusively for purposes of worship is valued at \$679,630,139. There are 111,036 regular ministers, not including lay preachers. As to membership, the leading denominations rank as follows:—Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterians, 1,280,332; Lutheran, 1,230,000; Protestant Episcopal, 540,000. Among the more surprising results are the statements that "out of a total of 130,000 Jewish communicants the Reformed exceed the Orthodox by 15,000. There are 13,500 Russian Orthodox, 100 Greek Orthodox and 10,850 Greek Catholics." It is still more surprising that the Salvation Army has only 8,742 members enrolled, and the Christian Scientists, who talk so loudly and boastingly, have just 18 less than that number. Neither does the order of "Ethical Culture" make much showing, numbering only 1,064, and the latest of religious enlighteners, the Altruists, can report but 25 followers. The Theosophical Society does a little better, having an aggregate of 695. It is also stated that "in number of communities and value of church property New York leads and Pennsylvania follows. But in number of organizations and church edifices Pennsylvania is first and Ohio second. The increase in the value of church property since 1870 has been \$325,146,558, or nearly ninety-two per cent., while the number of churches has increased forty two per cent.; the increase in the number of organizations is one hundred and twenty-six per cent."

Young People's Societies and Foreign Missions.

The following circular letter has been addressed to the Young People's Societies by the Foreign Mission Committee:—

It is believed by many that the Societies of Christian Endeavor and other Young People's Societies would gain strength if some scheme of united action were adopted for the development of interest in mission work. At present, some Societies are contributing towards the support of a native helper in some Foreign Mission Field, but many are the prey of all kinds of extra-denominational enterprises, which may or may not be the best investment of funds contributed for the Lord's work.

It has been suggested that if these Societies were to unite in the support of some one of our fields, either Home or Foreign, much good would result, for the following reasons:—

1. That it would help to cultivate the spirit of union amongst the Societies.
2. It would secure that all funds would be applied to such work as is known and approved, and thus be in line with the motto, "For Christ and the Church."
3. It would be possible to get correspondence from the field chosen, which would be printed and distributed to all Societies entering into the arrangement, thus bringing the missionaries and the young people into direct contact, to the encouragement and profit of both.
4. It would concentrate study upon the field chosen for that year, and thus, by changing the field from time to time, cultivate an intimate acquaintance with each of the fields occupied by our Church.
5. It would lead to more united prayer, and help to develop an interest in our Churches such as would result in many more being sent to witness for Christ.

Let it be noted that it is not the purpose of this scheme to direct all the gifts of these Societies into one channel. It is simply an effort to utilize to the best possible advantage whatever share of their contributions may be devoted to mission work.

By the authority of the Committees, Home and Foreign, we suggest that for the year 1895-96 contributions be given for the support of the Missions in Honan and British Columbia.

In connection with this circular will you allow me to make two or three statements

1. That it is a hopeful sign of the times that so many of the Young People's Societies are taking an intelligent interest in Foreign Missions, both by the study of fields, and by making contributions to the work.
2. That at the great Boston Convention just closed, at which over 56,000 Endeavorers registered, and at which "The World for Christ" was ever kept in view, special emphasis was given to the thought that the funds of each society should be given to the work of the Church to which the society belongs. One instance was quoted, of a man who won the sympathy of an Endeavor Society and was supported by them—believing they were supporting a missionary, whilst he was simply living a reckless life at their expense. That would not have occurred had that society been loyal to their own Church.
3. The proposal of this circular, viz., that the Societies of the Presbyterian Churches in Canada should contribute towards the support of the mission in Honan, for this year, is in accord with the common sense recommendation of the Boston Convention, and it has this additional advantage that it will be possible to establish correspondence between the societies and the missionaries, greatly to the advantage of both.
4. A considerable number of societies have already agreed to this arrangement, and the first Leaflet with the first letter from one of our missionaries upon the work in Honan will be issued in a few weeks. Any societies in sympathy with the scheme, wishing to get this Leaflet can do so by sending me an intimation to that effect. A prompt reply will oblige.

R. P. MACFAR,
63 Confederation Life Bldg. Toronto.

The Hymnal.

BY REV. ALEX. McMILLAN, B.D.

Now that the report of the Hymnal Committee has been presented to Assembly, and the resolutions submitted endorsed, it may be well to state precisely the position of our Church in relation to its future Hymnal. It has occurred to me to do this for the information of ministers and elders who were not present at

the General Assembly, and of members and adherents of the Church.

To know with exactness our standing ground will, we believe, satisfy very many and will tend to obviate much misunderstanding.

The Hymnal Committee submitted to the General Assembly three resolutions. The first and second simply re-affirmed the desirability of securing, if at all possible, a Common Hymnal, expressed gratification at the progress already made in this direction; and thanked the Joint Committee in Scotland for the cordial reception given to the two delegates from our committee, and for the generous gift of over 400 copies of the Joint Draft Hymnal.

The third resolution (which is the principal one, is to the following effect:—"That the General Assembly postpone in the meantime further action with reference to the publication of a Book of Praise for this Church, inasmuch as its Hymnal Committee to continue co-operation with the Joint Hymnal Committee of the Scottish Churches in completing the Common Hymnal; and to endeavor to secure the inclusion of such hymns and music in the Common Hymnal as shall meet the views of this Church as signified in returns from Presbyteries—and report for final action to next General Assembly."

In obedience to the instructions of the General Assembly as conveyed in these resolutions, the work of the Hymnal Committee from this time onward will be in the following direction:—The Joint Committee receives suggestions in regard to the improvement of the Joint Draft Hymnal up to the first day of October next; immediately after which date a prolonged series of sessions will be held to consider all such suggestions, and to complete the revision of the draft. The draft thus revised will be printed that it may be submitted for endorsement to the Supreme Courts of 1896.

The Hymnal Committee of our Church will therefore examine with great care the Joint Draft. It has already been found that 350 hymns and 6 doxologies in the Joint Draft are in our proposed Book of Praise also. As these are for the most part the cream of modern hymns, and as they have again and again passed the criticism of the Joint Committee in Scotland, as well as of our own committee and Presbyteries, it is not intended that these be re-examined, but that they be received as part of the future hymnal. The committee of our Church will concentrate attention upon the remainder of the Hymns in our proposed Book of Praise. As many of the hymns in both drafts as can be dropped without prejudice to the value and usefulness of the future hymnal will be removed, while as many in both drafts as would be felt to be a distinct gain would be retained. Due care will at the same time be taken to make the various sections proportionate to the importance of their respective subjects.

This work will be completed by the committee at its session in Toronto in September next, and will be presented before the Joint Committee when it meets for revision of the Joint Draft in October.

Together with these proposals regarding the book of words, the decisions of our music sub-committee on tunes will also be before their music committee. Indeed our choice of tunes for the 305 hymns above mentioned as common to both drafts is now under careful consideration by them, and our selection of tunes for the remainder will also be duly forwarded.

I would very strongly emphasize the following fact:—While action in regard to the publication of our Book of Praise is meanwhile postponed, the Book of Praise itself is by no means laid aside. On the contrary, in preparing these proposals for the Joint Committee in Scotland, our Hymnal Committee is not only fully utilizing the material in our book, but is at the same time virtually completing the revision of it, both as regards words and music.

In working along the line above indicated, we are taking advantage of all the valuable suggestions contained in the Joint Draft, and in the light of these suggestions we are adding to and removing from that portion of our draft under review, and are thus completing the whole.

This being so, I would point out the precise stage which these important matters shall have reached when the General Assembly of 1896 considers the question. The Assembly will by that time know the contents of the Joint Hymnal in its revised form in words and music. It will also know the decisions of the Supreme Courts of the Scottish Churches. The General Assembly will then be in a position to decide whether or no the revised Draft Hymnal will meet the wants of the congregations of our Church.

But, side by side with this our proposed Book of Praise as

revised and completed will also be presented. It will be in readiness for speedy publication, should that be clearly seen to be the right course.

Thus the General Assembly will be in an excellent position. The Canadian Church will look hopefully towards the Common Hymnal, and should it prove itself after the coming revision to meet the needs of our Church, and should the deliverances of the Supreme Courts in Scotland be favorable, the book will be gladly adopted. But should it not be so, our own Book of Praise (revised with careful regard to the suggestions of Presbyteries, and greatly enriched by access to the Joint Draft) will be practically completed.

The delay is one of but six months extent, as at least six months would be in any case have been needed for the revision and completion of our own book. The advantage and satisfaction gained are out of all proportion to the brief delay. The Hymnal Committee is ready, carefully and impartially, as matters develop, to seek the way which shall be for the best interests of our beloved Church.

Mimico, Ont.

Christ Manifesting Himself to His Disciples.

THREE IMPORTANT LESSONS IN SPIRITUAL EXPERIENCE.

Luke xxiv. 13-36.

III. "He that watereth shall be watered also himself."

REV. JAMES MIDDLEMISS, D.D., KLOSA.

For the Presbyterian Review.

The experience of the two disciples whom our Lord joined on their way to Emmaus, has already suggested two important lessons in Christian experience. We have, in the *first* place, considered the value of Christian intercourse. We have seen that, where there is an interest about Christ that leads to an intercourse that is *distinctively* Christian, such intercourse may be expected to be rewarded with the forth-putting of divine influence in spiritual enlightenment, quickening, and comfort. And, in the *second* place, we have seen that the most complete and satisfying manifestations of Himself are reserved for those whose interest about Him has been tried and proved to prevail over the allurements of pleasure and the cares of this life. Jesus having drawn near to the two perplexed and desponding disciples, "opened their understanding and made their heart burn." But it was only after giving them an opportunity to allow Him to withdraw, and thereby proving the depth and strength of their interest, that He gave them such an experience as left them in no doubt that their Lord was risen, and that it was to Him they owed their spiritual light and comfort. In like manner, it is only those who, having received a measure of spiritual light and comfort, "follow on to know the Lord," that receive the full and satisfying manifestations of Christ that are denied to others,—to those, that is, whose minds are carried away by the claims of the inferior interests which are constantly coming into competition with Christ's claims to our supreme regard.

Keeping before us the lessons that we have already considered, we would now ask attention to a *third* lesson that our narrative suggests.

The two disciples were, we cannot doubt, drawn down to Emmaus by something lawful. Whether Emmaus was their place of residence; or whether they had some business to transact, or designed to make a visit of friendship, we do not know. But we may assume that they had some lawful and proper object in view in leaving Jerusalem, where, one would think, there was so much to detain them. Jesus overlooked whatever was blameworthy in them; and, knowing their gracious interest about Himself, enlightened them by His instructions, and thereby so intensified their interest that, by the time they reached their destination, what had brought them down was quite forgotten, as being of no interest compared with the subject that now engrossed their minds. And their interest being tested and fully proved, it was speedily rewarded by such a manifestation of Christ as put an end to all perplexity and doubt, and filled them with joy unspeakable.

Now, let it be noted that, no sooner have their own perplexity and despondency given place to the joy inspired by the momentary glimpse of their risen Lord, than they call to mind that they had, a few hours before, left others at Jerusalem in the same perplexity and despondency. There was much to detain them at Emmaus for at least a few hours. Something interesting, and perhaps important, had brought them down; and night was coming on, when, as we know, travelling was far from safe in the neighborhood

of Jerusalem, (chapter x. 30). But, being themselves relieved and filled with joy, they instantly and irresistibly felt that they must *hasten* to give their desponding brethren all the relief and satisfaction which their experience qualified them to give. And accordingly, it is said, "They rose up the same hour, and returned to Jerusalem." And how were they rewarded? In the very act of their communicating their experience, for the relief and comfort of their brethren, Jesus Himself again appeared. And, instead of a momentary passing glimpse, they receive what the evangelist elsewhere calls "infallible proofs" of His resurrection. Not now, with "holden eyes," as on the road to Emmaus, but with full recognition of Him, and with their understanding divinely opened, they listen to His instructions.

This *third* experience of the disciples is an illustration of the important truth that, when those who have been relieved of their perplexities, instead of being content with their own enjoyment of the comfort that has been given them, are *a'pair* to employ their own experience for the relief and comfort of others, they may expect a still larger experience of comfort themselves. We do not counsel the *indiscriminate* communication of religious experience. But their are circumstances in which there need be no hesitation in the communication of our experience, and in which the endeavor to comfort others "by the comfort wherewith we ourselves are comforted of God," is sure to make a large addition to our own. The two disciples do not proclaim their remarkable experience to every one they meet. But their thoughts turn to their brethren, whom they have lately left in the deep despondency from which they are themselves now delivered. And they cannot rest—their own comfort and happiness are incomplete, till they have told their brethren what they have learned and felt and seen,—not to glorify themselves, but to make their companions in sorrow and perplexity partakers of their joy.

