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27/52

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From 30 to 60 drops in half a tumbler of water in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

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Chills and Fever, Fever and Ague Conquered.

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**MASTER DEWILBE RICH: Nurse!**

who was zat lady wiv ze dog, zat tised me dus' now? Nurse: Why, dear, that was your mamma.

**MRS. T. YOUNGWIFE (sobbing):**

Y-you are ungrateful. Didn't I bake you three big cakes last week, and what have you done for me? Thomas: Didn't I eat them?

**GOLDWIN SMITH is opposed to Sir Charles Tupper**

in many ways, but doubtless both would agree that no better remedy for dyspepsia, constipation, biliousness, headache, kidney troubles, skin diseases, etc., exists than Burdock Blood Bitters, the best family medicine known.

**MR. BASHFUL: I do love Boston bread,**

you know. Miss Waiting (seizing her chance): Now, do you know, I am Boston bred.

**PARROT: How many great titles end in "or"—**

emperor, legislator, editor, Wiggins (who lives in a flat): Yes, and janitor.

**THE Australian Commonwealth will have grand results.**

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**WIFELY care: John, do tie a knot in your handkerchief**

before you go to bed so as not to forget to get up to-morrow at four o'clock.

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was his translation of "In vino veritas," which he Englished as "Brandy peaches."

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WHAT "THE TIMES" OF CEYLON

Says of this Company, May 4th, 1880.

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and we really do not think that anybody can answer this question. In all probability, the Ceylon Tea Growers, Limited (Khangani Brand), sell more Tea than most, seeing that they have no less than one thousand Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of Tea."

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Beware of Imitations. NOTICE AUTOGRAPH OF THE GENUINE HARTSHORN

**17/52**

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JULY 1st, 1891.

No. 26.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll 60 cents per list. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

A LONDON, Eng., paper says: The Rev. Dr. Kellogg, of Toronto, is likely to return to India to engage in Bible translation and literary work. The *Bombay Guardian* says that the American Presbyterian Board most heartily wish him to return, allowing him to make his home among the hills.

A CONTEMPORARY contains the following: Britain and Japan, says *Regions Beyond*, though severed by half the round globe in distance, are now parted by only three weeks in time. Last month the feat was achieved of landing in Montreal by the Canadian Pacific the passengers of the new steamer *Empress of Japan*, on the fourteenth day after they sailed out of the Gulf of Tokio. Another week would bring to Liverpool or the Clyde those of the travellers who proceeded on from Montreal without delay. How wonderfully God is facilitating the evangelization of the world!

IN addition to the delegates appointed by the Baptist Union of Great Britain and the Presbyterian Church of England, to the International Congregational Council, the English Committee of Arrangement has agreed to invite each of the Free Churches to send two visiting members, for whom seats will be provided on the floor of the house without right to vote. Invitations have thus been sent to the Free Church of Scotland, the United Presbyterians of Scotland, the Calvinistic Methodists of Wales, and the various Methodist bodies in England, including the Wesleyan Connexion, the Primitive Methodists, the Methodist Free Churches, the New Connexion, and the Bible Christians.

PROF. RAOUF ALLIER of the Sorbonne, describing the religious revival among the youth of France, says it has come just when Michelet's prophecy, "This century is moving towards fatalism," appears to be realized with deplorable brutality. The problem of religion, he says, is no longer ignored among the students, but received; it is approached with a certain fear, but with real interest. The professor of the philosophy of religion has his lecture-room crowded. The triflers of old Voltaireanism are greatly disconcerted by this uprising of the conscience and the heart assisted by a philosophical and literary revolution, which is creating among the youth of France a fresh desire for moral and religious life.

A GENTLEMAN well known in connection with the temperance cause, Mr. Z. B. Gustafson, describes an interview which he had with Mr. Stead last summer. That eminent journalist stated that some of his friends thought he was going to blank ruin when he started the *Review of Reviews*. "My partner thought we might possibly secure a circulation of 30,000. And it would have answered. After the publication of the third number my partner, who had not been accustomed to political journalism, took alarm at the articles on the *Times*, declaring that he thought it 'madness' (though the best lawyer in London had seen the proofs and pronounced it perfectly safe), and wished to retire. As I was determined to endure no trammels, I gladly agreed to his proposal. Before he would go, however, he demanded \$15,000 as his share—a sum absolutely unprecedented as the price for the goodwill of half a review that had only been three months in existence. I paid it, and here I am! The circulation is not 30,000 but 70,000 monthly, and increasing. It has been a property from the first, and since May my own entirely."

PREACHING in Free St. George's, Edinburgh, on a recent Sunday morning, Principal Rainy referred to the death of the Rev. R. W. Barbour. He said in conclusion: It is long since any one has passed away who has left on my mind a stronger admonition as to the spirit in which life may be lived and what it may attain to be, even here, and among all the pedestrian necessities, the spiritual dimness, and the inevitable temptations of this present world. It is something, it is much, to have lived so that a man's memory shall always be a help and stimulus to whatever is best, highest, least tainted, and least craven—to what is most believing, expectant, and aspiring in the soul—and a rebuke to that which lowers and misleads. It is something—much—to have lived, so that the remembrance of him shall always bring back the text: Finally, whatsoever things are true, honest, just, pure, lovely, of good report—if there be any virtue, if there be any praise, think on these things.

THE *Christian Leader* remarks: Although not many Church courts will have the frankness to adopt such a resolution as the one entered on its minutes by the conference of Calvinistic Methodists at Llandovery, in South Wales, there can be no doubt that it gives expression to the feeling of all Christian people in these islands, and indeed of many citizens who make no religious profession, with respect to the Prince of Wales' connection with the baccarat scandal. It offends the moral sense of the people to hear that the heir-apparent not only presided night after night at the gambling table at Tranby Croft, the days being spent by the gamblers on the racecourse, but that he actually brought the counters used for the gambling to the house, and that these counters seem to be habitually carried about by the Prince. Apart even from the gambling, his Royal Highness sets a bad example, and lowers not only his personal reputation but also the respect for the monarchy by associating with the frivolous individuals who have figured in the trial by which Sir William Gordon Cumming hoped to recover his lost character.

AFTER a two months' healthful sojourn in Italy, Dr. Walter Smith has returned to Edinburgh and resumed his pastoral labours. Instead of resuming the usual lecture, he gave his impressions of the religious condition of that country. Confining himself to what he saw and heard, and disclaiming any knowledge of the innermost life of the people, he noted the prevailing indifference to religious matters; although there existed a diminishing Church party vehement in its efforts to restore the temporal power. But the people generally seem to have cast off the superstitious elements in the Romish faith, and dropped also the real Christian element which that Church still conserves. Lent being over, he had no opportunity of hearing any of the eloquent Italian preachers; but he had visited churches in the various cities on week-days, Sabbaths, and feast days, and at all hours. Now and then he found a considerable congregation in the poorer neighbourhoods, but generally a mere sprinkling, and not seemingly much interested.

IN commenting on the baccarat trial the *British Weekly* says: Neither the defendants nor Sir W. G. Cumming drew the intent gaze with which the people of this country have watched the proceedings. The eyes of Englishmen have been fixed on their future king. They have seen the roof lifted from Tranby Court, and they will not forget the disclosure. They know what manner of people these were whom the Prince honoured with his company, the inducements which attracted him, the provision which he made by taking counters with him for passing the time and earning a little money. These and other incidents have sunk deep into their minds and will have incalculable and far-reaching consequences. Nor will they forget that the Prince was not present at the trial on Tuesday because he had gone to the Ascot Races. We have no right to go beyond facts actually brought out at the trial, whatever stories and suspicions may be floated in the air, and they were there in abundance. Whatever efforts may or may not have been made to

shield the Prince from the worst consequences of his folly, enough remains to sober the strongest supporters of the monarchy, and to stimulate the growing determination among Christian people to deal with gambling by legislative enactment.

ON a recent Sabbath evening Dr. Laidlaw, of St. Paul's, Hamilton, took for his text Ps. cxviii. 8, and preached a sermon upon the baccarat scandal. He dealt with the conduct of H. R. H. the Prince of Wales in strong yet respectful terms, and denounced gambling in all its forms. "Getting money not by honest industry," said the speaker, "but by winning it from others, giving them worse than nothing in return, if they will only be fools enough to give you the opportunity! Call it a game! Dignify it with a mysterious name! Make it fashionable by coupling with it the names of baronets and lords and ladies of high degree. Let a prince, the heir-apparent to a throne, be the croupier and hold the stakes, and hand over to the lucky player the money lost and won! Popularize this business by having it introduced into all kinds of communities, in various forms, with graded rates and names to suit the consciences and purses of the players. I need not attempt to mention the many ways by which this idea is worked out in parlours, through newspapers, in the lottery, on the Stock Exchange, and in scores of other places. First and last and always it is an ingenious way of getting other people's money without giving them value in return. When fully developed it is a hideous vice which never comes alone. Other hideous vices gather around it. It is gambling. It is low. It is sinful in the sight of God. Is this a business for ladies and gentlemen to engage in? Is it a business for a Prince to be engaged in? Abraham was a mighty prince, but he absolutely refused to take goods from Melchisedek, or a parcel of ground from Ephron, the Hittite, or anything from any man without giving full value in return. Jacob had in his early life been a gambler in his way, and he never became a true prince until he gave up his cunning practices and prayed and pleaded and wept for forgiveness."