In the impatience of these two exemplary disciples to carry relief to their desponding brethren, and their readiness to be at pains and to incur danger rather than delay the communication of their own joy, let us make them our example. Have we been in a state of perplexity and despondency, in relation to the Providence of God in His dealings with ourselves and others, or in relation to our own or others spiritual interests, and have we obtained full relief in relation to our difficulties, so that our minds are completely at rest? Has Christ, while we read, or heard, or meditated, or prayed, or held Christian converse with others like-minded, drawn near to us, and enlightened our minds and set our hearts in a glow? And, farther, having tested and proved our interest, has He made us quite sure that, unworthy as we are, we are objects of His gracious interest? What then? Will any of you, in such a case, keep yourself apart and enjoy your happiness alone, unmindful of others who are yet in perplexity and sorrow? This must not be; and it cannot be, without serious injury to your own spiritual interests. Rather, surely, your thoughts will at once turn to those who have been your companions in your perplexity or in your grief and despondency. You know, surely, some sincere and earnest soul who "fears the Lord and is yet walking in darkness"; or you know more than one such, still sorrowing and perplexed. And can you be forgetful of them? Will you not rather be impatient to relieve and comfort them by telling them "what God hath done for your soul?" Will you not rather be at pains, in seeking to dispel their darkness, by imparting to them the light that has dispelled yours? And what, in that case, is likely, if not certain, to be your farther experience? Just this. You will not only be helpful to them, but will have a great addition made to your own light and comfort. You will find that He who has graciously relieved and comforted you, has been thinking of and caring for them also; and, while seeking to comfort them, you will, with them, meet Christ again, and will participate with them, in a fuller and more satisfactory manifestation of Christ than you have yet experienced. And what will happen if you *forget* your brethren in darkness and sorrow, or even if you only *delay* your endeavor to enlighten and comfort them? Just what would have happened, if the two relieved and rejoicing disciples had remained at Emmaus, intending, at their leisure, to communicate their experience for the comfort of their brethren. They would have missed a season of fellowship with the risen Lord, far more satisfying than what they had already experienced. While they were passing the time at Emmaus, possibly occupied in what what might tend to lessen their own interest, their forgotten brethren at Jerusalem would have been, in their absence, enjoying an intercourse with their risen Lord, full and satisfying far beyond what they had themselves been favored with.

Rev. Francis E. Clark, D.D., Founder of the
Y. P. S. C. E.



REV. FRANCIS E. CLARK, D.D.

character of the household at the little rectory in Eversley!

The same impression of harmoniously adjusted lives is made upon even the casual visitor in Dr. Clark's home. The endearing epithet of "Father," bestowed upon him for having organized the first Endeavor Society, has given rise in some minds to the idea that he is a venerable man with whitened locks and patriarchal beard. But he is in the full plenitude of manly strength being only forty-four. Surrounded by his three sons, the oldest fifteen and the youngest, a merry, black-eyed little fellow of four, he seems even younger. The daughter is a sophomore in Wellesley, and another, since early infancy, has been in the tender keeping of the Good Shepherd in the heavenly fold. All the children and their mother are loyal Endeavorers. Even the youngest attends the meetings of the Juniors, of which Mrs. Clark together with a daughter of Dr. Strong of the *Missionary Herald*, has charge. The two are associated, also, in primary Sunday School and King's Daughters work, and Mrs. Clark is an efficient director in the Woman's Board of Missions. These various lines of activity show that devotion to the cause to which their father is pledged in no wise interferes with other forms of service.

Their house in Auburndale stands on an eminence overlooking the winding Charles and commands a noble view of the surrounding country. On entering the porch one notices some curious lettering carved over the portal and around its sides. Our host explains that it is the word welcome in thirteen different languages, representing the countries visited by them during their late tour around the world. The house is a spacious, modern structure, evidently planned with an eye to the needs of growing children and for the exercise of a generous hospitality. In almost every room are trophies brought from the four corners of the earth, many of them beautiful souvenirs presented by Endeavorers. One is a silver salver, the border exquisitely chased with designs in fruits and animals of the locality, recently sent by the society in the State of Washington. Another is a gavel made of the native wood and gold of Oregon, suitably inscribed, which was christened at the Boston convention. One could spend hours examining these treasures and hearing Dr. Clark relate the circumstances that called forth such expressions of affection from young persons all over the world. And in the listening one gains a new impression of the thorough modesty of the man, and of the masterful spirit behind the quiet exterior.

His own particular "den" is a cosy room on the first floor, with a charming view of hill and river from the western window. Most of his work is done here with the help of a stenographer, the time being divided between the editorial duties on *The Golden Rule* and service for the Endeavor Society, the latter taking the larger proportion. On long journeys he does a great deal of writing on the cars, and he has a new book in the press, entitled *World Wide Endeavor*, giving the origin and history of the movement in all lands. Mrs. Clark, too, has a "den" on the floor above, and a most entertaining place it is. One is a bit startled at first to see a row of dolls staring from the top of her desk, strings of rosaries depending from the wall and heathen deities in close proximity to her type writer, but one soon realizes how effectively she may use these articles in objective teaching to children. There home just now is overflowing with guests, among whom is Rev. W. J. L. Cross, pastor of the Congregational church in Sydney, Australia, who will make one of the principal addresses at the convention. He is an enthusiastic Endeavorer and became warmly attached to the Clarks when they visited his home two years ago.

In most respects Dr. Clark is a delightful host, but he has one idiosyncrasy. You can't find out much about his personal tastes and habits, for before you are aware the conversation has gently drifted into the channels of Christian Endeavor. You do, indeed,

The thousands of young people who have been privileged lately to look into the face and listen to the earnest tones of their beloved leader in the Christian Endeavor movement may be glad, also, to know something of his home and social life, for in the more intimate relations which a man or woman who is eminent in Christian service sustains to this inner circle one often finds the key to their success in public. Said Mrs. Browning at one time to Charles Kingsley, "Tell me the secret of your life that I may make mine beautiful, too." To which he significantly replied, "I had a friend"; and it is well known that the friend was Mrs. Kingsley. What an insight this gives us into the

discover that he is fond of out-door sports, of canoeing, and fishing, that Hazlitt and Leigh Hunt are among his favorite essayists, and that he is pegging away at German at odd intervals. But why? Because a colloquial knowledge of that language will be useful in Endeavor work! So the interlocutor may as well recognize his weakness, which somehow reminds one of St. Paul's "This one thing I do," and ply him with some such questions as these: "Did you anticipate, when you started the Williston society in Portland, in February, 1881, that it would ever gain such tremendous momentum?"

"No, indeed. It was simply an experiment with my own young people. I had tried literary clubs and all the usual ways of interesting them, but I recognized the need of something distinctively religious, especially for youthful converts. We first called the monthly gatherings experience meetings instead of consecration meetings. The second person to adopt the idea was Rev. C. P. Mills. The following August I wrote an article for *The Congregationalist*, which was widely circulated, and from that time onward the movement spread with incredible rapidity, meeting with especial favor in England, until now it embraces thirty denominations and over two million members. In 1883 I was called to the pastorate of Phillips Church in South Boston, but was obliged to resign at the end of four years on account of the increasing demands of this work. Meantime I had become the editor-in-chief of *The Golden Rule*."

"Do you think the tendency to separate into denominational societies is gaining ground?"

"On the contrary there is a decided growth in the spirit of national and international unity. Ecclesiastical pressure naturally converted Endeavor Societies into Epworth Leagues among the Methodists, but in Philadelphia alone there are fifty organizations that remain in the Christian Endeavor Ranks, and in Canada they take the name of Epworth Leagues of Christian Endeavor. The Baptists too have a Young Peoples Society of their own, but it is inclusive of all local Baptist societies, Christian Endeavor and all. On the whole the desire for fellowship with other Christians, rises superior to all differences of church, creed, or polity, provided we stand on the same Evangelical basis, as we propose to do always."

"What about affiliation with political and missionary enterprise?"

"We have never urged such alliances. Such movements have come about naturally in the providence of God, and we dare not check them. The enthusiasm for municipal reform, for instance, ending in the formation of leagues to promote good citizenship, was purely a spontaneous expression growing out of the Montreal meeting."

"What seems to have contributed to the greatest growth of the societies?"

"The holding of conventions, I think. At the first national gathering in 1882 only a dozen societies were represented, and now see what we have in Boston this week! In England, too, where the convention idea is less popular than with us, the growth has been phenomenal. Only last Whitsuntide there was a rally of 10,000 Endeavorers in Birmingham, a thing almost unheard of in England. And in Australia Mr. Cross says that 1,800 societies have formed during the last six or eight years."

So the evening wanes and the deeper one gets into the subject the more he recognizes the hand of God in raising up a man like Dr. Clark to be the leader of a great host of young people of this generation into a richer and more useful Christian life. Not a trace of personal ambition appears in his work. "For Christ and the Church" is the watchword for himself not less than for his devoted and admiring followers. Happy the man thus enshrined in the hearts of youth, who has the power of leading them up to higher levels of consecrated living!—*The Congregationalist*.

The Other Side.

We often have complaint about coldness and neglect on the part of church people towards strangers within their gates. We fear there is too much truth in these charges, and that many good brethren are culpably negligent therein, and that their churches loose, in consequence, in popular esteem. But on the other hand is not the visiting stranger often at fault? An exchange gives the following:

"A story is told of a gentleman who attended church irregularly, and when he did go he occupied a seat near the door. No sooner was the benediction pronounced than he hurried away, speaking to no one and giving no one a chance to speak to him. Meeting a friend who did not attend church at all, he gave it as his opinion that this was the coldest church he ever saw. He declared that he had attended it for a year, and no one had spoken to him, soon this fact was noised abroad and the reputation of the church began to suffer. This unworthy brother saw what he had done and felt ashamed. He decided to change his course and try to mend the mischief he had wrought. Going to the church early he found a seat well forward, and remained after the benediction. To his exceeding delight many grasped his hand, assured him they were delighted to see him, and the pastor said he had seen his face often in the congregation and wished to know him, took his name and street and promised to call. He had now a new song to sing."

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON V.—THE REPORT OF THE SPIES.—AUGUST 4.

Numbers xiii. 17-20, 23-33.

GOLDEN TEXT.—“The Lord is with us; fear them not.”—Num. xiv. 9.

TIME AND PLACE.—July-August, B. C. 1490. Kadesh-Barnea.

The spies sent out, vs. 17-20.

ANALYSIS :—They explore the land, vs. 23-25.

Their report to Moses, vs. 26-33.

INTRODUCTORY.—According to our last lesson it was about the middle of May when the children of Israel encamped on the plain at the foot of Mount Sinai. Their course was directly northward until they reached Kadesh-Barnea, a point very near the border of the land of Canaan, fifty miles south of Beersheba. The distance was about eleven days' journey, but as the Israelites turned at several points in their journey, it was July before they encamped at the point where our present lesson finds them. From this point the approach to the land of promise was easy, and they had but to go forward trusting in God and enter upon their promised inheritance, and this appears to have been the purpose of Moses (Deut. i. 21), but the people proposed that spies be sent first to explore the land (Deut. i. 22) and to this Moses gave his consent.

V. 17. Sent out.—Twelve men selected, one for each tribe (vs. 4-15). To spy out—To explore according to the directions below. This way southward—This seems an unfortunate translation, as the spies undoubtedly went northward, the word southward refers not to the direction in which they moved, but to the southern portion of Canaan which they entered upon. Into the mountain—The hill country.

V. 19. In tents—Meaning in open villages. Strongholds—Fortified cities.

V. 20. Whether there be wood—That is, forests. The time of the first ripe grapes—This occurs in Palestine in July and August.

V. 23. The brook Eshcol—A rich valley lying immediately north of Hebron, noted to this day for its fruits. Bore it between two upon a staff—This is mentioned as an indication of the size of the cluster, which was doubtless too heavy to be borne safely in any other way. Pomegranate—A fruit like a large apple, filled with seed, and furnishing in its juice a grateful cooling drink.

V. 24. Called the brook Eshcol—That is, cluster.

V. 25. They returned . . . after forty days—This would give them time to go through the whole length of Palestine.

V. 26. Brought back word unto them—Made a report of their expedition, not only to Moses and Aaron, but to the assembled congregation.

V. 27. Floweth with milk and honey—This expresses poetically the wonderful fertility of the land.

V. 28. The people be strong—Many of them of great stature (v. 32). Cities are walled and very great—A

constant state of warfare had led to the establishment of these defenced cities. The children of Anak—Anak is probably a proper name, the head of a family of giants (See v. 33.)

V. 29. The Amalekites—They dwelt in the south and had already shown their hostility to the children of Israel. (Ex. xvii. 8-16. Hittites—A great and warlike nation, whose remains have but recently been discovered. Jebusites—Who held the region about Jerusalem. Amorites—Mountaineers. Canaanites—The name is derived from Canaan, son of Ham. Coast—Border. Jordan—The one river of Palestine.

V. 30. Caleb—The representative of the tribe of Judah. Joshua—Who represented the tribe of Ephraim, united with Caleb in the effort to persuade the people to go forward.

V. 32. Eateth up the inhabitants—Because of its exposure to attacks of enemies, or because of pestilence and disease prevailing. All the people . . . are men of great stature—This was a gross exaggeration, there were a few giants, but there is no reason to believe that people generally were above ordinary height.

FOR INTERMEDIATE CLASSES.

V. 17. Who was sent to spy out the land? What did Moses tell the twelve spies? What does the word “southward” mean? What is the meaning of “into the mountain?”

Vs. 18-20. What inquiry were they to make about the people of the land? About their dwelling-place? What were they to inquire about the land itself? What did Moses command them to bring?

V. 23. What is the meaning of Eshcol? What did the spies find in the valley of Eshcol? What did they take away with them? Why was the cluster borne upon a staff?

V. 25. How long were the spies in reaching the land?

V. 26. To whom did the spies make their report? What did they show them?

V. 27. What did they say about the land? What is meant by its “flowing with milk and honey?”

V. 28. What report did they make of the people? Who were the children of Anak?

V. 29. Who were the Amalekites? Where did they dwell? What other tribes are mentioned? Where did the Jebusites dwell? The Canaanites?

V. 30. Who was Caleb? What did he try to do? What did he say about their going forward? Who helped him in this?

Vs. 31, 32. What did the other spies say? What representation did these make? What did they mean by “eateth up the inhabitants thereof?”

V. 33. What did they say about the giants?

PRACTICAL LESSONS.—1. It is easy to forget God's mercies to us.

2. If we look for difficulties it is easy to find them.

3. With God as our helper and defender there is no room to fear in our journey to the promised land.

4. We are to go forward in obedience to God's command without regard to difficulties.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

1895

THIRD QUARTER.

1895

1895	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY		
			PROOF.	GOLDEN TEXT.	CATECHISM.
July 7	The Ten Commandments	Exodus 20: 1-17	Isa. 1: 10	Luke 10: 27	Question.
“ 14	The Golden Calf	Exod 32: 1-8, 30-35	Rev. 19: 10	John 5: 21	28
“ 21	Nadab and Abihu	Lev. 10: 1-11	Ecc. 5: 1	Lev. 10: 9	29
“ 28	Journeying to Canaan	Num. 10: 29-36	Heb. 12: 22, 23	Num. 10: 29	30
Aug. 4	The Report of the Spies	Num. 13: 17-20, 23-33	1 Peter 3: 15	John 14: 9	31
“ 11	The Brazen Serpent	Num. 21: 4-9	John 3: 14, 15	John 3: 14	32
“ 18	The New Home in Canaan	Deut. 6: 3-15	Heb. 11: 10	Deut. 8: 1	33
“ 25	Crossing the Jordan	Joshua 3: 5-17	John 14: 3	Isa. 43: 2	34
Sept. 1	The Fall of Jericho	Joshua 6: 1-20	1 Cor. 13: 27	Heb. 11: 30	35
“ 8	Caleb's Reward	Joshua 14: 5-14	Eph. 6: 8	Josh. 14: 14	36
“ 15	The Cities of Refuge	Joshua 20: 1-9	Prov. 18: 10	Josh. 24: 24	37
“ 22	Joshua Renewing the Covenant	Joshua 24: 24-25	1 Kings 18: 21	Josh. 24: 24	38
“ 29	REVIEW.		2 Tim. 3: 16	1 Kings 2: 36	37-38

MISSION FIELD.

Letter from India.

CANADIAN MISSION COLLEGE, INDORE, JUNE 18TH, 1895.

DEAR SIR,—Please find space in your columns for the acknowledgments of the following sums on behalf of the Indore College which were forwarded to me by last mail by the Rev. Dr. Reid:—

Mrs. M. E. Sinclair.....	\$50.00
Prescott, C. E. S.....	7.00
Toronto, Knox Church Bible Class.....	25.00
Parkdale.....	15.00
Montreal, Colvin Church, Scholarship at Indore..	20.00
Montreal, Crescent St.....	15.00

Total, \$132.00

Yours faithfully,
J. WILKIE.

The Missionary Review of the World.

The July number begins with a racy article by Rev. Edgerton R. Young, on "Life Among the Red Men of America." In 1868 he was appointed to labor amongst the Crees northwest of Hudson Bay, which at that time took him two months and nineteen days to travel—at first by steamboat and rail, then by horse over the prairies, and during the last fourteen days, in a skiff rowed by Indians, and a living ox lying across the boat as a fellow passenger a part off the way. One of the first things he did was to take all locks of windows and doors and throw them away, thus showing the Indians that he was going to trust them—and his confidence was respected. The Bible was translated by Mr. Evans, not in the alphabet, but in syllabic characters, making it possible for Indians to learn to read the Word of God in two or three weeks. In some missions through this discovery, 90 per cent of the people are reading the Word of God in their own tongue. The value some of these poor Indians place on the Word is illustrated by an incident which we cannot quote in full, that of an Indian who walked on snow shoes 280 miles to recover a Bible that, by mistake had been left behind.

The missionaries had to live on fish half the year, and the other half on reindeer, muskrat, gulls, owls, and anything that could be got. "I have been" he says "in your penitentiaries, I have seen the food provided for you worst criminals. My wife and I would have been glad to have had anything approaching what you give to your murderers and house-breakers." The mission field was 550 miles long and 300 miles wide, and it was travelled in the summer in a birch canoe and in the winter with dogs.

By and by a successor was found for his mission amongst the Crees and he went to the Saulteaux. The work was greatly blessed, hundreds were gathered in so that the missionary would sometimes say to himself "Can it be true?" I had to go to the woods and sit down all alone and take out my Testament and read through the Acts of the Apostles. Then I would say "Yes, it can be true, the Holy Spirit can do his work here as in these Apostolic days."

An amusing as well as instructive account is given of a visit received from a *Chiefness*, who had heard of the white man and his wife and their wonderful Book—and the reception given the missionaries when in fulfilment of their promise they visited their guest—twelve or fourteen days journey away.

The Indians are very cruel in their treatment of their wives, thinking that it is a sign of weakness to be kind to a wife's sister or mother, but when the Gospel begins to tell all that is changed, and the same qualities that exist elsewhere under the Holy Spirit's teaching.

Dr. Pierson contributes a second chapter on the curious customs of the Indians of America. One of the strangest is the *rattlesnake dance*. The professional snake men prepare themselves for the occasion by a fast, drinking only a bitter tea infused with secret herbs which are said to be an antidote to the venom of the serpent. They then go out in search of snakes, and all that are captured are kept in a sacred room, until the night before the dance when they are ceremonially cleansed at an altar made of colored sands. In the dance each priest takes a snake between his teeth, and dances around the circle. In some dances as many as one hundred snakes are used and three fifths of them with fangs unextracted.

Another tribe, the Navajo Indians, will not touch a snake, but

hold the bear in sacred reverence. A Navajo would not kill a hunter whose a bear's den is lest the bear should visit him and his family with vengeance. The only exception is when a bear has killed a Navajo,—then the avenger halts before the bear's cave and makes a solemn apology for the revenge he is constrained to take, singing the praises of the king of beasts,—then the bear is killed and they go home to fast and purify themselves.

Witchcraft is a common faith amongst Indians, and the witch is considered an universal enemy, all disasters are ascribed to them. When such dread is in the air suspicion is easily aroused and sometimes so many have been accused of this evil influence that whole tribes have been obliterated.

Wizardcraft is also common and the skill of the magician is such as to compel the spectators to believe in their supernatural power. They do marvellous things, such as swallowing an eighteen inch sword, dancing bare-footed amid hot coals, holding torches against their naked bodies, or taking baths of flame. The chief achievement is the "growing of sacred corn." At sunrise the corn is planted, soon the earth cracks and the blade appears, by noon the corn tassels out and by sunset the corn appears. The jugglers weird song does not cease during the whole process, if it did the growth would stop.

These magicians have many superstitions in connection with the colors in weaving, hunting, cooking rabbits, etc., which are trivial but requiring a long apprenticeship.

MISSIONS IN ALASKA.

Before Alaska was purchased by the United States, the Russian Greek Church did mission work. They have a cathedral in Sitka, forty-one churches and 12,140 members. The Lutherans also had a mission in Sitka until the Russian support was withdrawn and then the mission was abandoned. Little has ever been done to civilize the Alaskans, and from 1867 to 1877 soldiers, sailors and smugglers introduced vice to such a degree that each settlement became a pandemonium. They practised the greatest cruelty, witchcraft with its horrors was universal and retaliation became a science. In 1875 a white man named Lawson, settled in Sitka. He practised and taught the natives how to distil rum, and soon there was in every house a still, and it was a continuous orgie of drunkenness and murder. In 1877 the American Presbyterian Church sent Dr. Jackson on a tour of inspection. At Portland, Oregon, he met Mrs. McFarland, the widow of a missionary who had been in New Mexico. They went to Fort Wrangle where Mrs. McFarland remained. Being the centre of mining interests, the natives and whites met in unrestrained vice. A convention was called, Mrs. McFarland in the chair. Certain rules drawn up, and three policemen appointed. This was the first attempt at Government. It was then necessary to start a refuge for girls who were being sold to whites by their parents for a few blankets.

In 1878 a school was started in Sitka, which was a "hell upon earth." They now have a church and boarding schools and industrial schools all of which are successful. Surrounding points applied for the Gospel and new stations were opened. The missions have been gradually extended as well as in the surrounding islands. The natives north of the Aleutian Islands are Eskimo, dwelling in houses partly underground, with one small entrance, so small as to be entered on hands and knees. They have no tables or chairs, eat on the floor without knives and forks. Their food is whale meat and skin, walrus, deer, birds, etc., eaten raw. Whale and seal oil are the principal drinks. They are slaves to tobacco, both sexes chew it until no taste remains and then they dry and smoke it. For drink they are ready to sell body and soul.

The *Golden Rule* says that at the Y.P.S.C.E. Convention, Boston. "To begin with there will be more missionaries from foreign fields at this Convention than have ever before honored one of our international gatherings. All of the three Monday morning sessions will be devoted entirely to the one central thought 'The world for Christ.' At this time in addition to the long array of missionaries, a number of men who have been greatly blessed in their labors at home on behalf of missions will set forth the needs and claims of the field."

The Synod of India has sent up to the General Assembly by a vote of 43 to 10, a memorial in favor of liberty in some circumstances to baptize a man with two wives. It is not a question of a man taking a second, but having two wives, that he should not turn her away.

According to Rev. Henry Jessup "It doesn't cost very much to carry on Foreign Missions. A single chapel (Episcopalian) in New York spends more money annually than the whole Syrian Mission, with its 40 missionaries, 44 preachers, 183 helpers, 26 churches and 152 schools.

Church News.

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

In Canada.

THE late John Faulkner, who was a member of Alma Presbyterian church for nearly thirty years, bequeathed \$1,000 to Home Missions.

REV. J. McD. DUNCAN was inducted into the pastoral charge of Woodville, July 12th. Besides members of the Presbytery of Lindsay there were present Dr. Grant, of Orillia, a former co-pastor of Mr. Duncan's, and Rev. Mr. Reid, of Stouffville. A hearty reception was given the new pastor in the evening. The prospects for a successful pastorate are unusually good.