WE have taken no part, observes the *New York Independent*, in the discussion, which has been conducted so hotly since the adjournment of the Presbyterian General Assembly over the appointment of the Committee on Theological Seminaries. Dr. Charles H. Parkhurst, *The Evangelist*, and others have been charging that it was "packed" against Professor Briggs. They do not say that Moderator Green did it; that nobody would believe who knows him; but they insist that the two clerks, Roberts and Moore, with others, made up the Committee in the interest of Princeton and against Union, and these brethren, and particularly Princeton, are rapped over the knuckles in the sharpest manner. But what evidence is there that the Committee was "packed"? Its unanimity, of course. Clerk Roberts says, and he was charged with being the great offender, that he only suggested one or two names, and did not know how the Committee stood on the matter when it was named. How could anybody know. No vote had been taken to indicate where commissioners stood. If the Committee's unanimity is at the basis of the charge of "packing," the same charge might be applied to the Assembly. It was a very remarkable vote—448 to 60—one-sided. Pray, was not the Assembly "packed"? Furthermore, the Church seems to be equally one-sided. May it not be that the Church is "packed" against Briggs? As to poor Princeton, she must defend herself as best she can. What business had she on the Committee on Theological Seminaries? What business had she in the Assembly? Why was she not modest enough to stay away from this Assembly so as not to have any voice in the disposal of the Briggs matter? Seriously, why was not the charge of "packing" raised at Detroit? If there was any bargain in connection with the election of Moderator, as alleged, between Dr. Patton and Dr. Dickey; if the Committee was "packed" by officious men, why not have brought the scandalous proceedings to the attention of the Assembly? It seems to us that the accusing brethren get their courage a little late.

## Our Contributors.

### CONCERNING THE GENERAL ASSEMBLY.

BY KNOXIAN.

The one thing on which everybody agreed was that the Seventeenth General Assembly was not a specially good body for business purposes. Good-natured in the main; breezy at times and talkative always; kindly enough, but not particularly discriminating in the use of the closure, the big court worried along for nine days, most of them frightfully hot, and did what work it didn't leave over in a style that will never make it immortal for doing business with neatness and despatch—especially despatch. That the ecclesiastical machine moved with even more than average Presbyterian deliberation is painfully apparent from the fact that on the morning of the eighth day no less than seventy items of business had not been touched. Were any further evidence needed to show that the Supreme Court did not do its business with reckless haste it might be found in the frequent and almost paternal reminders of Dr. Reid, who not only told the Court often that time was passing, but also informed the members that if they did not get on faster they must arrange for pulpit supply for another Sabbath. It was all no use, however. The Assembly never fairly settled down to business until the last day of the meeting. Then the skeleton that remained went to work with a rash, and—laid things on the table. Besides the tabling operation there was a good deal of business done on the closing day. In fact it was the best business day of the session, so far as expedition was concerned. Is it not rather rough on the Assembly to be forced to say that business goes on better when two-thirds of its members go home?

Along with the slowness there was at times a painful uncertainty about the business. "Carried," says the Moderator, whose good nature seemed almost infinite. "What's carried?" asks the veteran Clerk. Sometimes it was not easy to say just what was "carried," or whether anything at all had been honoured in that way. These uncertain moments nearly always came when small matters of business were being put through, showing clearly that a body of four hundred men is about the most unsatisfactory kind of organization to deal with little items of business.

#### INHERENT DIFFICULTIES.

It is not the fault of anybody in particular that business often goes slowly in the Assembly and is sometimes done in a rather unsatisfactory manner. Everybody wants to do the right thing, but the machinery for doing the right thing is clumsy in its working and often uncertain in its results. To begin with, the body is too large to work expeditiously. Four hundred men, some of them given to much talking, can never despatch small items of business quickly, at least if they can they seldom or never do. The General Assembly is more than four times as large as the Ontario Legislature. It is about twice as large as the Dominion Parliament. There is always a large and constantly-increasing amount of business to do, and there is a sort of unwritten law that the business must be done in nine or ten days. The question that lies behind all others is

#### THE POSSIBILITY

of four hundred men doing the work the Church requires to have done in nine days and doing it well. We honestly believe the thing is impossible. Looking at the amount of work done by political and municipal bodies and at the work done by the governing bodies of other Churches, at the work done in civil courts, it is impossible to come to any other conclusion. The Assembly is so large that it is unwieldy for business purposes. The amount of business increases each year and will continue to increase if the Church continues to prosper, and eight or nine days soon pass. The Assembly day has only about eight hours. The entire time given to business never comes up to more than seventy hours. Count out the time given to devotional exercises, to deputations, and time spent in various other ways, and we doubt very much if any General Assembly has much more than sixty working hours. Is this, on an average, half an hour for each matter of business? A committee of the best business men in the Church could not do the business in the time given. How can four hundred men, each of whom has a right to have his say, get through the work and do it well?

Then it should be remembered that the training of the average minister does not specially fit him for business. He may be a good Christian, a good preacher, a good pastor, a good scholar, a good almost everything, but may be perfectly useless or worse as an ecclesiastical legislator. Everybody who watches the methods of commissioners who are good business men and the methods of esteemed brethren who have no aptitude for legislative or judicial business, can easily see the difference. In fact part of the training and actual work of a minister has a tendency to unfit him for the General Assembly. A man who writes a sermon or essay whatever length he pleases is very apt to think he should take the same liberty with a resolution or report. A man who takes his own time in the pulpit or platform is very likely to want his own time in the Supreme Court or feel hurt if he does not get it. Speaking a hundred times a year where nobody dare contradict is sure to make people dogmatic and impatient of contradiction. There are many elders in the Assembly who have had a first-class business train-

ing, but changing them every year prevents them from getting the run of things in such a way as to enable them to use their abilities to the best advantage. An elder of good ability will not take hold of any business matter until he knows something about it. Some clergymen will take hold whether they know anything about it or not. That is one point of difference between elders and ministers.

Any one could easily see that the Assembly at times was making an honest effort to get on. The harder they tried the less they did. Haste is not always speed, and when a dozen men make haste they nearly always make confusion.

Assuming that the Supreme Court has more business than it can get through with in the usual time, next week we may suggest some remedies.

#### THAT ESTIMABLE LADY.

Leaning gently on the arm of a tall member from one of the Presbyteries of northern Ontario, the deceased wife's sister entered the Assembly. She came in answer to remits that had been sent down to Presbyteries anent her eligibility. The remits did not make it clear whether she was eligible or not. Dr. Gregg, like a gallant Irishman, offered the lady his arm, and proposed to escort her out of the Assembly. She declined. On the last evening of the session, ex-Moderator Laing, so the report says, moved that the "matter should now take end." Whether a man may even yet legally marry his deceased wife's sister is a question we dare not answer. Perhaps he may if the sister is willing. If not, he must just look out for somebody else's sister.

#### JOHN COOK, D.D., LL.D., PRINCIPAL OF MORRIN COLLEGE, QUEBEC.

"PROMINENT CANADIANS," BY REV. ROBERT CAMPBELL, D.D., MONTREAL.

The following is one of the series of papers now appearing in the *Week*: Dr. Cook, who was for forty-seven years pastor of St. Andrew's Church in Quebec, is entitled to rank with the foremost men of mark of whom Canada can boast. His personal qualities would distinguish him in any community. The physical proportions of the man have that degree of massiveness which befits his moral and intellectual stature. Strength is embodied in every feature of his countenance. The pose of his head and shoulders is statuesque still, though he is considerably above fourscore years of age. Every movement of his massive frame betokens energy. A stranger, on first seeing him, at once would ask: What remarkable-looking man is that? And a better acquaintance justifies the expectation of greatness of which his *personnel* gives promise. No discerning person can come in contact with Dr. Cook, even casually, without realizing that he is no common man. Clearness of intellectual vision is associated with mental hospitality, and both are animated by a fine enthusiasm very unusual in an octogenarian. There are no tokens of decay about him: he is still as open to receive new ideas as when he was forty years old. Not only have his faculties retained all their freshness, but his studious habits have kept him abreast of the intellectual movements of the age, with which he is in full sympathy.

Dr. Cook was born on the 13th April, 1805, at Sanquhar, a village in Dumfriesshire, Scotland, in the district which gave Carlyle to Scotland and the world, and which, at a somewhat later period, has yielded Paton, the distinguished South Sea missionary. In no part of Scotland did the Puritanism of the Reformation period more thoroughly leaven society than in Dumfriesshire, in which the memories of martyrdom still linger, perpetuated by revered churchyard monuments. Whatever faults belonged to the system in which Dr. Cook was nurtured, it at least begot a moral earnestness without which there can be no real greatness. Buckle was too contracted in his sympathies to be able to appreciate the influence for good which the religious teaching of Scotland exercised over the formation of the national character; but others of his countrymen—notably Froude and Dean Stanley—have done justice to the subject. The home training of the Scottish people gave them a fine start in life, begetting self-helpfulness and independence. The Shorter Catechism built up a strong moral and religious fibre, as iron does entering into the blood of the physical man; and whatever accomplishments the youth of Scotland afterwards acquired, they never outgrew the earnestness and thriftiness which were instilled into their minds at their fathers' fireside. With this mental and moral outfit, young Cook went first to the University of Glasgow, and afterwards to that of Edinburgh, where he received his professional training under Dr. Chalmers. He was a fine subject for the great Scottish divine to pour out his enthusiasm upon, and no student of the period more thoroughly absorbed Butler's Analogy, with Chalmers' prelections on it, than the future minister of St. Andrew's Church, Quebec, as the influence of the great English thinker is manifest in the style and manner of Dr. Cook's thought. The evangelical impulse which Chalmers imparted in general to his students has long been apparent throughout Dr. Cook's long career. At college he was the contemporary of Dr. Candlish, Principal Campbell, Professor MacDougall and other men who afterwards made their mark in Scotland, and was on all hands counted the equal of any of them.

Having had the advantage of professional experience for three years in the afterwards noted parish of Cardross, it would appear from the ecclesiastical records that he was

ordained by the Presbytery of Dumbarton on Christ's Day, 1835; and designated minister of St. Andrew's Church Quebec; and he immediately set sail for what was then regarded as a distant colonial post, entering upon the duties of his charge in the spring of 1836. At that time Quebec was relatively a far more important place than it is to-day, and the young minister was at once ushered into a sphere of great influence as the representative of the Church of Scotland in the capital of Lower Canada. There were here only great social opportunities, which he filled to the credit of the Church to which he belonged; but also, as often as the civil affairs of the community demanded his attention and assistance, his recognized business ability was at the disposal of his fellow-citizens. Notably was this the case at the period of the disastrous fires which devastated so large a part of the ancient capital in 1845 and 1866; and it shows how much prudence and tact he must have exhibited in his relations with a population, the vast majority of which was of a different race and creed from his own, that he has lived among them on terms of amity and goodwill for fifty-five years, and earned their universal respect.