DR. DONALD McLEOD, the Moderator of the Established Church of Scotland, is also Convener of the Home Mission Scheme of that Church. He stated on the floor of the Assembly, and with evident satisfaction, that "the old National Church of Scotland was aiding the cause of evangelization at the cost of between \$315,000 and \$320,000 a year." At present, 198 ministers and missionaries—the largest number ever reported upon—are receiving aid from the fund. Besides, about \$20,000 were spent in building and enlarging twenty-four churches and halls. The "Auld Kirk" is evidently not touched with decay.

THE anniversary services in connection with the settlement of Rev. J. R. Bell over the congregations of Laurel and Black's Corners was held on the 23rd June. The services were conducted by the Rev. J. Little, Dornoch. The churches were crowded to the door at each service. Both pastor and people, in these congregations, surely have great reason for gratitude to God for the continued prosperity which has attended their efforts during the past three years. When Mr. Bell entered upon his work here Laurel and Black's Corners were struggling mission stations, there being ten members at Laurel and forty at Black's. During Mr. Bell's pastorate of three years there one hundred and sixty members have been added, the field has become almost self-sustaining, while in addition to this they have built a most beautiful and commodious manse with all the latest improvements, also a splendid driving shed. During those three years there has been no friction whatever, and the greatest harmony prevails between pastor and people.

Presbytery of Chatham.

CHATHAM Presbytery met in St. Andrew's school room, Windsor, on Tuesday, July 9th, at 10 a.m. Rev. J. C. Tolmie, B.A., moderator *pro tem.*, in the chair. The minutes of last regular and subsequent special meetings were read and sustained. A communication from Dresden asking for a grant from the Augmentation Fund was read and consideration thereof deferred until September. A petition from Sutherland's Corner asking to be allowed to reduce its share of contribution to the minister's stipend was read and Messrs. Tolmie, Larkin and Sutherland, were appointed a committee to visit the station, deal with the people, and report. There was read a circular anent the appointment of a Presbyterial committee on Young People's Societies and a committee consisting of Messrs. Tolmie, Larkin and Sutherland was appointed. The clerk was instructed to prescribe exercises for the students laboring within the bounds. An extract minute of General Assembly regarding the application of Mr. S. C. Greathead for permission to take a modified course in college was read and the clerk instructed to notify Mr. Greathead accordingly. Mr. Nattress gave notice of motion of overture to General Assembly, that in view of the facts, that the missionary spirit had been awakened in our church, that the Home field were very fully occupied, that the calls for financial support for the Foreign fields were well responded to, that more men were offering for the Foreign field than could, by our present financial

policy, be sent, and that the demands of the Foreign fields were so great, the church should authorize and instruct its Foreign Mission Committee to send to the Foreign fields all applicants who, on examination, are found to be well qualified and suitable to be approved. Messrs. Nattress and I. McDonald, commissioners to the General Assembly reported regarding their action there. The clerk was appointed to act as convener of Presbytery's Home Mission Committee during Dr. Battersby's absence. It was agreed to hold the next regular meeting in First Church Chatham. Closed with the benediction.—W. M. FLEMING, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met at Alexandria on the 9th inst. A large number of members present. The usual routine business of appointing standing and other committees was gone through. Rev. N. McKay was appointed moderator for the ensuing six months. Arrangements were made for conducting missionary meetings and Presbyterial visitation throughout the bounds. Commissioners to the Assembly reported attendance on the same. A call from Lingwick and Scotstown, in the Presbytery of Quebec, extended to Rev. A. K. McLennan, was submitted. It was resolved to allow it to take the usual course. The congregation of Mr. McLennan was accordingly cited to appear at an adjourned meeting to be held in Alexandria on the 23rd inst., at one p.m.—M. McLENNAN, Clerk.

Presbytery of Winnipeg.

THIS regular bi-monthly meeting of the Winnipeg Presbytery was held in Manitoba College, on July 9th. There were present fourteen ministers and two elders. Rev. Wm. Inglis, of Toronto, being present, was invited to sit with the Presbytery as a corresponding member. Rev. Samuel Polson, who has been carrying on missionary work on Beverly street and Logan avenue, withdrew his application for recognition, and organization of his work, and intimated his intention of carrying on the mission independent of the Presbyterian Church. Principal King, on behalf of the theological department of Manitoba College, reported that during the year closing last May, contributions to the amount of \$997 had been received from city congregations and \$243 from country churches within the bounds of the Presbytery, making a total of \$1,221, an increase of \$215 over last year. The Presbytery received the report and expressed satisfaction with the increase of contributions. Rev. Dr. King, and Rev. R. G. MacBeth, commissioners to the General Assembly, gave an account of matters of special interest to this Presbytery that came up there for discussion or adjudication. Rev. Dr. Robertson, moderator of the General Assembly, was also called upon and gave some account of the doings of the Assembly. The congregation at Gretna made application to the church and Manse Building Board for a loan to assist in defraying the cost of repairing the church. The loan required is \$250 to be repaid in two and one-half years. The Presbytery approved of the proposal and ordered the application to be transmitted to the board. The Dundas congregation made application for assistance towards the building of a church; the work is already started; total cost \$1,200. The Presbytery ordered the application to be transmitted to the Church and Manse Board for its favorable consideration. Dr. Robertson, Dr. Bryce and Prof. Hart were appointed to visit the Dundas congregation for the purpose of consulting with the minister and his people and to encourage them in the work they have in hand. Chief Justice Taylor, on behalf of the committee appointed to examine the titles to church property within the bounds of the Presbytery, presented a lengthy report, reviewing the deeds which had been submitted, calling attention to the defects of some, and indicating the necessity of keeping up the succession of trustees in whose name the properties are held. The committee recommended that it be continued to examine such titles to church property as have not yet been submitted to the committee, that correspon-

dence be entered into with congregations whose title deeds are defective, to secure the remedy of any imperfections noted. Measures will be taken for preserving in the fire-proof vault at Manitoba College the title deeds of such congregations as wish to have their documents cared for in this way. The report was received, the committee thanked for its diligence and the recommendations were adopted. The standing committees for the year were appointed. Following are the conveners: Home Missions—Dr. Bryce; State of Religion (including Sabbath Observance, Systematic Beneficence and Temperance)—J. W. McKinley; Sabbath schools—A. Hamilton; Finance and Statistics—Prof. Baird; Examination of Students—Dr. DuVal; Maintenance of Theological Department of Manitoba College—Prof. Baird; Aged and Infirm Ministers' Fund and W. and C. Fund—John Hogg; Treasurer of Presbytery—Joseph Hogg; Young People's Societies—R. G. MacBeth. Arrangements were made for holding communion services in mission fields in charge of students. After passing a resolution of regret at the death of Elder Donald Fraser, of Emerson, the Presbytery adjourned until the second Tuesday in September.

Presbytery of Bruce.

THE Presbytery of Bruce met at Paisley on the 9th day of July, Rev. Geo. MacLennan, moderator, presiding. The Rev. Jas. Gourlay having tendered his resignation as clerk of the Presbytery, Rev. J. Johnston was appointed in his stead. Rev. H. McQuarrie was appointed moderator for the next six months. Mr. Gourlay's resignation of the pastoral charge of Port Elgin, which was laid on the table from last meeting of Presbytery, was taken up. Mr. Munro and Dr. Veitch appeared on behalf of the session and congregation, and read papers from both session and congregation expressing their deep regret at the prospect of Mr. Gourlay's removal, and seeing that it is his own desire they reluctantly consented to the acceptance of his resignation. They also spoke of the continued harmony which had ever prevailed between pastor and people during the long period of his twenty years' pastorate, and of the great prosperity enjoyed by the congregation under his ministry. Mr. Gourlay having been heard on his own behalf, and still adhering to his resignation, the Presbytery with deep regret accepted his resignation. The Rev. H. McQuarrie was appointed moderator of the session of Port Elgin during the vacancy, and to declare the charge vacant on the 21st July next. The Presbytery also adopted the following minute anent Mr. Gourlay's resignation: It is with feelings of deep regret that the Presbytery records the resignation of Mr. Gourlay of the pastoral charge of Port Elgin and the clerkship of this court. During the long term of his twenty years pastorate the congregation under his charge continued to enjoy uninterrupted prosperity and peace. Such indeed, was the increase of the congregation that it became necessary to greatly enlarge the church, and now at the time of his resignation the congregation are in the same healthy condition but in deep sorrow at the loss of a pastor so beloved. For the long period of fifteen years Mr. Gourlay discharged the duties of Presbyterial clerk with efficiency and correctness that it would be difficult to surpass. To the members of the court he was always courteous and obliging; the minutes were always ready and in good form; every item of business was brought forward in proper season, and very rarely it was necessary to make any correction of the records. In parting with him the prayer of the Presbytery is that the Great Head of the Church may continue to bless him, and in His good providence open for him another field of labor. When, after a much needed rest, he may continue to preach the everlasting Gospel of Christ. The Rev. John McArthur, of the Presbytery of Minnedosa, being present was asked to sit and correspond. Communication was received from the Presbytery of Owen Sound, stating that the deliverance of the Port Elgin session anent matters affecting the Presbytery of Owen Sound and transmitted by the Presbytery of Bruce, could not be received, but giving no reason for returning the document. It was agreed that

the Presbytery take no further action in the matter. Reports of delegates to the General Assembly were given in and received. The usual standing committees for the ensuing year were appointed. Mr. Chas. Wyse, student, laboring within the bounds, was on examination certified to the senate of Knox College. The Rev. Robt. Gray, of Kinloss, tendered his resignation of the pastoral charge of Kinlough, Riverdale and Kniskillen. The resignation was laid on the table, the congregation to be cited to appear for their interests at the next meeting of Presbytery to be held at Walkerton on the 10th day September next, and the Presbytery adjourned to meet there on that day at half past one o'clock p.m.—J. JOHNSTON, Clerk.

Presbytery of Portage la Prairie.

THIS court met in Knox church, Portage la Prairie, last Monday evening, at 7.30. There was a fair attendance of members both lay and clerical. Mr. Hay asked that leave be given the congregation of McGregor to moderate in a call to a minister. Their request was granted, and Rev. F. McRae appointed to moderate in a call on the 25th inst. Mr. Gourlay, a student labouring in the Lake Dauphin district, applied to be taken on trial for license and ordination. The clerk read an extract minute from the Presbytery of Montreal, transferring him to this Presbytery. His discourses having been sustained and his examinations found satisfactory, he was licensed to preach the Gospel and thereafter ordained, and his name added to the role of Presbytery. Rev. Mr. White asked that an interim session be appointed to his congregation of McDonald and Lake-side. His request was granted and Messrs. John McLeod, of Portage la Prairie, and Wm. McIntosh, of Bernside, along with himself, were appointed an interim session. The Presbytery adjourned to meet at Portage la Prairie on the 29th inst., at 3 p.m.—FARQUHAR MCRAE, Clerk.

Presbytery of Regina.

THE regular meeting of the Regina Presbytery was held in Knox church, Regina, Wednesday, July 10th. Rev. J. A. Carmichael was elected moderator *pro tem*. There were present eight ministers, four elders and three students laboring within the bounds. Rev. J. G. McKechnie was appointed moderator for the year. It was decided that Rev. Campbell remain in Wolseley until March 31st next. A request from Pense for a grant was ordered to be sent to the Secretary of the Church and Manse Building Board. A request from Lansdowne to erect a session there was granted and left with the session at White-wood. At Meadow Lea church, it was decided that a committee consisting of the Revs. Campbell, McLeod, Muirhead and Mr. Murray meet Lansdowne and Broadview, and have power to issue the whole case. The following were appointed to dispense sacraments in the fields named:—Collection, Battleford, Rev. Rochester; Longlaketon, Buffalo Lake, Rev. McKechnie; Broadview, Rev. McKay; Lansdowne, Wapella, Rev. Muirhead; Fort Qu'Appelle, Parklands, Rev. Matheson; Welwyn, Hillburn, Glen Adelaide, Pipestone, Rev. Redden; Saskatoon, Rev. McLellan; Rose Plain, Rev. McLeod; Siatulata, Rev. Campbell; Dock Lake, Rev. Bryden; Shell River, Rev. Moore; Qu'Appelle, Rev. Robson. It was agreed that all foreign missionaries be instructed to fill up the schedules as far as possible and forward to the Presbytery. The following are the standing committees for the year. The first mentioned in each is moderator. Home Missions—Revs. J. A. Carmichael, A. Matheson, J. W. Muirhead, J. G. McKechnie, W. Rochester, J. A. Redden; Messrs. G. Heron, R. Martin; Foreign Missions—Revs. H. McKay, W. Rochester, A. J. McLeod, A. Robson and Mr. McDonald; Sabbath Schools—Revs. J. G. McKechnie, T. G. McLeod, D. F. McMullan, A. J. McLeod and Mr. R. Crawford; Church Life and Work—Revs. J. A. Redden, J. A. Carmichael, T. H. Boyd, W. S. Moore and Messrs. Bompas and Murray; Examination of Students—Revs. A. Campbell, J. G. McKechnie, T. G. McLeod, Remits—

The clerk (Rev. J. W. Muirhead) and Rev. J. A. Carmichael; Statistics and Finance—Revs. J. W. Muirhead and W. Rochester; Church Law and Property—J. A. Carmichael, A. J. McLeod, and Messrs. Robson, Balfour, and Martin. The following motions were agreed to:—"That missions supported by congregations in the old country send a report of the field and work to the clerk every two months." "Missions supported by congregations in the east report re the field and work every two months to Rev. J. A. Carmichael, at Regina." "That the clerk instruct every student missionary to report arrears and give a full financial statement at the end of September and March, all others to report at the end of the calendar year." "The Presbytery would draw the attention of missionaries and ministers to the following resolution:—"That missionaries who have left their fields in pressing their claims for arrears of salary must do so through the Presbytery and not by direct communication with congregations interested." The Presbytery adjourned to meet at Indian Head the second Wednesday in September next.—J. W. MUIRHEAD, Clerk.

Presbytery of St. John.

THE regular monthly meeting of the Presbytery of St. John was held on July 2nd in St. Andrew's church school room. There were present Revs. Dr. Bruce, T. F. Fotheringham, G. C. Pringle, J. Ross, L. G. McNeill, J. S. Mullin, W. W. Rainnie, J. Burgess, Dr. Bennett and Judge Forbes and Mr. John Willet. After the reading of the minutes of the last meeting, Rev. Mr. Burgess was elected moderator for the ensuing six months, and Rev. Mr. Rainnie was re-elected Presbytery clerk. One of the first items in the order of business was the reading of a letter from Rev. Mr. Mullin, in which he withdrew all imputations of unfairness against the clerk. Extracts from the Assembly reports gave the Presbytery permission to ordain J. R. Macdonald and license Alexander Craie. The congregation of Richmond asked for supply and increased augmentation, but it was decided not to accede to their request as they have already been assisted. Rev. Thomas Corbett, of South Richmond, complained that he had not received his full augmentation grant. The matter was referred to the proper committee. A letter was read from Dr. Atkinson, of Oak Hill, Charlotte county, stating that certain mission stations there wished to become a congregation. His application was referred to the Home Mission Committee. Leave was given to Rev. Mr. Howley, of Milltown to moderate in a call at St. James, when the congregations are ready. Further hearing of the case of Rev. Mr. Mullin, of Stanley, was one of the subjects set down for to-day, but the full authority to deal with the matter has not yet arrived. Judge Forbes expressed some regret that there were so many delays in dealing with this important matter. Rev. Mr. Mullin thought likewise, and after speaking a few minutes he began to complain that he was attacked by contributions to newspapers. Mr. Mullin was going into the subject thoroughly and was producing a copy of Progress to read what he said was a specimen of these articles when the moderator decided that the Presbytery would not care to hear it. Mr. Mullin said that he could not go to any other place, and claimed that the great majority of people wanted him to stay. Judge Forbes denied this, and said he was credibly informed that if Mr. Mullin stayed at Stanley nearly all of his congregation would go over to the Church of England. Mr. Mullin demanded the name of the Judge's informant, but he declined to tell it. Mr. Mullin in reply went over what he had said before, and said those who objected to him were not in his congregation at all. Further hearing of the matter was deferred until the authority to try the case arrives. Dr. Bruce requested that a statement of his attitude regarding a resolution concerning the Women's Home Mission Society passed in May last be entered upon the minutes. Dr. Bruce had moved at that time that the motion be laid on the table and that a deputation from the Presbytery attend the next meeting of the society and bring the matter before them, with a view to obtaining

a statement of their position in the matter in question. This motion was not recorded at the time, as it was not seconded. The Presbytery now decided that it could be entered on the minutes. Some bills were ordered to be paid, after which the meeting adjourned, the moderator pronouncing the benediction.

Presbytery of Maitland.

MEET at Wingham, July 16th, Rev. A. MacKay, moderator *pro tem*. Minutes of last regular and special meetings were read and confirmed. Rev. Alex. Millar, of Moss, being present was invited to sit and deliberate with the Presbytery. The moderator's term of office having expired, Rev. John Rose, of Ashfield, was appointed moderator and took the chair. Session records were examined. The declaration of union between Knox and Melville churches, Brussels, was read from the pulpits of said churches on June 16th. Permission was given to Mr. MacLennan to moderate in a call to a minister to St. Helen's and East Ashfield. It was agreed to make application to the Augmentation Committee for \$150 in behalf of Walton congregation. Commissioners to the Assembly reported and were thanked for their diligence. Session records of Whitechurch and Molea-worth were attested as carefully and correctly kept. Standing committees for the year were appointed as follows: Finance—Messrs. MacLennan, A. MacKay, J. MacNabb, and Presbytery elders; Home Missions—Messrs. Murray, G. MacKay, MacFarlane, and Presbytery elders; Sabbath schools—Messrs. Perrie, Hartley, Forrest, and Presbytery elders; Examination of Students—Messrs. Malcolm, A. MacNabb, and Presbytery elders; Statistics—Messrs. Fairbairn, Rose, and Presbytery elders; Young People's Societies—Messrs. Anderson, Ballantyne, Hall, and their Presbytery elders; Christian Life and Work—Messrs. Ross, MacRae, Sutherland, and their Presbytery elders. The Presbytery passed the following resolutions. That in view of the prevailing drought in this section of our province, the Presbytery appoint a day of humiliation, fasting and prayer, to be observed in all our congregations, and instruct the Moderator to name the day to be so observed. The Moderator proclaims Wednesday, 24th inst., to be observed in terms of the motion passed and directs that public worship be held in all our churches at 11 a.m., except in cases where two congregations are under one pastoral charge, in such cases worship shall be observed in the second congregation at a suitable hour in the afternoon. On motion the Presbytery expressed gratitude to see Rev. Mr. Perrie among them after his return from Scotland. Mr. Perrie acknowledged in suitable terms the kind expression of welcome home by the brethren. Next meeting of Presbytery will be held at Wingham, September 17th, at 11.30 a.m.—JOHN MACNABB, Clerk.

Presbytery of Whitby.

THE regular quarterly meeting of this Presbytery was held on Tuesday, the 16th inst., in St. Andrew's church, Pickering. D. Ormiston, B.A., moderator, presiding. The first business was the presentation of a call from the united congregations of Newcastle and Newtonville. Mr. R. Douglas Fraser, M.A., interim moderator, reported the course pursued on such occasions—That after conducting divine service and preaching a sermon he called for nominations and but one name, that of Rev. G. B. McLeod, B.A., a minister without charge, was put forward, that the call was hearty and unanimous and was accompanied with a guarantee of stipend of \$1000 per annum. After commissioners from the congregation had been heard in support of the call, the action of the moderator was approved and the call sustained as a regular Gospel call, and the clerk was directed to forward the same with the relative papers to Mr. McLeod. Provisional arrangements were made for the induction should the minister-elect accept the call. The moderator to preside; Mr. A. McAuley B.A., to preach, Mr. Fraser to induct and

later to address the people, and Mr. S. H. Eastman, B.A., to give the charge to the minister. Mr. R. M. Phalen, B.A., convener of committee to strike standing committees, gave in report which was adopted as follows: Home Mission Committee—Mr. J. A. McKoen and elder with minister and elder; Sabbath Schools—R. M. Phalen, J. B. McLaren and their elders; Augmentation—R. D. Fraser, S. H. Eastman and their elders; Church Life and Work—J. Abraham, J. Chisholm, A. McAuley and their elders; Young People's Societies—R. Whiteman, R. B. Smith, J. B. McLaren and their elders; Agent for Mission Schemes and Foreign Missions—A. McAuley; French Evangelization—J. Chisholm; Colleges—S. H. Eastman; Aged and Infirm Ministers—J. Chisholm; Widows and Orphans—J. B. McLaren; Finance—S. H. Eastman, J. McMechan, and D. Armiston. On motion of Mr. McKoen Presbytery decided to form a committee to co-operate with the standing committee of the General Assembly on Y. P. S. Mr. Abraham, convener of committee on the order of business, gave in an elaborate paper which was cordially adopted and 100 copies were ordered to be printed for the use of Presbytery. The next regular meeting is to be held in Bowmanville on the 3rd Tuesday of October, at 10 o'clock a.m. The Presbytery to be opened with half-hour devotions and an address of ten minutes by Mr. A. McAuley.—J. McMECHAN, Clerk.

Presbytery of Guelph.

The Presbytery of Guelph met in Chamber's church, Guelph, on the 16th July, according to appointment. There was a large attendance of ministers and ruling elders. A number of commissions from kirk sessions to elders to represent them in Presbytery and Synod for the ensuing year were submitted and approved, and the names placed on the roll. Mr. Blair, who had been moderator for the past year, now signified that his term of office had expired, and called upon the brethren present to elect his successor, whereupon it was unanimously resolved that Mr. Jas. W. Rae, of Knox church, Acton, be chosen to the position. Mr. Rae took the chair, and returned thanks for the honor conferred upon him. A cordial vote of thanks was carried to the retiring moderator for the courteous and efficient manner in which he had discharged the duties of the chair during the period of its occupancy. Commissioners to the General Assembly at its late meeting reported their diligence in attending to the duties connected with their appointment, when their faithfulness was approved and the treasurer was authorized to pay their travelling expenses out of the funds at his disposal. The Presbytery agreed to put on record an expression of its gratification at seeing Mr. R. M. Craig, of Melville church, Fergus, once more among them, after an absence of six months in Mexico, on account of his health; and of its gratitude to God who had granted such a measure of recovery, and of its hope that he may long be spared in renewed health and activity, successfully to prosecute his labor as a servant of Jesus Christ among his attached people. According to its usual practice at the July meeting the Presbytery revised its list of vacancies and mission stations, the only vacancy being Glenallan and Hollin, about to be settled. The clerk having reported the sessions that had not sent forward their records for examination at the meeting in May, a number of these were handed in and committees appointed to examine them with instructions to report in the afternoon. These reports were given in and the records attested at the time appointed. The Finance Committee reported progress and put in a list of congregations that had not yet sent in their contributions to the ordinary Presbytery Fund. The treasurer was instructed to remind those of their arrears. The Committee on the Crown Cemetery property, Paalinch, presented their report through the convener, containing, among other things, a recommendation to amend a certain minute of the trustees, giving the date, by the insertion of a clause