From his first entrance into the ecclesiastical arena, Dr. Cook was accorded a leading position. Two years after his settlement at Quebec he was chosen Moderator of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the highest position in the gift of his brethren, a fact which shows how speedily he gained ascendancy in their councils. For at least half a century, at the end of which period he virtually retired from public life, no voice was more influential than his in the discussion of matters affecting Presbyterianism in Canada. Even within the last two years the old man eloquent was aroused to utter a fiery denunciation of what he deemed a breach of the good understanding that had hitherto been observed between the Protestant minority and the French Roman Catholic majority in the notorious Jesuits' Estates Bill. Yet Dr. Cook is no ecclesiastic in the ordinary acceptation of the term. The head of a faction he neither was nor would be. Canvassing, caballing, or any of the tricks to which party leaders too often resort, were abhorrent to his nature. He trusted entirely to the merits of the case he had to put, and after arguing in favour of any position with the clearness, force and brevity that distinguished his speeches, he was wont to leave matters to their fate in the hands of others, and not unfrequently was absent at the conclusion of a debate in which he took part. Believing in the right of free speech, he credited his brethren with honesty of purpose; and whether his views prevailed or not, discussions ended in such a way as to preserve the good understanding between him and his colleagues. Rev. Dr. Mathieson, of Montreal, and he very often differed in debate; but after it was over, it was nothing unusual to see them walk away from the place of meeting arm in arm. Impulsive by nature, the heat of discussion might excite him and lead him to say and do regrettable things, but the generosity of his heart made it impossible for him to bear a grudge against any man on account of differences of opinion.

It is on great occasions that men of light and leading are naturally drawn to the front. There have been a few such passages in the life of Dr. Cook. The first was when the wave of the Scottish Church disruption controversy struck the shores of Canada in 1844. Himself a Scot and a minister of the Established Church, he could not but be profoundly moved by the ecclesiastical upheaval that had ended so disastrously on the 18th May, 1843; and not being what might be called a pronounced Churchman at any rate, many suppose that he had not a little sympathy with the position of his former distinguished professor, Dr. Chalmers, and of many young friends of his who were stout non-intrusionists. But whatever thoughts he might have had on the Free Church movement as it affected Scotland, he was resolute in maintaining the position that the Canadian Synod was not called upon to disturb itself on account of the question—that the relations subsisting between the Colonial and Parent Churches were not compromising to the former—and that therefore there was no valid pretext for breaking off the connection established when the Canadian Synod was formed in 1831, or for forfeiting the advantages which such connection had secured. A minority, however, having been carried away by the old Scottish sentiment of enthusiasm for ecclesiastical independence, which had revolutionized the Established Church the previous year, into actual secession from the Synod, and the Moderator, Rev. Mark Y. Stark, among others, Dr. Cook was elected Moderator in his room by the brethren remaining as the man best fitted for dealing with the crisis which had arisen, although it was unusual to elect to that office for a second term. It was meant also to be a conciliatory appointment, as Dr. Cook was known not to be an extreme man, but one who commanded personally the sympathy and confidence of the brethren who had seceded, and it was hoped that even yet the breach might be healed. This expectation was not then realized, but Dr. Cook never lost sight of Presbyterian re-union as an object to be sought, and one in the way of which no insuperable obstacle lay; and as time had already mollified irritated feeling on both sides, and modified the situation otherwise, he proposed to the Synod in 1861 a resolution looking to re-union. The resolution did not then carry, but it launched the question on the ocean of discussion: and as reasonableness and charity were on Dr. Cook's side, and only prejudice and resentment were against him, so far as the Synod was concerned, it needed only

Christmas Church, was then the duties of Quebec to-day sphere of of Scot here not credit of n as the tion and disposal e period rt of the w much tions to different g them earned Dr Cook s settle d of the tb of his ned an tury, at lic life, sion of within o utter e good en the ajority c is no The issing, rs too rusted l after force out to id not ate in .b. he either av as s col- often thing sion table e for ; are such the : the r of idly dis- ight up- his any at- ve- ing i to os ere ere ab- for ed. id na- he ok in- ch or ry ne id as is st id 5. e 1- e e y

time and the letting in of light on the question for him to win the day. Not only had he the satisfaction of finding the principle of union accepted in 1870 in his own section of the Presbyterian communion, and in the other sections as well, but also of seeing all the details for it arranged by 1874. And when at last all the scattered elements of the Presbyterian family in British North America had come together with a view to being fused into one, no one else was thought of for the first Moderator on 15th June, 1875, than the valiant Nestor who had so long contended for this consummation so devoutly to be wished. The sermon he preached on retiring from the chair in 1876 was a noble utterance worthy of the man and of the occasion. Since that date, Dr. Cook has not taken any prominent part in the General Assembly, but has left its destinies in the hands of the younger men of the Church.

It is a common impression that clergymen have no heads for business. This may be true of some clergymen, as it is of some of those whose whole life is supposed to be devoted to it, but it cannot be said of Dr. Cook. Had his practical talents been applied to commerce or to the legal profession, he could not have failed of success in either calling. One of the best brochures on the subject ever given to the public was his plea for life assurance; and his well-known capacity for affairs led to his being frequently requested to act as executor to the estates of deceased friends. But it was in the administration of the business of the Presbyterian Church of Canada in connection with the Church of Scotland that his talents in this direction shone conspicuously. He was a member of all its important Boards and Committees. To the work of the Clergy Reserves Commission and to that of the Temporalities Board, which succeeded it, he gave a great deal of time and thought; and when the Government of the day resolved in 1854 to commute the life claims of the ministers of the Church of Scotland on the proceeds of the Clergy Reserves lands, Dr. Cook was selected to conduct the negotiations on behalf of the ministers concerned, and was entrusted with powers of attorney from them to that end. The success of the arrangement at last concluded owed not a little to his skilful advocacy. Of the Ministers' Widows and Orphans' Board of that Church he was also a member from the beginning, and it had the benefit of his counsel. He was also a member of the Board of Trustees of Queen's College from its origination until he resigned his position in 1864.

And this brings us to the last aspect in which it is proposed to review Dr. Cook's career, namely, as a friend and promoter of higher education in Canada. Seeing the advantages which the schools, academies and universities of his native country had conferred upon its youth, all his influence from his first coming to Canada was cast in favour of improvement of the provision for education in the Province. His own scholastic attainments were high, and his professional eminence had received early recognition, his first alma mater, Glasgow University, having conferred the degree of D.D. upon him when he was only thirty-three years of age. In 1830 Queen's University honoured itself by honouring him with the degree of LL.D. In 1843, the High School of Quebec, which has left its mark on so many of the youth of the ancient capital, was established mainly by Dr. Cook's exertions, and for many years he remained the chairman of its Board of Directors. But perhaps the most important service which he has rendered to the cause of superior education was in the active part he took in the establishment of Queen's College, at Kingston, and in the valuable assistance which he gave to that institution for twenty-five years afterwards. In company with Rev. W. Rintoul, he was delegated in 1840, by the trustees of the College, to proceed to Great Britain to solicit aid for it, and it was largely through his instrumentality that its Royal Charter was obtained from Her Majesty. Fittingly his name appears at the head of the list of trustees mentioned in it. In 1857, Dr. Cook, on behalf of the College, was authorized to enter into correspondence with leading men of the Church of Scotland with a view to securing a principal from the Mother Country, but the tables were effectually turned upon him when the answer came back that Scotland could not furnish for that position any one better qualified than himself, a hint which the trustees of the College were not slow to take advantage of, and at a meeting on October 1st, 1857, the acceptance of the principalship was pressed upon him. After due consideration, he agreed to fill the office temporarily, which he did during the session 1857-8; but although the trustees urged him to retain the position permanently, and their wish was supported by a unanimous resolution of Synod in 1858, he declined to hold the principalship longer than another session. Looking back now one is tempted to say that in hesitating to cast in his lot with Queen's College, he made the great mistake of his life. No doubt it would have been hard for him to leave Quebec to which he was bound by so many tender ties. Even as early as 1843, when it is understood tempting offers were made to him to return to his native land, he resolved to stand by his Canadian charge which had always loyally supported him. And he had already attained an age at which men do not easily transplant. St. Andrew's Church, Quebec, the pastorate of which he resigned in 1883, was at that time relatively more important than it is to-day, and the Kingston University is of course now a vastly more prominent institution than it was in 1858; and no one can blame Dr. Cook for not foreseeing the decay of Quebec as a Protestant community and the enlarged influence of Queen's College. But even as things then were, if he had followed the example of the great master whom he revered, Dr. Chalmers, in leaving a

large congregation in Glasgow to teach moral philosophy to a handful of students in St. Andrew's University, on the ground that he who prepares the salt performs a more important function than he who only seasons it, he would have consented to enter upon the academic sphere opened to him, for which his abilities and acquirements specially fitted him. Though he did not accept the post of principal in 1858, he was elected the first chancellor under the revised constitution of the University, having been unanimously chosen in 1877 to that office by the suffrages of the University Council, in recognition at once of his eminence in the country and of the distinguished service he had rendered to the institution; and a very fine portrait of him in oil, by Notman and Sandham, of Montreal, in his chancellor's robes, graces the Convocation Hall.