from the Act of Parliament which had been omitted from the said minute "in these words" upon such terms and in such manner as the Presbytery of Guelph of the said church, "that is," the Presbyterian church in Canada, "may from time to time determine," and that the trustees give annually a summary report of their proceedings for the year, with the changes, if any, among the trustees. The report was received and the recommendations were adopted. Mr. A. M. Hamilton reported that he had moderated in a call in the congregations of Glenallan and Hollin, which had come out unanimously in favor of Mr. N. D. McKinnon, a graduate of Knox College. This conduct was approved, and, after hearing commissioners, the call was sustained and placed in the hands of Mr. McKinnon, who was present, who accepted the same, and arrangements were made for his undergoing his trial exercises at an adjourned meeting in Glenallan on the 30th of July at ten o'clock in the forenoon, and, in the event of these proving satisfactory, his ordination and induction were appointed to take place at three o'clock on the afternoon of that day, the moderator, Mr. Rae, to preside, Mr. Watson to preach, Mr. Craig to address the minister, and Mr. Hamilton the people. The committee to nominate standing committees gave in their report, embracing the names of the members, with that of convener proposed for each. These committees are now nine in number, as follows:—On the Superintendence of Students, Rev. J. C. Smith, B.D., Guelph, convener; Temperance, Rev. P. J. M. Glasford, Guelph; State of Religion, Rev. John McJanis, Elora; Sabbath Schools, Rev. H. R. Horne, L.L.B., Elora; Finance, R. M. Craig, Fergus; Christian Endeavor, Rev. D. Strachan, B.A., Hespeler; Systematic Benevolence, Rev. Dr. Torrance, Guelph; Sabbath Observance, Rev. W. Robertson, M.A., Morrison; Evangelistic services, Rev. J. B. Mullar, Fergus. The committee further reported recommending the Presbytery to conjoin sessions to see that the mission work of the Church be brought before their respective congregations in some definite and systematic form, reports of the compliance to be made at the meeting in March. The committee on Dr. Wardrop's jubilee reported what had been done since last meeting. A communication was read from the Rev. R. J. Beattie, tendering his resignation of the pastoral charge of the congregation of Knox church, Guelph, assigning as his reason for doing so the wide extent of the field, involving oversight of an area of fourteen miles square. After deliberation it was carried that the session and congregation be cited to appear for their interests at an adjourned meeting to be held in Knox church, Elora, on the 6th August. A letter was read from the Rev. R. P. McKay, secretary of the Foreign Mission Committee, asking the Presbytery to arrange for the ordination of Mr. R. A. Mitchell, who was about to proceed as a missionary to Honan, China. It was agreed that the ordination take place in Knox church, Elora, on the 6th August, at half past seven o'clock in the evening. It was further arranged that the designation of Miss Dr. Dew, who is going out as a missionary in the fall of the year, take place in Melville church, Fergus, on the 23rd September, at half past seven o'clock in the evening. A report was read from Miss Eliza Kerr, secretary of the Guelph Presbyterial Foreign Missionary Society, giving an account of the work of the Society during the year, and stating that it now consisted of twenty-three Auxiliaries and fourteen Mission Bands, with a membership of 1,225. The contributions for the year amounted to \$2,221.92, and the value of goods sent to the Northwest to \$502.40. A request was presented from Hawkesville and Linwood that application be made to the Home Mission Committee for a grant at the rate of one hundred dollars a year. The moderator of session was instructed to procure all necessary information to lay before the Committee, with the application, and to ascertain if Mr. Knox's engagement might not be for two years, so as to bring him into fuller relations to the Presbytery. Next regular meeting was appointed to be held in Knox church, Guelph, on Tues-

day, 17th September next, at 10.30 o'clock forenoon.

Literary Notes.

WEALTH AND WASTE. The Principles of Political Economy in their Application to the present problems of Labour, Law and Liquor Traffic. By Alphonso A. Hopkins, Ph. D. New York, London and Toronto: Funk & Wagnall.

This is a timely volume, on a living question of our day. It is a strong plea for the prohibition of the traffic in strong drink. It is a well reasoned argument reaching this conclusion "under the law that traffic must be banished, or political economy is not a science, but a sham, its principles are false and their pretended application a fraud." Many important points are made to stand forth boldly. Speaking of the false position that majorities, whatever their character, must rule, he says:—"There must be for a state a moral standard, upon which law may rest, and against which the will, even of the majority may not array itself." Again: "In the settlement of moral right vs. wrong, majorities never have counted; the majority wish of localities or sections has never been a final arbiter." It is full of useful facts which are woven into the argument in a skillful and telling way. It is a book to provoke thought, and advance a great cause, and materially help the issue of this problem. We cordially commend it.

An Memoriam.

Mr. WILLIAM WATSON, late of 8th Concession, Vaughan, near Woodbridge, formerly of Scarborough, died April 14, 1895.

The angel of death with a message was sent
From the courts of our glorious King,
And the message was urgent, could brook no delay,
For His right to command is suprema.

His wisdom so excellent never could err
In time or the way of His call,
His love is so great He could not be unkind,
And His care doth encircle us all.

So the message was sent to His servant so dear
Who had faithfully wrought out his part,
In the battle of life against all that is wrong,
With the love of his God in his heart.

On the Sabbath of rest, as on worship intent,
While preparing to meet with his God,
In the house set apart for His worship on earth,
Where with others he studied His word.

But no more should he meet with his brethren here
In communion and fellowship sweet,
No more should he sit at His table below,
Nor learn of His will at His feet.

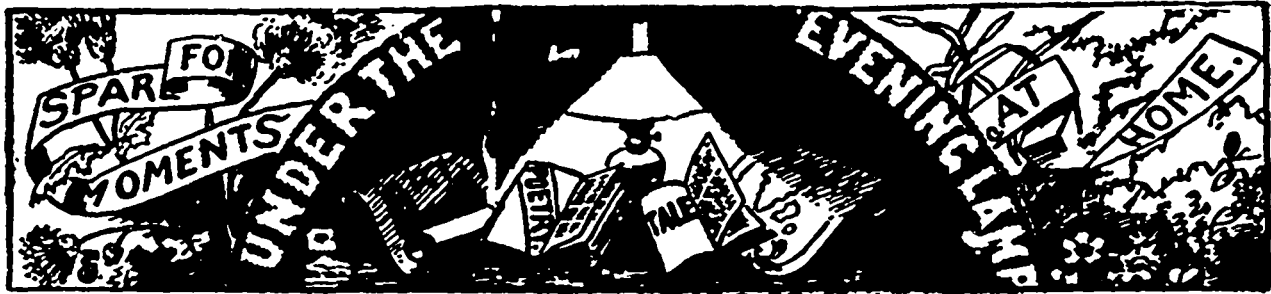
His fight against sin has now come to an end,
Having trusted in Jesus for grace,
His sorrows and trials forever are past
As he rests in the light of His face.

Now he rests from his labors in peace and content
In the presence of glory divine,
Having heard with delight the glad welcome
"Well done,"
Like the stars he forever shall shine.

But his influence still will be felt in the world,
In the lives of his children so dear,
Whom he earnestly taught in the truths of God's word,
And endeavored to train in His fear.

And the friends who respected his life here below,
Will be strengthened to stand for the right,
As they think of his efforts for virtue and truth,
While he sought to be true in God's sight.

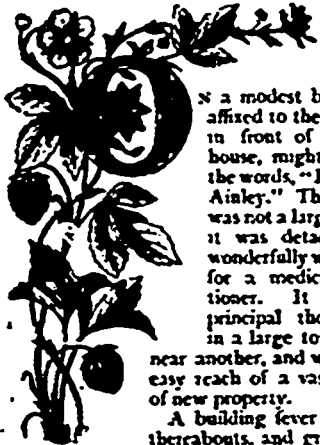
Let us therefore take heed as we journey through life,
To be true to the light we enjoy,
That we too may stand in His presence, where we
Shall our strength in His service employ.
R. D.



DOCTOR AINLEY'S TWO HOLIDAYS.

By RUTH LAMB.

CHAPTER I.



As a modest brass plate affixed to the palmades in front of a corner house, might be read the words, "Dr. Fergus Ainley." The dwelling was not a large one, but it was detached, and wonderfully well placed for a medical practitioner. It faced a principal thoroughfare in a large town, it was near another, and was within easy reach of a vast amount of new property.

A building fever had set in thereabouts, and ground that had been long vacant, was now covered with houses of many sorts and sizes, the better workings to the front, and behind them, apparently endless streets of cottages.

Dr. Ainley had taken the Corner House ten years before, and at four-and-twenty had started to work up a practice for himself.

Most of his friends were doubtful, or worse than doubtful, as to the wisdom of such a step.

Young, unmarried, unknown, from a distant county, possessing no local influence and very little money, who would be likely to employ him? Not patients of the better class, certainly. If Fergus Ainley had been able to command enough capital to make some outside show, well-to-do patients might have been immediately attracted thereby. Surely he would have been wiser to act as assistant to some well-known doctor, say for two or three years, before beginning practice on his own account.

It is a sad and significant sign of the days in which we live, that people are drawn to the shops which are already crowded with customers, to the professional men whose ante-rooms are already thronged with waiting patients, to churches, because they have been told there is not a seat to be let.

There seems to be a fascination in having to pay a high price and wait, uncomfortably perhaps, for the article, the advice, or the place we want, just because other people do it. Whereas, if we were to believe in the possibility of finding good articles in small establishments, and of discovering highly qualified medical men and faithful teachers amid more modest surroundings, we might get all we want at less cost of time, money, and convenience. Besides these advantages to ourselves, we should help to replenish empty pockets and cheer on able and gifted professional men, struggling sometimes for bare bread, instead of making coffers overflow which are already full enough.

Fergus Ainley was not to be eluded either by his own knowledge of the ways of the world, or by the croakings of his well-wishers. He knew by what years of earnest, constant study he had won a long list of honors at school, college, and hospital work. He had shown his might when he had to do, and had won golden opinions from men of the highest honor in the noble profession to which he had devoted himself. And he meant, God helping him, to stand and to win the confi-

dence of those who should place the care of health and life in his hands.

Fergus Ainley would have felt lonely at the outset, but for the helpful presence of a sister who undertook to manage his modest household when he first began practice in the Corner House, or rather, when he began waiting for patients to come there.

Everybody knows how much harder it is to wait for work than to do it. The young doctor was never idle. He was always adding to his stores of knowledge; but, for all that, he would have found the waiting time terribly long had Margery not been with him to console him when inclined to be down-hearted, and to utter cheery prophecies of success in the near future.

"You are certain to do well, Fergus," she would say. "Of course you have to wait a little, because other people do not know what a clever brother I have. But success will come, and by-and-by your waiting-room will be too small for patients, and we shall see a pretty brougham standing at the door ready for the busy doctor to take his place in it."

"The success is long in coming, but I am not going to be disheartened. What should I have done without you, Margery, in the meanwhile? I wonder the father and mother spared you to me."

"You wonder! How dare you wonder at any loving, unselfish thing that they do for their children! The doing without me for your sake, is only a bit out of a great whole. Have they not always been thinking of and planning for the one lad of the family? Beside, they have Bertha and Nelly, so they were willing I should share your establishment."

"It is banishment, Margery, after all. But there was no room for another medical man within a long distance of the old rectory, and I must turn to the best account the advantages the rest of you have been the means of giving me by general self-denial and—"

Margery's pretty hand was placed over her brother's lips, and the sentence thus brought to an untimely end. But a sisterly kiss which promptly followed might have reconciled any brother to such despotic treatment.

"If you dare to say a word about self-denial, I will pack my boxes and go off home. There! pray what would you do when I was gone?"

"Do? I should send for Bertha or Nelly to take your place. There would be a squabble as to which should come, and I might perhaps have two girls to plague me instead of one, because neither would give in. Remember, Midge, you are not my only sister, whilst I am the brother of the family," said Fergus triumphantly.

"And you are as much spoiled as a single brother always is amongst a tribe of sisters. I am resolved to stay with you, as I am the eldest girl, and the only one who can manage you properly."

Margery did stay on, and was a source of infinite comfort to her brother. Patients began to come, though not very remunerative ones, and all who experienced the skill and kindness of Fergus Ainley had a good word to say for both. The poorest were sure of being tenderly dealt with, and in cases where it was needed to inflict pain with a view to healing, sufferers feared no rough treatment at his hands. They were certain of the young doctor's sympathy, and were not slow to

speak of this along with his other good qualities.

At the end of three years, Dr. Ainley was making an income sufficient to meet all the expenses of his modest establishment. The brougham which Midge had pictured as waiting his pleasure, was still in the far distant future; but Fergus was contented with the meed of success already attained, and hopeful of more.

Then came an unlooked-for trouble—the young doctor's father died suddenly. He had been in unusually low spirits for some time, and had suffered from bodily weakness. No one knew that he had cause for anxiety, but attributed the low spirits to failing health. After his death, it was found that Mr. Ainley had been cruelly victimized by a man in whom he trusted implicitly, and that the property which ought to have provided comfortably for his widow and family was gone.

Mr. Ainley had lacked courage to make his wife and children acquainted with his position. The remnant of his capital had been used to supply their wants whilst it lasted, and now the family had to face the double trial of bereavement and poverty.

The girls proved unselfish and brave. No word of reproach fell from their lips with regard to their late father.

"He was deceived, and that man's treachery cost him his life. How he must have grieved for us! He was always good, loving, indulgent to us all. He hid the trouble because he could not bear to grieve us, and yet, if we had known, we could have lightened his burden by taking it on our strong shoulders."

Such were the words used by the girls in speaking of the father who was gone, and they helped to comfort the mother who was left to them.

They were all highly educated, and Nelly possessed rare musical gifts, which had been carefully cultivated. The home and its contents belonged to Mrs. Ainley. There were no debts, and there was no dissonance in connection with their changed circumstances. So Bertha and Nelly worked bravely on, turning to account the talent they possessed, and doing their utmost to prevent their mother from noticing any great change in her daily comforts and surroundings.

Margery remained with her brother, chafing a little, it must be owned, at not being able to contribute more directly to the support of those at home, though really she did her part in another way.

"I must have a housekeeper, Midge," said Fergus. "If you leave me, some fairly capable woman must take your place, though no one could fill it as you do. You do not realize how important it is for me to have a lady at the head of my household affairs. I am sure I owe much of the success I have gained, to your presence, and your good management has made my stay here possible. Do not leave me, Midge—mother has the other two and I want you badly."

"But I cost you money instead of helping to earn it. It is dreadful to think that Nelly and Bertha are working and I am maintained by you, and causing nothing, either for mother or myself."

"You are earning by helping me, and by saving in every possible way, you enable me to do more and better for the dear mother and girls at home."

These needed all, and more indeed, than Fergus could do for them. Heavily as Bertha and Nelly might exert themselves, it was not

easy for two girls to earn enough to surround their mother with all the comforts to which she had been accustomed.

But Fergus was getting on, though slowly, and what he at first lacked in means he made up by self-denial, for the sake of his mother and the girls.

For five years Mrs. Ainley enjoyed the good things of this life in sufficient measure, but she was never allowed to know at what a cost to themselves her children managed to keep up the old home for her. Her death was preceded by months of illness; and then Nelly, worn out with nursing, broke down in health, and was ordered to a warmer climate for the winter.

All these things caused a constant drain on the young doctor's resources, and in spite of an increasing practice he could never do more than meet the calls upon him, and, by strictest economy, keep out of debt.

Fortunately, Bertha obtained a situation as companion to a lady, an old friend of the family, who had also been ordered to the south of Europe for the winter. So the sisters travelled together and remained near neighbours, though they were not under the same roof.

The old home had been broken up, perforce, before the girls left England.

The change proved an eventful one, both for Nelly and Bertha. The only son of Mrs. Caine, who accompanied the party to Cannes, asked Bertha to be his wife, with the full consent of his mother. The young people had been long acquainted, so within three months a quiet wedding gave the orphan girl husband and mother.

A little later, Nelly, who had regained her strength, and was on a visit to her sister before beginning to work again, won the affection of one who was worthy to call her wife, and able to offer her a delightful home, though not in England.

Dr. Ainley and Madge rejoiced in the joy of the absent sisters, but a little pang of regret mingled with their honest sympathy.

"It is dreadfully hard on me, Fergus," said Margery, with a rueful face. "Two sisters married ever so many hundreds of miles away, and the sole remaining daughter of the family left blooming alone, without even the consolation of having figured as bridesmaid. I am out of everything; and your share has been rather a costly one."

"I do not grudge it," was the answer. "The girls were welcome to what I could do, and I only wish that had been more and better. I am going to save up for your *trousseau* now, Madge. Having had to surrender two sisters to the care of husbands without any warning to speak of, it behoves me to prepare against future surprises."

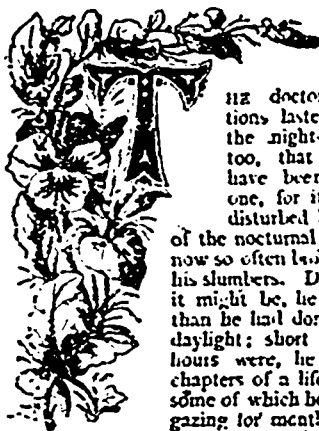
"I shall not surprise you in a similar way, dear. Beside, I intend you to think more of yourself and less of other people. I have plans, first, for the renewal of your wardrobe, which you have neglected to shabbiness; next, for the improvement of the furniture and house."

"You shall do exactly as you like, Madge. I cannot be thankful enough that I am allowed to keep you. I had counted on having the other girls here in turns, to bear you company, and make me feel quite a family man; but that dream is over. We shall be examples as the old bachelor doctor and his maiden sister—examples of family affection to the young folk around us, eh, Madge?"

And then Margery turned upon her brother with an aggrieved look, and said, "Fergus, I do not feel odd at all. I was only seventeen when I came here with you, and that is not ten years ago. You are barely four-and-thirty. Is it not a little too soon for us to pose as old bachelor and spinster, dear?"

There was something in Madge's words and tone which set Dr. Fergus Ainley thinking.

CHAPTER II.



what would be the next incident in it.

As Fergus Ainley lay there, painfully awake, his sister was sleeping, but dreaming; and the waking thoughts and the sleeper's dreams were on the same subject.

Fergus Ainley had many well-wishers and admiring acquaintances who might have developed into friends under more favourable circumstances. He never lacked invitations, especially to lusher gatherings, but he accepted few of these for two reasons; one, that his circumstances would not permit him to entertain on a similar scale; the other, that he preferred to spend even his leisure in the interests of his profession, and in giving such simple pleasures as lay within his reach to Margery.

He had, however, one dear friend, Frank Roworth, whose only fault, he used to say, were that he had too much time and money at his disposal, and no one to control him in the use to which he devoted them. Happily, he desired to use them both well, and often consulted Fergus as to the best means of doing this.

As Fergus lay thinking, he called to mind how he had for some time refrained from introducing Frank to Margery. He knew that pride was at the bottom of this reticence. He would not give people the chance of saying that he was trying to get his sister in the way of gaining a rich husband. So the friends met everywhere but at the Corner House. It chanced, however, one day that Frank called there to enquire for the doctor, and saw Madge, who was expecting her brother's immediate return, and asked him to wait for it.

Everybody knows how uncertain a doctor's movements are, and on this occasion they were provokingly so.

Time passed. The expected minutes lengthened into an hour, and the visitor still waited for his friend. When the doctor did appear, he found that Frank and his sister had become like old acquaintances through their mutual interest in himself. After that there could be no question of excluding young Roworth, and he had happened in at the Corner House whenever he chose, to find a welcome both from Fergus and Madge.

Fergus could call to mind how often he had done this of late, also that Madge's mood had varied according to the frequency of Roworth's visits, brightening under his cheery influence, and becoming a shade graver and quieter when his absence from town deprived them of his society for a longer period.

"What a blind fool I have been!" said the doctor to himself. "How could Frank help loving Madge, or Madge fail to care for the very finest fellow I know! Each is able to appreciate the other's worth. Exactly suited in age, for Frank is three years the

older of the two. He is able to give her all that I should have rejoiced to give my sister if fortune had favoured me; and Madge, with pride enough of a sort, will not be too proud to owe all to him who gives pure love along with the rest, and deems himself the richer for it—as indeed he will be."

These cogitations cost Fergus Ainley more than some hours of sleep. He had a fierce battle with self, and came off conqueror. True, it was hard to picture what his house would be without Madge. He should never call it home again, for it was only her presence that made it such. What she had been to him during nearly ten years of striving and struggling, of successes that had been helpful to his family, yet left him almost where he began so far as money went, no one could realise. Well, he would thank God for all she had been, and when Frank Roworth asked for Madge, he would give her to him ungrudgingly, and with a prayer for a blessing upon them both. About his own loneliness, which must of necessity follow, he would not even think. He had been thankful to know of the happy lot which had come to Nelly and Bertha. Should he be more selfish when the future of Margery was in question?

Dr. Ainley had just reached this point when his waking dreams were dispersed by the sound of the night bell. He had lost his opportunity, and he must give up all hope of rest for the present.

Never had Madge worked so hard to insure her brother's comfort, and to improve every thing about him and his home, as she did during the three months that followed. In the meanwhile, Frank Roworth's visits became more frequent and the special object thereof more marked.

Fergus indeed wondered at his continued silence; then a new light broke upon him. Madge was restraining him from speaking for her brother's sake, and that she might complete various matters on which her busy fingers were engaged.

The time came at last when Frank asked his friend to ratify the promise he had already won from Madge, and when the girl hid her wet face on her brother's shoulder, and shed tears half glad, half sorrowful, as she heard Fergus say—

"It is hard to part with such a sister, but I know of no one to whom I could give Margery so willingly as to you."

"It seems wicked to leave you, dear," whispered Madge, clinging more closely to her brother, "but I do care so much for Frank, and he will not take me away. We shall be near each other, and I will look after things for you still. You have always wanted a brother, and Frank will be such a true one."

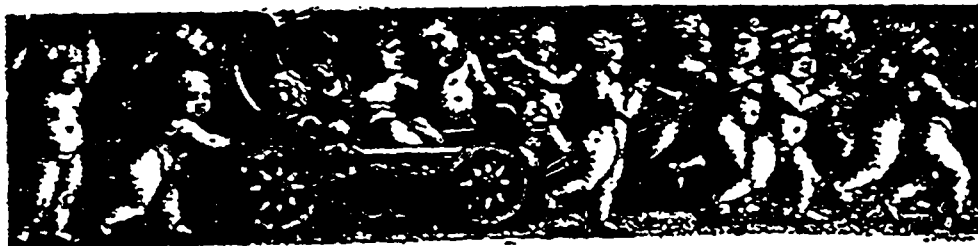
"I know it, Madge. And it will be far better to have you within reach than far away, like the other girls. You will do everything in your power for me still."

Then Fergus slipped away to his quiet study, leaving the pair together. He smiled as he thought of Madge's plans and promises, well knowing how thoroughly she meant them, and yet how impossible it would be for her to carry them out when she became Frank's wife.

This was soon made evident. Madge had always wished, but never hoped, to see something of other lands. Naturally, Frank desired to gratify this wish, and planned a most comprehensive wedding-tour, which would last three months at least.

Farewell to any immediate prospect of seeing Madge sitting in and out of the Corner House, and superintending domestic matters as of old.

Dr. Ainley's heart sank as he resigned his bright companion to her husband's keeping.



but he took care that she carried no sad memory away with her. His farewells were hopeful, his face told a tale of sympathy with her joy, his last words were a prayer for a blessing on her and Frank.

A new life began at the Corner House after this. Dr. Ainley worked harder than ever. His wants were cared for by a motherly housekeeper, but at table and bedside he sat alone. He could not bear to put a stranger of middle age, in the place once filled by Margery. Solitude was to him the less evil of the two.

During his ten years of waiting and work, all told, Dr. Ainley had taken few holidays. Whilst his mother lived he had paid short visits to his old home whenever opportunity permitted. These were inexpensive holidays, but even they cost something. He had to engage some qualified man to fill his place, or to depend on the help of other doctors in the neighbourhood. The former was his more usual course, for he was shy of asking favours.

After Margery's marriage Dr. Ainley felt sorely in need of a change—a real holiday, to last at least a month. Body and mind were alike weary, but he saw no way of resting them.

For the future he would have to think and plan for himself alone, but as yet he did not feel justified in incurring the expense of such a change as he needed. The season was an unhealthy one. He had many poor patients to consider, and sufferers, with scantily-lined pockets, were usually first thought of by Fergus Ainley.

"The working man's health is to a great extent his capital, and the source whence all good things flow to wife and little ones. The mother's power to work means order, cleanliness, and comfort in the home, and often safety to the children. The rich have all in addition—the poor without health are destitute of all."

Feeling the importance of this precious gift to his needy patients, Dr. Ainley was ever earnest in using his best powers for them. He could not give money, but he gave its value in many a case, and still, as ever, combined gentleness and courtesy with skill, in dealing with the roughest types of humanity.

One evening he came home unusually weary to find a bright fire, a tempting meal, warm slippers—all that could make loneliness more tolerable within doors. Outside all was cheerless, and suggestive of a November night.

Dr. Ainley looked at his muddy boots, then at the slippers—Madge's handiwork. Might he venture to put them on? Inclination said "Yes," but prudence suggested that at ten o'clock he must not feel sure of an undisturbed rest.

For once inclination conquered. The much needed meal was taken in peace and comfort, and the doctor was hopeful. Alas! too soon.

The bell rang, and Mrs. Brown's portly person loomed in the open doorway immediately after.