Dr. Cook's splendid academic qualifications have indeed found exercise in Morrin College, Quebec, founded by one of his own elders in 1860, and of which he has been Principal and Professor of Divinity since 1862. The equipment of this College, which is affiliated with McGill University, may be said to be the last item of the work he has done for the advancement of higher education in Canada. But though Morrin College fills now, and seems destined to fill in the future, a most important place in the Province of Quebec, from the nature of things, it reaches but a comparatively small number of students. The quality of the instruction imparted in it, however, and the mark Dr. Cook has made on the candidates for the ministry who have passed through his hands, only increase the regret that he did not allow himself to be persuaded into accepting a position in which his academic qualifications would have had fuller scope. Not that he was not eminently successful in the pulpit. The volume of sermons which he was prevailed upon to publish in 1888 exhibits rare preaching power. Those discourses possess every quality fitted to make a profound impression upon the hearers. Reading them, one has only to regret that their author has not given more of his thoughtful productions to the world. He was contented with the cultured audience to which his discourses were every week addressed; and doubtless through them, dispersed over the country, as many of them are, he continues to exercise an influence over many minds and hearts. But the press, like the College, would have given him a larger audience which would have been grateful for his instructions. He has shown, however, an unaccountable aversion to authorship. It was only at the earnest solicitation of his family and friends that he consented to issue even the modest volume to which reference has been made. But the habit of coming before the public in authorship, like other habits, must be acquired early in life or it never becomes easy; and few men are found to take the trouble and risk of literary ventures after they are fifty years of age, if they have not done so before.

Reviewing the career of this man of first-rate abilities and high accomplishments, one may say that the man is greater than his work. There was always a reserve of power which he did not give forth; his energies were not habitually drawn upon to their fullest tension, nor were the resources within him taxed to their utmost capacity, from week to week, as those of most ministers are nowadays; and this is doubtless one secret of the remarkable phenomenon he presents, of a man of four-score years and six, with eye undimmed and natural force unabated.

FRAGMENTARY NOTES.

LONDON: SOME OF ITS EMINENT PREACHERS.

This is in reality the metropolis of the world, and whatever Napoleon might say of England being a nation of shopkeepers, and whilst there are a great many shopkeepers in it, there is far more to be seen and investigated than the stores, which no doubt are done up to catch the dollars which come over from Canada and the United States. I could not have imagined such changes as have taken place within the last thirty years. As a matter of course, I would have expected the population to keep on increasing, but the improvements in streets, and buildings, and cabs, and omnibuses, are simply surprising. The difficulty which most people find is to know what "to take in," and as nearly every visitor gives his or her impressions of this great city, there is scarcely any of the important "sights" that have not been described. The population, it is claimed, reaches nearly five millions and to attempt "to do" such a city would seem an impossibility. I think it is not an exaggeration to say that one-half of this population are living in utter neglect of the consolations religion brings.

In the years gone by I heard the famous Spurgeon more than once, when he was in the zenith of his power. I had heard Dr. Parker more than once when, as rumour has it, he was then better worth hearing than he is at present. I had heard the sainted and eloquent Dr. James Hamilton for the first and last time, and the impression made upon me was such that, although I never took notes of the sermon, I have the most distinct recollection of the text and discourse, which it is not likely I will ever forget. Another great preacher occupies that pulpit, and it is probable that a different congregation attends the services; reference, however, will be made to this later on. I also had heard Dr. Newman Hall, consequently I put for those whom I had not heard before, and who bulk largely in the great metropolis.

ARCHDEACON FARRAR.

I found no difficulty in reaching St. Margaret's, where the famed Dr. Farrar preaches. I have been in many churches,

both large and small, but I have never been in any church where the arrangements for accommodation of the worshippers are so bad. After standing a quarter of an hour at the door, on a cold, frosty morning, it was at length opened, and the crowd was shown to the west aisle of the Church, where they were expected to stand until a few minutes after eleven. Instead of doing so, those who thought they had stood long enough took seats, which they had to vacate when the owners came in, who were by no means delicate in inviting the strangers to leave, which they had to do. It would be better if admission were denied; then the people could go somewhere else. Archdeacon Farrar preaches a broad living Gospel, and although I do not by any means agree with some of the doctrines which the learned preacher holds, still he is a great power in London and is making great efforts to reach the masses. The discourse was intensely earnest, very eloquent and impressive.

Dr. Farrar is a man of broad sympathies, and recognizes no such thing as sacerdotalism or exclusiveness in any respect in Church matters. He referred to the Salvation Army, the good that Booth has accomplished, the fruits of Wesley's labours amid the sneers of the members of his own communion, and illustrated the good accomplished by these and other evangelists and philanthropists, by instances which softened many eyes with tears.

In the afternoon at three o'clock I went to St. Paul's where I heard a rich and eloquent sermon from Canon Scott Holland, who is one of the canons of St. Paul's, and a noted London preacher. The sermon was a beautiful exposition of the text. "Ye are dead; and your life is hid with Christ in God."

In the evening, in company with Hon. Moses and Mrs. Munro, of Newfoundland, I went to Regent Square Church, when I heard the Rev. John McNeill, one of London's foremost preachers. The church was crowded in every part and the large audience listened with breathless attention to the utterances of the rather youthful looking preacher. Mr. McNeill has been called the "Scottish Spurgeon." I cannot see the resemblance, either in manner or matter; both present a strong individuality and are exceptionally good in their line. Spurgeon has stood out for years as the Prince of Preachers. McNeill is a man of great natural abilities, genuine eloquence, convincing argument, and has a remarkable gift of applying the teaching of Scripture to the affairs of every day life. I would like to make reference to the remarkable discourse to which I listened, but as it has been published, as all his sermons are, it would only lessen the effect of a sermon which produced a deep impression on the large audience. I had the pleasure of a short conversation with Mr. McNeill in the vestry at the close of the service. He is most genial and agreeable; and appeared much interested in Canadian affairs. He will be of immense strength to Presbyterianism in London, and our earnest wish is that he may be long spared to occupy the important pulpit of Regent Square Church. If the body of Christ be not edified, and the careless awakened and aroused, it will not be the fault of the preacher.

It is most gratifying for Canadians to find the high opinion which is entertained of them in London, especially the leaders of the various political parties, and the members of the Bench and the Bar. During my stay in London, it was my privilege to have in the hotel with me the Hon. Mr. Justice Townshend, of Halifax, N.S., who was visiting his father, Rev. Canon Townshend, late of Amherst, N.S., now of London, and who at the age of eighty-one is still able to do duty. While in London, Judge Townshend was admitted to the floor of the House of Lords, on the occasion of the Newfoundland delegates presenting their address to the House.

Judge Townshend also attended closely to the law courts, and had the honour of being invited by the Lord Mayor to dine with the Lord Chancellor, and all the judges at the Mansion House. He also had the honour of an invitation to dine with the Goldsmith's Company, on which occasion the Duke of Cambridge presided. Judge Townshend replied to the toast of The Visitors, and took occasion to vindicate the Canadians from the charge of disloyalty to the Empire, and repudiated the idea that any respectable number of his fellow-countrymen were in favour of annexation, and specially besought Englishmen not to be led away by the writings of such men as Goldwin Smith, however clear these writings may be. Judge Townshend made a visit to Paris and other continental places.

THE HOUSE OF COMMONS.

I spent one evening in the Commons, which place is difficult to get into, and when you are there you do not get much for the trouble. It was an Irish night, but as influenza was very prevalent, a number of the leading members were suffering from the epidemic; among others Mr. Gladstone, Goschen and Balfour were there, as was Sexton, Healy, Tanner, Nolan, and Chance. Mr. Parnell was in the House, but he did not occupy his accustomed place or take any part in the business. I must say that I was disappointed with the whole affair. The members sat around in the most grotesque manner. There are no pages such as in our Parliament. The buildings are dingy and dark, and the speaking only what might be called fair. I came away with the feeling that, judging from the sample of the English House of Commons which I saw, our Canadian Parliament would not suffer by a comparison. London was very gay at the time, the weather was fine, and the hotels were crowded. We had the pleasure of seeing Her Majesty drive in an open carriage; and we also saw some of the other members of the Royal family. Her Majesty held a "drawing room," and it was interesting to watch the procession as it passed through the park to the Palace. As might be expected, there was a large crowd, the turn-outs magnificent, and the ladies to be presented were dressed in the most gorgeous style. Some Canadian ladies were presented, and so eager were the crowd to get a glimpse of the fair occupants of the carriages that some ladies actually put their heads in the door of the carriage: one woman, on turning away, said "she could see how the flowers were arranged, and how the shawl was fastened, but she did not clearly see how the hair was done up."

It is said to be a trying ordeal to pass through for ladies who are presented for the first time. The providing of the court costumes, the dressing, the arranging of the flowers, the movements in the presence of royalty, are generally the cause of much nervousness and anxiety. K. June, 1891.

## Pastor and People.

### A MOTHER'S PRAYER.

Lord, though his sins were scarlet,  
And he went far astray,  
These long years have I prayed Thee  
Show him the narrow way.

Though with the swine he feasted,  
O! bring him back to Thee;  
My youngest born, O I save him,  
Wherever he may be.

The only prayer now left me  
Is, Lord, that Thou wouldst turn  
His heart to Thee in sorrow,  
Thus, Lord, that he might learn;

Though sin may not come nigh Thee,  
The sinner may find grace;  
If he repents him truly,  
Thou wilt not hide Thy face.

For years, Lord, has he wander'd,  
Let him arise and say,  
"Against Thee have I sinned,  
No longer here I stay;

"I will return unto Thee,  
And at Thy feet will pray,  
That, like the prodigal of old,  
I be not turned away."

It may be, Lord, that never  
He will come home to me;  
I dare not pray for that, Lord,  
While he is far from Thee.

Yet, Lord, all things are possible,  
And mighty is Thy grace;  
It may be the day cometh  
That I shall see his face.

The face of him who left me,  
My youngest born, my pride;  
There came a day I deemed it  
Far better he had died.

But now my prayer is only,  
O Lord, Thy will be done;  
It may be in Thy mercy  
Thou wilt bring home my son.

### THE REV. JOHN McNEILL.

There are, I suppose, certain days of the year when the sun shines on Regent Square, and there are people fortunate enough to have visited it on these. To me it seems one of the dullest spots in London. Fog, rain, or a damp wind blowing autumn leaves about the doors, mingle curiously with all one's memories of it. The houses, "silent and aware," seem to understand that rich tenants will not seek them any longer. To the east lies Gray's-Inn-Road, as cheerless a thoroughfare as London has to show. All round are little streets with untidy gardens and fifth-rate shops and houses. The mother-Church of London Presbyterianism has, therefore, to hold its own amidst depressing outward circumstances. Still, the McCrie-Roxburgh Church is not exactly situated in a paradise, and Mr. McNeill is probably content with his surroundings. For one thing, he is certainly not sorry to be so near King's Cross Station. His occasional visits to the north, for rest or work, brighten all the year for him. Some of us remember the first time he spoke in the Free Assembly Hall after his settlement in London, the long lines of people waiting in the corridors to shake hands with him, and his joy at being once more among his "ain folk." No city in the world understands the art of hero-worship so well as Edinburgh; no audience appreciates fine oratory so keenly. But Edinburgh is small; her churches have room for the decorous congregations assembling for the regular diet of worship, and a few strangers will be courteously admitted by the pew-holders. But when the non-Church-going masses wish to hear a preacher, it becomes a question of building him a tabernacle, or letting London get him. Most people know the outlines of Mr. McNeill's short but eventful career. The story of his early struggles has been told in every Scottish household, and will doubtless form the inspiration of many a future ministry. Even had the road to the pulpit been longer and harder than it is, his gifts must have brought him to the goal at last. It is quite a mistake to suppose that he cares only to address great audiences in halls or circuses. Some of his finest sermons have been preached from village pulpits, or in moorland cottages where two or three had come together to worship. Half his success as a preacher is owing to his gift of sympathy. The young especially he meets face to face. Their troubles, their difficulties, their wanderings through the great wilderness of London, are matters of constant solicitude to him. This gift of sympathy, as valuable to its possessor as Lessing's opal ring, is united in Mr. McNeill's case with an unflinching freshness of style and manner. He carries sunshine about with him. The ring of his voice and the grip of his hand have, on some people, the effect of a breath of mountain wind. He deals in no subtleties, but chooses subjects which all will understand, and makes every point converge upon the present. His best sermons sparkle with epigrams. Quaint paths turn off here and there; glimpses of beauty meet you at unexpected corners. They would need revision, doubtless, before passing into the hands of the *Spectator's* reviewer. But the average hearer, who has a busy week behind and before him, and in whose life clouds have returned all too soon after rain, feels that this preaching meets his need. And with the average hearer, Mr. McNeill will always be popular. —M.

### THE CALL TO BATTLE.

The gift of tongues given to the Church at the beginning was a mere marvel. There was no clear understanding, on the part of others, of what was said. But in the gift of prophecy, or of a spiritual interpretation of the Word, there was this clear understanding, enjoyed and appreciated by all. It is in this connection that the apostle says: "And even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The words suggest to us the necessity of our understanding, as clearly as possible, the real issue at stake in the conflict in which as Christians we are engaged. There are several trumpet calls around us. Each of them means the rallying of the forces on a given side. Some of them are quite clear and explicit, but others are not so clear. Some are strangely confused. The apostle recommends clearness and certainty. He believes that there are just two sides to the question. It is not a triangular conflict in which we are called to engage and in which a man may be expected to shoot in two directions; but a conflict in which there are two sides, absolutely opposed to each other. That there is an actual conflict of a spiritual kind going on in the world, and that every one is called to take some part in it, we cannot surely doubt. It is essential to our doing so that we have some clear conception of the nature of the conflict, and the precise issue at stake.

In the depths of the sea the greater fishes prey upon the smaller, and upon the surface of the earth a struggle for existence, both among men and the lower creatures, is going on. The result is said to be the survival of the fittest. The greater nations of the earth are armed to the teeth, in watchful and suspicious observance of each other. But all this outer conflict, formidable as it is, is but the fringe of an inner spiritual warfare that is being waged upon the earth. Two great principles are striving for ascendancy in the world; and it must be obvious to every thoughtful person that we require to understand what those principles are if we are to play the part we ought to play in this great controversy of time; if we are to understand what the particular phase of each movement in the mighty campaign really is, and where we ought to stand amid the shifting and conflicting currents of the whole. So long as men look at the outside of the matter—at the shifting of parties, and the rising and falling of sects—they cannot hope to understand why there should be a battle at all, or what it is all about; but when, with the help of divine revelation, we get some insight into the invisible centre of the whole, we know where we are, and what we ought to do.

In so far as this world is concerned, there are tremendous odds against every man. There is a subtle and powerful foe in the field, with the experience of ages in his possession, a master of strategy in spiritual warfare, and far more than a match for all mere men put together. Then there are hosts of darkness under his control, spirits of evil, whose work it is to seduce and corrupt the souls of men through their imagination, their hearts, their passions. Under the most plausible forms do those spirits of evil work—under the names of liberty and knowledge and happiness and power. Then there are the accumulated wrongs of ages—the error and perversions which have got themselves entrenched in seats of authority and influence in the world; and, worst of all, there is the corrupted nature of the individual himself. It is in view of all this that we say, that, in so far as this present world is concerned, there are tremendous odds against every man, in view of the battle he has to fight for the salvation of his own soul, and for the redemption of his fellow-men from the curse of sin.

It is an easy thing to do nothing, to assume the attitude of indifference, to glide on with the stream, and to shut one's ears to the trumpet call of duty; but this only means relinquishing the whole true task of life. Upon any supposition as to the origin of evil and man, we all see that the mass of men are far below what they ought to be. The vast proportion of human beings have had to labour from youth to age, and from morning till night, for the support of their temporal existence alone, with this result, that their minds remain darkened and degraded, as compared with what they ought to be. What a conflict is there not implied in the emancipation of men from this external misery and bondage; and when we pass from the seen to the unseen, and look at the matter as a spiritual conflict, appreciating to any extent the forces that wage war upon the soul, we cannot but feel that we are called to a warfare of the most arduous character.

What, then, is the point for which we have to contend? It is of vital importance to the Christian soldier that he should see this, and keep it constantly in view. There are many subordinate engagements going on. Evil assumes many forms, and it has to be attacked under each. Specific remedies require to be adopted for specific evils. Still the evil in its ground and essence is one, and the enemy is one. In the last resort it is a conflict with principles diametrically opposed to each other; and if the trumpet is to give a clear sound it will let us know exactly for what we are contending. The battle is for God and for the life of God in the human soul. Look along the whole line of this world-conflict. Survey it under all its forms. Is it not a battle for God in nature, for God in Christ, for God in the Church; in one word, for the supernatural? What have we to contend for as against the atheist and the agnostic? Simply

for belief in the divine existence. Is it a question as to divine personality of Jesus Christ and the reality of atonement, as an incomparable work of grace? then is the question of the supernatural still. Is it a battle for reality of miracles, or the actual intervention of God in work of history? That is but another form of the supernatural. Is it a battle for the existence of a true Church—Church that is one and visible all over the world, really body of Christ, formed by His word and filled with His Spirit? The whole idea of such a body is that of a movement to the supernatural in the midst of the natural. If we contend for the divine authority and inspiration of the Bible as opposed to theories and explanations of the book that would account for it, as you might account for any other book, on purely naturalistic lines? Here again it is a question as to whether the Bible implies for its production, detail or as a whole, an operation of the Spirit of God which altogether transcends that which is implied in the best ordinary book; whether, in one word, the Bible is the history of the supernatural or no.

How apparent it is that the one thing for which we have to contend in these days is the spiritual, the supernatural the Divine, as against all merely naturalistic theories of existence. The natural is there, but it is not the whole; and by itself it explains nothing. From nature we must ascend; once to God, if we are to get the standpoint that means truly rational explanation of the universe. From that standpoint we are clearly obliged to look at the original structure of the Bible, at the rise and progress of Christianity and at the whole development of human history. Away from that point we are lost in darkness, and the life of man is but "a tale told by an idiot, full of sound and fury, signifying nothing." A thousand influences are playing against the spiritual life, and trying to beat it down. The whole world of sense and sight is to many a supreme and a counter attraction. There are many things which, not evil in themselves, but as belonging to this present world, come in to crowd out all thought of another and a higher. There is the expansion of commerce, the cultivation of science, the opening up of the whole world to the enterprise of man. There are the great socialistic and communistic movements of the time—the whole secular development of the world, all of which, as concentrating the thoughts of men upon the present and the palpable alone, have a tendency to make the spiritual and the eternal look unreal and far away, a thing with which we have no immediate or practical concern. Hence the alienation of many from religion altogether, and from the great work of the Church in the world.

But all those great questions with which men are dealing in the general world, and about which they are contending, are but larger forms of the conflict with which the humblest and most private Christian has to do. The conflict in the individual life, wherever we are and however engaged, if there is spiritual life in the soul at all, is a battle for the very existence of that life, as well as for its development. People who do not think have a difficulty in realizing what a spiritual life is. The word is but a synonym for the dreamy and the unreal. Hence the meagreness of interest, even on the part of professing Christians, in purely spiritual things. Hence, too, the popularity of coarse, unspiritual, vulgar ways of promoting religion.

Our true life is not a quiet and easy development of natural forces. There are many who think of it as nothing else. They are comfortably situated; the iron has never entered their souls; they have never been broken upon the wheel of a great sorrow; they are amiable; beautiful it may be, and popular; they are intelligent to a degree; but they are moving upon the surface of life. The shafts of conviction have never entered their souls; their pride has not been slain or trampled in the dust, and so they float on, wondering what people mean when they talk about sin and Satan, and conflict and spiritual triumph. But when the soul has been awakened to the powers of the world to come, it understands what is meant by the Church being a militant body, and life a warfare. The things that now become unreal are the baubles of the world, and the shadows which the pleasure-seeker pursues.