"It is an elderly woman, sir. She wants you to go to see a lodger of hers right away in South Street. She is waiting to know."

Then Mrs. Brown dropped her voice and continued—

"I don't think it's a sudden illness or anything dangerous. The person seems to have been ailing a good while, only her landlady has got frightened because she is in more pain than common. She's had no doctor. I fancy, from what the woman says, she has very little money, and is frightened about the expense. I did not ask any questions. She told me of her own accord. I ventured to say that, if it wasn't anything serious, you would call round in the morning, for I'm sure, sir, you must be terribly tired, but the woman would wait."

The doctor's housekeeper was decidedly against his going out again on any errand not of life or death importance.

"I think I must go, Mrs. Brown," said the doctor. "The old woman's message tells of patient endurance for a long time, and of loneliness and poverty. If I were to stay away, I'm afraid I should not sleep. I should be haunted with the thought of the sick woman's pain and her old landlady's fears. I will see the messenger first, however. Stay here for a moment."

Dr. Ainley left the room, and Mrs. Brown's face fell as he did so.

"He'll go. No chance of anything else if he once hears a pitiful tale. He's the more certain to turn out if there's no money at the end of it," murmured she to herself. "Never in my life before was I so tempted to say, 'The doctor's not at home,' as I have been the last week or two, seeing him, as I have, nearly worn out with work. But somehow my tongue never would shape itself to say what is not true. But if Dr. Ainley goes on much longer without a holiday, he'll want another doctor to look after him."

Mrs. Brown had no time for further forebodings.

"I am going out," said the doctor, as he re-entered the room, "but I do not expect to be very long."

"You'll have a cab, sir, won't you?"

"Certainly not," was the answer, and a moment after the doctor was facing the dreariness of a foggy November night, guided by the woman who had acted as messenger.

He would have walked on rapidly, but he found his companion unequal to keep up the same pace, so he slackened his for a moment to ask, "Would it not be better for me to go on faster, as it is getting late. I know the neighbourhood well, and can go straight to the house."

"And you're well known there, too, sir," said the woman, panting with exertion, "but not to Miss Walker. If you please, don't go to her without me. She's so nervous and timid, and so little used to strangers, that the very sight of you would maybe do harm if you came upon her all on a sudden. There's no one else in the house just at present, for I've lost two lodgers lately—young shopwomen they were—but I've two more coming in on Monday. I get my living mostly by lodgers, sir, and I'm a widow woman."

Dr. Ainley did not wish to hear the story of the widow's affairs, so he turned the conversation, and asked questions about the patient he was going to see.

"How long ailing, sir? Well, to say the truth, I don't believe Miss Walker has ever been to call well in the three years I've known her. She was in good service as a sewing-maid, but the children grew up and the family got less, and last of all, left these parts altogether. I did laundry work—fine things—for them at one time—that was how I knew Miss Walker. She was never one to make friends with under servants, or indeed with anybody much, but it seemed a comfort to her to lodge with a woman that wasn't all out a stranger."

"How has she maintained herself during her stay with you?" asked the doctor.

"By going out sewing, or doing work at home. She's one of the sort that can't be idle if she can move a finger; and there's not many that can use a needle like she can. Talk of your machines! Clattering things! They're not to name in the same day with work like hers. And she's just the quietest creature in a house—neither meddles nor makes mischief with anybody."

The old woman was garrulous enough, well contrasted to talk of anybody's affairs so that she could be listened to. As she ran on about her lodger, Dr. Ainley saw the picture of a self-contained, lonely life. He was just in the mood for sympathising with such a person, for he was feeling his own loneliness almost painfully at the time, probably because of his bodily weariness.

liness almost painfully at the time, probably because of his bodily weariness.

The place was reached at last, though the walk had occupied thirty minutes instead of fifteen, owing to his companion's slowness. Then he had to wait a little until she had taken off her damp gowns and paved the way for his visit to the patient.

A glance at Miss Walker's face showed Dr. Ainley that the widow had abundant excuse for wishing him to come at once. The countenance was so eloquent of suffering and yet of patience, that the sight of it touched him deeply, and he forgot his own weariness in anxiety to give relief.

"I am sorry you should be out on such a night, and that Mrs. Warde should have gone for you, but she was so anxious and would go. I am used to pain, and am not easily frightened," said the patient.

"Mrs. Warde was right, and you are too much used to pain, I fear," replied the doctor. "It is such a pity for anyone to suffer, if a remedy can be had."

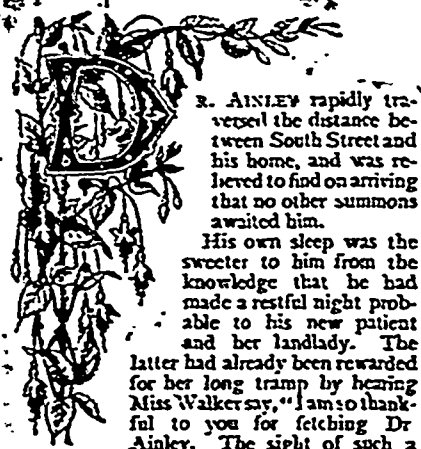
Then followed questions gently put, and a partial but, for Dr. Ainley, a sufficient examination of the patient.

The widow watched his face, but gained no information from it or the few words uttered in a cherry tone, addressed to Miss Walker.

"I have my medicine case with me and can give you something which will, I am sure, greatly relieve you," he said. "I shall see you again in the morning."

The medicine was quickly prepared and administered, and then the doctor said good-night, after expressing a hope that his patient would rest, and left the house without giving the widow a chance of questioning him as to the condition of her lodger.

CHAPTER III



R. AINLEY rapidly traversed the distance between South Street and his home, and was relieved to find on arriving that no other summons awaited him.

His own sleep was the sweeter to him from the knowledge that he had made a restful night probable to his new patient and her landlady. The latter had already been rewarded for her long tramp by hearing Miss Walker say, "I am so thankful to you for fetching Dr. Ainley. The sight of such a

kind face cheers one, and he is so gentle."

"Aye, you may well say that. He's not one of the sort that seem to think that only rich folk can feel, and that only the lives of those that have long purses are worth saving."

There was a wan smile on Miss Walker's face when the doctor entered on the following morning, true to his promise.

"You have had some rest—your face tells me so much," he said.

"More than I have had for weeks before," was the answer—"in one night, I mean. What a blessing sleep is!"

Then Dr. Ainley made minute enquiries about symptoms, duration of illness, and all other matters which it behoved him to know, though his experience of the previous evening had enabled him to form a decided opinion of his patient's state.

It must be hard for a medical man to keep an unmoved countenance, to speak cheerfully,

(Continued next week).



THE CHURCH ABROAD.

The opening services at the new church at Carlisle realized £107.

An iron church is being erected at Cardenden, and will be opened on 1st. August.

The Queen has accepted from the Scottish Bible Society, a present of Bibles, Psalm Books, and Hymn-Books for the royal pew in Craihie Church.

It is proposed to remove St. Luke's church, Edinburgh, to Comely Bank, and to add to the parish portions of the Dean and St. Bernard's parishes.

The amount raised in Greenock Presbytery during the past year was £13,849, about £500 of a decrease; the communicants numbered 6,617—an increase of 58.

Rev. James Mackie has raised an action against Edinburgh Presbytery to have it declared that they have power to give him a part of the price of the Scots church, Manchester.

A stained-glass window has been erected in Maxwell church, Glasgow, by Mr. Alexander Moffat of Edinburgh, one of the original trustees and elders, in memory of his mother and his wife.

The first meeting of the newly formed presbytery of Ardrrossan was held in that town last week. Rev. Dr. Walter Ross Taylor of Glasgow preached on the occasion, and Rev. Dr. Watson of Largs was appointed first moderator.

Wellesley-Square congregation, Calcutta, have granted their pastor, Rev. David Reid, B.D., nine months' furlough, and Rev. Lewis Davidson, M.A., Edinburgh, is convener of a home committee to select a minister or probationer to take Mr. Reid's place in Calcutta from March next till the end of 1896.

The following are the terms of Mr. Henry Robson's motion on "Changes in ministerial spheres," which will be discussed at the Presbytery of London North, next week: "Whereas there are ministers and congregations of our Church to whom a change of ministry would be both acceptable and beneficial, the Presbytery resolves to appoint a committee to consider the matter, and, if possible, to draw up a scheme to facilitate the interchange of charges amongst ministers of such congregations."

The report of a committee of Newcastle Presbytery on the rearrangement of Presbyteries, suggesting a number of important changes, was agreed to almost unanimously. According to the proposed scheme, Northumberland and Berwick would be united so as to form one Presbytery, consisting of thirty-three churches. Newcastle, losing eight, and gaining five, would number forty-two congregations; and Darlington, losing seven, and gaining eight from Newcastle, would be left one stronger than at present. The seven from Darlington, with several from Manchester, would form a new Presbytery of York.

Presbytery of Hamilton.

The Presbytery of Hamilton met on July 16th. Rev. H. S. Beavis was received as a minister of the Church. The resignation by Mr. Bryant of Merritton and Port Robinson was accepted, to take effect on the second Sabbath of August. Mr. Geider was appointed moderator of session *pro tem*. Standing committees for the year were appointed with conveners, viz: Christian Life and Work, Jas. Murray; Finance, Dr. McDonald; Augmentation and Vacancies, J. H. Radcliffe; Superintendence of Students, J. G. Shearer; Schemes of the Church, W. J. Day; Systematic Benevolence, Geo. Rutherford; Young People's Societies, J. S. Conring. A request for separation of Merritton from Port Robinson was laid over till next meeting. Mr. R. McKnight, formerly pastor at Dunnville, again applied to be restored to the ministry; the application was received and a special meeting to consider it, was appointed to be held in Knox church, Hamilton, on the 10th day of September, at 9.30 a.m.—JOHN LAING, Clerk.

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Mr. Byron Grandell

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JULY—31 Days.

ALL ONE IN GREAT JERUSALEM.

1	M	To see our one in Christ from Gal. 3:28	1
2	W	We long may we see him in "Heaven" Rom. 13:5	2
3	Th	That they may be one as Thou Father art in Me	3
4	F	That they may be one as Thou Father art in Me	4
5	S	That they may be one as Thou Father art in Me	5
6	S	That they may be one as Thou Father art in Me	6
7	S	That they may be one as Thou Father art in Me	7
8	S	That they may be one as Thou Father art in Me	8
9	S	That they may be one as Thou Father art in Me	9
10	S	That they may be one as Thou Father art in Me	10
11	S	That they may be one as Thou Father art in Me	11
12	S	That they may be one as Thou Father art in Me	12
13	S	That they may be one as Thou Father art in Me	13
14	S	That they may be one as Thou Father art in Me	14
15	S	That they may be one as Thou Father art in Me	15
16	S	That they may be one as Thou Father art in Me	16
17	S	That they may be one as Thou Father art in Me	17
18	S	That they may be one as Thou Father art in Me	18
19	S	That they may be one as Thou Father art in Me	19
20	S	That they may be one as Thou Father art in Me	20
21	S	That they may be one as Thou Father art in Me	21
22	S	That they may be one as Thou Father art in Me	22
23	S	That they may be one as Thou Father art in Me	23
24	S	That they may be one as Thou Father art in Me	24
25	S	That they may be one as Thou Father art in Me	25
26	S	That they may be one as Thou Father art in Me	26
27	S	That they may be one as Thou Father art in Me	27
28	S	That they may be one as Thou Father art in Me	28
29	S	That they may be one as Thou Father art in Me	29
30	S	That they may be one as Thou Father art in Me	30
31	S	That they may be one as Thou Father art in Me	31

Anticipation.

BY JOHN IMBIE, TORONTO, ONT.

A CHILD of Hope!—See yonder playful band
Of children on the shifting shores of Fate,
While tides deceitful round them circulate,
Are busy building castles on the sand!
Rude waves disperse them to their mud-
built cot
Where safety dwells—their "castles" all
forgot!
How oft we build our hopes on shifting sand
To see them fall and crumble at our feet,
When treach'rous tides and waves of trouble
beat,
Driving us back to safe and solid land!
Build on the Rock if thou would'st stand life's
test!
Choose not a shadow when the substance
strong
Remains when suns have set and nights are
long!
The eagle builds on highest heights her nest!
Anticipation!—draft on Hope sublime!
Too oft: dishonour'd at the Bank of Time!

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