Let us test everything by the effect it has on the spiritual life. It is not a question in regard to many things, as to where a hard and fast line can be drawn, but as to how far a certain form of business or a certain course of study, or a book, or a place of amusement, or any engagement affects the spiritual life. Does it lower the spiritual temperature? Does it make the spiritual world unreal and far away? Does it put one out of sympathy with prayer? Does it make the Bible an unattractive book, and the services of religion a somewhat wearisome performance? In a word, does it shut God out of His own world? Then it is on the side of the enemy; it is helping forward the anti-Christ; it is opposed to the supernatural. If I mistake not, that is the supreme test. The conflict centres here—a life of mere sense, of worldly occupations and enjoyments alone, or a life of faith, that gains the victory of the world, that rises into the unseen, that apprehends the invisible, that walks with God. We cannot, in this multifarious and distracting age, spread ourselves over everything. The time is short, and the work is great. We must concentrate. Bring all the controversies of the day to this one clear and central test: Is it on the side of a life that is ever rising into the supernatural, bathing itself in the unseen, and cleansing its eyes from the film of the lower life, in the pure atmosphere of eternity; or is it on the side of the natural alone, ever being swept down and dragged along by the stupefying course and current of a blind and frivolous world? It is not a call to separate the natural from the supernatural, as if we had to live an unnatural or a double life; but it is a call to bring the spiritual into the heart of the natural, and thereby redeem it from the vanity and misery of an unbelieving life; not standing to-day on the side of the enemies of God for the sake of some supposed earthly good, and to-morrow on the side of Christ for the sake of some fancied spiritual good; but making a whole of life, and that whole a spiritual whole.—Rev. Fergus Ferguson, D.D., in *Christian Leader*.

## Our Young Folks.

### DANDELIONS.

Where did you gather your grains of gold,  
Hoarding them up in the dark-brown mould,  
Under the lid of the grass-grown sod?  
Oh! but who showed you this gold of God?

Never by culture of human hand  
Spreading your beauty athwart the land,  
Kissed by the ambient morning air,  
Mayhap the angels your gardeners were.

Delicate clusters of seeds with wings,  
Catching the wind-skirts, the fairy things,  
Leaping at will to the grass-grown ground,  
When a new place for a nest is found.

Oh! but your beauty of gold and grey,  
Ever and ever it seems to say,  
Flowing and soft in the sunlit dew,  
Doth not your Father care more for you?

### HOPE FOR HIM.

How often do we hear a parent say of a mischievous boy: "I would not mind so much if I could only believe him." Whatever his other traits, truth is essentially the touchstone of a boy's character. The following is a case in point:—"I don't know that you will be able to do much with him," said a father to the principal of a school, to whom he had brought his son as a pupil, "he is so full of mischief." "Does he tell the truth?" asked the principal. "Can I always depend upon his word?" "O, yes," said the father, "he is honest, he will tell the truth, even when it is against himself; you may depend upon that." "Then we can manage him," said the principal. "He will make a reliable, manly man."

### JERUSALEM.

How wonderful it seems to us that we are really in Jerusalem, you can scarcely imagine—a city about which cluster a thousand memories of our Saviour; and Palestine, a country where nearly every inch of the ground is a sacred spot. We reached Jaffa on Tuesday morning after a lovely sail of two days from Alexandria, the blue Mediterranean kindly favouring us as other seas have done, and being calm and smooth all the way. Jaffa looked very picturesque as we approached from the sea, standing on its rocky cliff, and we found it no less picturesque on a nearer acquaintance, though decidedly dirtier. It is full of narrow, crooked streets, with steps going up and arched doorways, and we saw many a bit fit to make a charming water-colour. The blue, blue sky, and some old, ruined arch, with green vines climbing over it, or patches of lichen here and there, and some old man or woman sitting in its shadow, were enough to drive an artist wild. We only stayed there half a day, starting the same afternoon in carriages for Jerusalem.

The distance is nearly forty miles, so we did not make it all in one day, but went about twelve miles that afternoon and stopped for the night at Ramleh, where is an old Crusader tower from the top of which is a beautiful view of the hills of Judea, Benjamin, and Ephraim, and the plains eastward to the sea. Our guide pointed out many sites of places famous in Bible days. We saw Gath where Goliath was born and also saw the place where Samson caught the three hundred foxes and tied fire-brands to their tails. We crossed the Plain of Sharon where the fields were covered with the brilliant roses of Sharon; but, as you know, they are not roses at all, but red poppies. Through the valley of Ajalon where Joshua commanded the moon to stand still, and up the hills of Judea twenty-five hundred feet, we came to the Holy City, built on four hills and surrounded by battlemented walls pierced by seven gates. Our hotel is just outside of the walls and not far from the Jaffa Gate, and from our window we can see the village of Bethlehem, six miles away to the southward, and around to the east we can see Olivet and the Garden of Gethsemane, the valley of Kedron and Jehoshaphat, the tombs of Absalom and the Virgin.

One thing surprises us here—to find Palestine on such a small scale. Places seem so near together, and you can see so very much in so very little time. One of our most delightful personal experiences has been our trip of three days to Jericho and the Jordan, with two nights spent in camp on the site of ancient Jericho. We went on horses, and were all very tired with the six or seven hours a day spent in the saddle. But everything else was so enjoyable, and you have no idea how comfortable they can make one in camp. We had the prettiest tents, white outside, and lined inside with gay-coloured Arabian stuff, Turkish rugs on floor, iron beds and comfortable bedding, wash-stand with two tin basins and pitchers, brass candlestick, etc. The dining tent, larger than the rest, had a long table covered with a nice, white tablecloth, a vase of flowers at each end, and camp chairs for us to sit on. We had regular *table d'hote* dinner nicely cooked and served. The servants were all so kind and pleasant, and we had besides on this trip a mounted guard sent by the sheik to protect us against robbers. He wore a caffieh on his head, carried a curious long sword, and rode a fine Arab steed—a handsome roan—and altogether he was so picturesque that I was quite proud to have him in our train.

We went to the Dead Sea, about ten miles from Jericho. Then we went to the Jordan, and found it a muddy stream swollen by spring rains. We saw the place where the Israelites crossed on dry ground, and also the spot where our Saviour was said to have been baptized. Elisha's fountain was a pretty little spring right near our camp, and we saw a part of the old wall of Jericho which fell down when Joshua blew the trumpet. Jerusalem is a most interesting city, but I'm sorry to say not much cleaner than any other Oriental city. The streets, many of them, are arched entirely over, and are as dark as Egypt, narrow and winding and up and down stairs.

### THE STORY OF ISAI DAI.

Many years ago a missionary in India baptized a convert from idolatry, calling him Isai Dai, which means the servant of God. Isai Dai afterwards became an active preacher of the Gospel, suffering many things because of his renunciation of his paternal religion.

One day when he was journeying on foot he was attacked in a forest by robbers.

"Who are you?" they asked him, abruptly.  
"I am a preacher," replied the man. "And you, friends, who are you?"

"That's none of your business," was the rough reply.  
"And don't say 'friends' to us; we are all your enemies. Where is your money?"

"I have not much, only five *annas*."  
He gave them what money he had, and a watch which a missionary had given him a year before, adding, "You have not found my most precious treasure."

The robbers, surprised at this, commanded him to give it up at once.

"In one minute," was the reply, and then Isai Dai began to sing a Christian hymn.

The robbers listened in attentive silence. When the hymn was finished he began to tell them about Jesus Christ, the Son of God, saying that He was the greatest treasure in the world. When he ceased the head robber said:—

"Friend, you have found the key to our hearts. You have conquered us; but you must come with us."

Then, giving back his coat and his watch and mounting the preacher upon a horse, they hastened away to their home, where the head robber was Mayor.

Arrived there he said to the preacher: "You must stay here. My wife is sick, and if you are a man of God you must cure her."

"By the grace of God," replied Isai Dai; "I can do it no other way."

Having already had some experience in sickness, he made a medicine, and praying to God with all his heart, the woman in time recovered.

After twenty days the mayor said: "Now you are free to return to your own home. But you have benefited us much, therefore take these two *liras* (eight dollars and twenty-five cents) and go." And the preacher went in peace to his home.

### WAS SHE?

In a west-end horse-car the other day sat a girl dressed as a well-dressed girl should be. If she owned diamonds she had left them at home. She wore good and simple clothes and had a quiet, self-contained manner. Beside her sat another girl, with diamond ear-rings, a much-feathered hat, and a general air of thinking nothing too good for her. The two girls were talking, and it soon appeared that they had come from the same school. Presently the conductor came along.

The girl with the diamond ear-rings gave him a nickel, and mentioned the street where she wished to stop with an air that was nothing short of arrogance. Then the low voice of the well-dressed girl, said, gently: "Will you please stop at Arlington Street?" and the other, who had said Berkeley Street, exclaimed "After all, I'll get out when you do." When they left the car, the well-dressed girl said a gentle "thank you" to the conductor who had remembered her wish, and had taken care to stop in precisely the right place.

"Well, I must say," remarked the other girl, as they walked along, "you could not have thanked that man any more graciously if he had been the handsomest fellow in Boston, and had just brought you a bunch of orchids."

The well-dressed girl smiled—what a bright, winsome smile it was.

"Don't you think," she answered, "that there is a certain kind of pleasure in being courteous to those who don't expect it? The people who are used to pleasant speeches take them as a matter of course. I think those to whom almost everybody is rather curt must like a change once in a while."

The girl of the diamond ear-rings looked at her companion a little curiously for a moment.

"You are a crank," she said at length, as if she had found in her own mind the word of the enigma.

"You are a crank, that's what you are; but I think you are a nice kind of a crank, after all."

You see it is all in the point of view. Perhaps the High Priest and the Levite would have thought the Good Samaritan a crank if they had happened to look back and see what he did when he came up to the man they had "passed by on the other side."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### CHRIST'S FIRST DISCIPLES.

John 1: 29-42.

GOLDEN TEXT.—Behold the Lamb of God, which taketh away the sin of the world.—John i. 29

#### INTRODUCTORY.

John the Baptist, the forerunner of the Messiah, had been engaged for several months in the exercise of his ministry, preaching the doctrine of repentance, warning the people against the evils to which they were prone and baptizing all who gave evidence of change of heart and life. Jesus was at this time just entering on His public ministry. He had been baptized by John, the Spirit of God descended upon Him, He had been led into the wilderness and was tempted by the devil; and now He was on the east side of the Jordan at a village named Bethabara, where John bore direct testimony to Him that He was the Messiah, and where He gathered around Him His first disciples.

I. Jesus the Lamb of God.—The day before that on which John bore his direct testimony to Jesus he had himself been asked who he was, whether he was not the Christ. This he emphatically denied, and stated that he had been sent to bear witness of Him. Now as he sees Jesus approach he says to all within hearing: "Behold the Lamb of God that taketh away the sin of the world." It is generally understood that in so describing Jesus, John had in his mind the prophecy of Isaiah in the fifty-third chapter, where the Saviour is spoken of as being "led as a lamb to the slaughter." It is significant that this first direct reference to Jesus represents Him as an atoning sacrifice. It is not wonderful that He is so represented, since His atoning death for sin is the central truth of Christ's first mission to this world. He is the sacrificial Lamb to which all the sacrifices of the Old Testament pointed. He was the reality of which they were only the symbol and shadow. He came to take away sin, by bearing its punishment for mankind, that His righteousness might be imputed to them. He is taking away the sin of the world. The atonement made by Jesus Christ is sufficient to take away the sin of the human race. The pardon which it brings is freely offered to all. The only condition is the acceptance by faith of Christ's offered mercy. As the Lamb of God John pointed out Jesus, and all Christ's messengers to-day have still the same gracious truth to proclaim. John goes on to say that Jesus is the person to whom he had previously referred when he said: "After me cometh a man which is preferred before me." Jesus followed John in the order of time, but He was before him in dignity and office, and He was before John because of eternal existence. John tells his hearers that he at first did not know Jesus as the Messiah. Now he understands that Jesus is the Christ and realizes the meaning of his own mission, that his ministry and baptism were preparatory evidences to Christ's person and His saving work.

II. Jesus the Messiah.—Whatever ideas John the Baptist may have had of Jesus before His baptism, he was then convinced beyond doubt that Jesus was the Messiah. He states to those who heard him the evidence that had so powerfully influenced himself. The Holy Spirit in visible form when, "descending as a dove out of heaven," it rested upon Him. Up to that time John did not know that Jesus was the Christ, but he had been divinely instructed that He on whom the Spirit should be seen to descend and rest, is the One who "baptizeth with the Holy Ghost." John's baptism with water was typical of Christ's baptism with the Holy Spirit. The figure under which John saw the Spirit descend on Jesus at His baptism was that of a dove, emblematic of the fruits of the Spirit in the hearts of all those that are opened to His reception—the gentleness, the purity, and the peace that are the possession of all who are born again. The conclusion to which he comes from the evidence presented to him is emphatic. "And I saw and bare record that this is the Son of God."

III. Jesus' Disciples.—On the day following that on which John had borne his emphatic testimony that Jesus is the Son of God, John was standing with two of his disciples. Looking intently on Jesus as He walked, John said to his two disciples, "Behold the Lamb of God"—the very words he had used the day before. These words were an intimation to the disciples that henceforth not John but Christ was to be their Master. All successful teaching prepares the pupils for the acceptance of Jesus as the Master. So those who became the first disciples of Jesus understood. They followed after Christ, literally it is true, but also from that time on, spiritually as well. Christ is ever ready to meet and welcome the enquiring spirit. He turned towards them and asked them what they sought, making it easy for them to approach Him and to open up their minds. In reply they address Him as Rabbi, which is explained in the text as Master. Rabbi is the Hebrew form, and the Greek equivalent by which the evangelist explains it to his readers, signifies teacher. The term is also expressive of the reverence and respect in which the instructor is held by his scholars. The two disciples ask Jesus "Where dwellest thou?" Up to that time Jesus was a resident in Galilee, to which he returned the next day. He invited them to go with Him to his temporary lodging, and spend the rest of the day in His company. How these two disciples must have enjoyed the teaching of the Master. It was a new revelation to them. The hours would apparently speed swiftly away. He won their hearts and they were His forevermore. The name of one of the disciples is given; it is that of Andrew, the brother of Peter. The name of the other is not given, but there is good reason to suppose that it was John the evangelist, who rarely names himself in his narrative. When reference is made to him he speaks of "that other disciple," or "the disciple whom Jesus loved." It is highly probable, therefore, that John himself was one of the two first disciples of Jesus who were directed to Him by John the Baptist, and who spent the evening with Christ in His temporary dwelling at Bethabara. There is not very much definitely known about Andrew but his first action on coming himself to Christ has become forever memorable. "He first findeth his own brother Simon." Andrew was himself convinced that Jesus was the Messiah, and he is eager to proclaim the truth to others. He finds his own brother and tells him that he had found Christ. Simon believes his brother's testimony, and accompanies him to Jesus. Jesus, who knows what is in man, understood Peter. Hitherto he had been known by the name of Simon, meaning heard or hearing, but now he was to be called Cephas, meaning a stone. Cephas was the Aramaic, the form of the Hebrew language in use in Palestine in our Saviour's days. This word John explains to his Greek readers by using the word Peter, the name by which he was subsequently known by readers of the New Testament. In so naming him, Jesus discerned in Peter the rock-like qualities for which he should afterwards be distinguished. He had his times of weakness and failure, but he was enabled to be faithful unto the end.

#### PRACTICAL SUGGESTIONS.

It is the first duty of all preachers and teachers to point out the Lamb of God, which taketh away the sin of the world.

Christ alone is the Redeemer from sin.  
The Holy Spirit's presence with Christ was an abiding evidence that He was the anointed One, the Son of God.  
Christ is ever ready to welcome all who long to be His disciples.  
Christ's faithful disciples seek to bring others to Him.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 1st, 1891.

WONDERFUL how little a minister hears in a General Assembly in nine days that is in any way helpful to him in his pulpit or pastoral work. The elders have meetings at which they discuss questions of every day work, but the clergy never come near anything of that kind except when the report on the State of Religion is being discussed and not always then. And yet everything in the Church depends on the work done at home.

FOREIGN Mission night was the best in the Assembly. It nearly always is. The subject is in itself important, and it is one of those subjects on which it is always comparatively easy to arouse interest and awaken enthusiasm. The speeches were good and the hours slipped past so quickly that the time for adjournment came unexpectedly. The people always expect something good on Foreign Mission night and they are seldom disappointed.

THE reports laid before the Assembly were admirable. They contain all needed information about the work done by the Church and the expenditure of the Church funds. Every dollar of the two millions is accounted for. Now how are these reports in a condensed form to be laid before the people? None but elders and ministers get the blue book. All the members and adherents do not read the reports in the papers and even if they did a paper is soon thrown aside. No scheme can come to the high water mark unless it gives an account of itself to all its supporters. Just here our machinery breaks right down. We have no certain and systematic way of laying our work before every member of the Church. Pastors alone know just how much information is needed by many of our people.

MR. LAURIER'S speech on the death of Sir John Macdonald is greatly admired in England. The *Canadian Gazette* says:—

Rarely has any Parliament ever listened to a more eloquent oration. It is well worthy of comparison with Mr. Gladstone's finest utterances.

No statesman in Canada is rising faster than Mr. Laurier. His clean record, pure character, conciliatory manner, and lofty eloquence are giving him a strong hold on the esteem and confidence of the people without distinction of creed and party. He fights fairly and is always a gentleman. Canada needs first class-men on both sides and the people, as a rule, are beginning to see that patriotic, statesmanlike qualities should be appreciated wherever they appear.

IT is admitted on all hands so far as we know that the new Premier, Mr. Abbott, and the actual leader in the House of Commons, Sir John Thompson, are men of first-class ability and good character. In the making of the new arrangements the best elements of the party have undoubtedly come to the top. It ought to be assumed by everybody that the new Premier wishes to give the country clean, economical government. This should be assumed until the contrary is shown. Whether Mr. Abbott will be able to do so is a question that the future alone can decide. Years ago it passed into a proverb that "Mackenzie was too honest a man to govern this country." That was very complimentary to Mackenzie but not so complimentary to the country. Mr. Abbott no doubt intends to give Canada honest government. A little time will show how the country likes it.

WHETHER the World's Fair at Chicago will be open or closed on Sabbath has not yet been determined. The question is still eagerly debated. Its decision will not affect the coming exhibition alone. Its consequences will be far-reaching. Should it be decided to have the exhibition open on Sabbath, strong efforts will be made to secure a relaxation of the restrictions that guard the integrity of the divinely-appointed day of rest. If it be resolved that the doors be kept closed on that day the friends of the Sabbath will be encouraged in their endeavour to secure the boon of Sabbath rest for the many toilers who are compelled to forego one of the most important of their natural rights. The Massachusetts House of Representatives has unanimously passed a resolution declaring that "in the opinion of this House it is meet and proper that in the coming World's Columbian Exposition, in the city of Chicago, this State should make manifest to the world, in every possible manner, the prevailing sentiment of the people on the subject of the observance of the Lord's Day, as it is expressed by public Statute and the practice of the inhabitants of the Commonwealth." To the passage of this resolution not a single dissentient voice was raised. In the United States there is a growing sentiment in favour of the better observance of the Lord's Day, and this action on the part of the Massachusetts Legislature is one among many recent evidences of the fact.

THERE is nothing better managed in the Church than its Home Mission work. Though men have sometimes been scarce and money scarcer, the operations of Home Mission Committee, Western Section, have kept up with the settlement of the great North-West, and in the summer months our missionaries are found everywhere between Metis and the Pacific Ocean. In no boasting spirit do we say that taking possession of Manitoba and the North-West was as fine a bit of Church work as was ever done by any Church in Christendom. Getting in British Columbia was also a good stroke of ecclesiastical business. The weak point, as everybody knows, is want of supply in winter, and surely the Church has enough of grace and brains to arrange that matter. Much of the success of our Home Mission work, humanly speaking, is due to the Home Mission Committee. This Committee has for the most part been composed of specialists who understood their work and had the nerve and faith to do it. They went right in and followed up the settlers and the people gave them the money. The people always do when they are asked by men who have faith and pluck and are not afraid to face their duty. With a Committee such as we have, officered by such men as Cochrane and Warden, and men on the ground like Robertson and Findlay, the Home Mission work can never fail. The people know good work and good men when they see them and they will always send on the money. A few may scream about extravagance occasionally but the men who furnish the bulk of the funds know a great work is being done.

IT is now known that His Excellency the Governor-General sent first for Sir John Thompson and asked him to undertake the duty of carrying on the Queen's Government. Sir John declined and recommended Mr. Abbott. It would be interesting to know just how much Sir John's change of religion had to do with his declination. It is alleged, we know not with how much truth, that he feared the Protestant feeling of Ontario, and for this reason mainly refused the Premiership. So far as we have been able to gauge public opinion on the matter, the people of Ontario may be divided into three classes. One class avows, more or less frankly, that no Roman Catholic should be Prime Minister of this country. A second holds that a man's religion is a matter between his conscience and his God, and should never be made a bar to his political promotion provided he is a good man. A third contends that not being but becoming a Catholic is the front of Sir John's offending. They dislike him because he is a convert rather than because he is a Catholic. In this last class, we believe, a good many of our Methodist friends would be found. Sir John was once a Methodist, and the Methodists, or at least some of them, find it hard to forgive him for going over to the Church of Rome. We believe a large majority of Presbyterian laymen would never ask a question about a statesman's faith provided he were patriotic, honest and capable. This Thompson episode, however, is useful in one way. It leads us to stop and ask where Canada stands in the matter of toleration.

THE Home Mission work of the Church soon be where the Foreign work is in the parting of the ways. If Dr. Cochrane a Warden could live for ever and work for it of course Home Mission affairs could remain much as they are. The Church has been so fortunate in securing their services, and though seemed quite vigorous in the Assembly, it is probable that they can live and do Home Mission work until the millennial era dawns. Some day may feel that the Church is asking them to do than is reasonable, and a man will have to be cured who will give his whole time and labors Home Mission affairs. Sooner or later it will be to this, and the Church should be making mind to meet the emergency. There is no real any change now, but rational men prepare changes before they come. The Church enjoys services of two men, each of whom would give five thousand a year on the Home Mission Board the American Church. Than Dr. Warden there is no better business man in any Church. His clear, clean-cut, concise business statements in Assembly are an oasis in the desert of oratory. Dr. Cochrane the Church has a rare man, alike with tongue or pen, a man accurate in business powerful in the pulpit or on the platform. Macdonnell is good anywhere, and but for his the Augmentation Scheme would have died ago. Fine combination this, but it can't last ever, and when it breaks up the Church must have a suitable Home Mission secretary and pay him

THE Foreign Mission Committee have come to the parting of the ways. The work grows so much that no pastor or professor can as Convener without imperilling his other duties and no business man can do the work of secretary without neglecting his business. The Church has no right to expect any two men to make sacrifices and take risks that are unreasonable and might easily be unjust. The time has fully come when labour and time of one man must be given to management of our Foreign Mission work. Two months hence the General Assembly will be asked to appoint a permanent secretary for the Foreign Mission Committee. What shall his duties be? The courses are open. The Church may appoint an official and tell him to sit in his office and do the office business of the Committee. Professor Macdonnell, than whom there is no better authority on such matters, told the General Assembly that there is scarcely work enough of that kind to keep a man employed. Another course is open. Appoint a man who can do the business of the office and at the same time rouse the conscience of the Church from pulpit and platform. The Church is now asked to say which of these courses it should pursue. Without saying more at present we throw a ray of light on the question. The Methodist body has a Mission Secretary, Dr. Sutherland by name—one of the strongest men in Canadian Methodism—one of the best preachers and platform speakers in Canada. Is the corresponding place in Presbyterianism to be filled by an official who merely writes letters and keeps a set of books? Dr. Sutherland sets a Methodist congregation on fire by one visit, and gets him hundreds of dollars for missions. While he is doing this for Methodism, is the Presbyterian official to sit in his office and use his tongue for licking postage stamps?

## VACATION.

THE season has come again when the desire for rest and recreation becomes general and when all who can leave home and their accustomed pursuits behind them. It is the season of general dispersion and people betake themselves to every point of the compass. Those who pass the greater part of the year within hearing of the many-sounding sea make for inland regions while those who dwell in towns and cities far from the ocean hasten to the sea-shore where they luxuriate in the restful and invigorating influences that surround them there. Such changes are, in view of the conditions of modern life, virtually indispensable and if properly enjoyed highly beneficial. The children at school need the change and for this reason statutory holidays have been appointed. They are all the better for the brief intermission of regular study. In the country and at the seaside they lay in stores of health and strength and come back to school and books with renewed zest and zeal. The teachers need the respite. Their occupation, however congenial it may be to them, is irksome and exhausting. The well-earned rest does them good and the time devoted to it is time well spent.

Books and Magazines.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: The Canada Educational Monthly Publishing Co.)—As a sign that vacation is near this magazine has reverted to the doubling-up process followed during the holidays. We have the June and July numbers in one. Mr. Robertson, LL.B., of St. Catharines, discusses in thoughtful and lucid style "The Teacher's Relation to the State," and Mr. Hagarty says a good word for the study of "Classics in the High School." There are several other papers of practical importance, and the usual departments so useful to all interested in the work of education.

**KNOX COLLEGE MONTHLY.** (Toronto: D. T. McAinsb.)—"The Prophet Hosea," by the late Professor Elmslie, forms the opening paper of the latest issue of this vigorous magazine. The paper is suggestive and will be read with interest. Dr. Middlemiss follows up his recent paper by another on "Inspiration and Illumination," marked by the thoughtfulness, candour and reverence of the earnest truth-seeker. In the present paper he deals with some of the difficulties that beset the question of inspiration. Rev. Mr. Rae, of Acton, has a brief paper on "Organized Sabbath School Work." "Impressions of the American Assembly" are vivid and afford racy reading.

**THE METHODIST MAGAZINE.** (Toronto: William Briggs.)—The opening paper in the June number is a condensation from the recently-published work of Emily de Laszkowska-Geraid, "The Land Beyond the Forest," pictures of Transylvania. The interesting paper is finely and copiously illustrated. The editor apparently gives his finishing touches to the interesting and informing series of papers, "Canadian Tourist Party in Europe." He conducts his travelling companions in this sketch from Heidelberg to Harwich, where they begin to scatter. This paper, like all its predecessors, is lavishly illustrated. Among other contributions to the number requiring favourable mention are "Mackay of Uganda," "Over the Cottian Alps," "The Empire of the Spade," and a strong sonnet on "Cromwell," by the editor.

**THE LAWS OF BUSINESS.** With Forms of Common, Legal and Business Documents. By C. A. Fleming, Principal of the Northern Business College. (Owen Sound: C. A. Fleming.)—The design and usefulness of this carefully-prepared and concise manual will be best learned from the introductory paragraph of the preface. It is as follows: In the compilation of the following pages the writer has endeavoured to present to the reader in a concise and practical manner the leading principles of law as it relates to business, avoiding as much as possible the technical terms with which the subject is usually invested. The primary idea in writing this work was to supply students in business colleges, collegiate institutes and high schools, with a suitable text-book on the important subject of commercial law, and to place in their hands the forms of legal commercial papers more generally used by business men in their daily transactions. It will be found a useful book of reference for business men, farmers, mechanics and others, both as to the laws of trade and in furnishing suitable legal forms and directions for drawing the same in almost any case that may arise.

**TEN YEARS IN MY FIRST CHARGE.** By Rev. Alexander Hugh Scott, M.A. (Toronto: Hart & Co.)—This handsomely got-up volume opens with a comprehensive dedication, which is followed by another page rather unique in its contents. Not every one venturing on the uncertain sea of authorship finds such an auspicious start as has been accorded to the pastor of St. Andrew's Church, Perth. A worthy elder of his, ascertaining the scope and purpose of the work then about completed, provided the wherewithal to defray the expense of publication. The work is readable. Much in it is interesting, all of it is pervaded by a devoted spirit that in itself is a revelation of the purpose that animates the ministry of Mr. Scott. On the score of good taste some may possibly think that one or two of the complimentary addresses might, without injury to the book, have been omitted. There is much that will be helpful in the way of counsel and guidance to those who are beginning their ministerial career. It is more, however, than a guide for pastors. The people can learn from it much that will be helpful to them in their spiritual life, and be of assistance to them in their Christian and congregational work. The book contains twelve chapters, in which the author recounts the important experiences in his life and work. Many reflections and suggestions fitly belonging to these are embodied in its pages. It is hoped that the work will prove a blessing to many readers and realize the most sanguine expectations of its author.

**PEOPLE'S COMMENTARY ON THE GOSPEL ACCORDING TO JOHN.** Containing the Common Version, 1611, and the Revised Version, 1881 (American Readings and Renderings), with Critical, Exegetical and Applicative Notes. By Edwin W. Rice, D.D. With maps and original engravings. (Philadelphia: The American Sunday School Union.)—This is a complete Commentary on the Gospel according to John. It is the only one issued at a moderate price in which the comments are based upon both the Common and Revised Versions. The plan is similar to that adopted in three volumes on the earlier Gospels, and which have been received with marked favour by pastors, biblical students and Sabbath school workers. Some of the special features are: The explanations are based upon the Common, the Revised and the Greek texts; the latest modern criticism is noted, and its best results given; the various theories respecting the authorship of the Fourth Gospel are concisely stated in a scholarly introduction; the important differences and resemblances of the Fourth to the earlier three Gospels are clearly presented; upon difficult passages the views of the ablest biblical scholars of this and previous centuries are given, often in their own words; the engravings are from original and trustworthy sources, as the "Palestine Fund" by special permission, sketches and photographs by Good, Bonfils and Bell. The map is by permission from the latest (1890) by the Palestine Fund, and special notes on topics of unusual interest are given. The book is the result of years of study, and we believe it will be found even to surpass the previous volumes, which eminent scholars and critics have so strongly commended.

The Churches feel the languor inseparable from the heated term. Those whose circumstances and duties detain them feel that they have to exercise patience and self-denial. The atmosphere is drowsy and the services somehow have not the life and freshness which at other seasons they possess. Numbers are greatly diminished, whole families are away, and the Church and Sabbath school have a deserted look. These somewhat depressing influences have induced Churches to close up during vacation and reasons in defence of this course are urged. It is difficult, however, to convince the average Christian that it is a proper thing to close the doors of the House of God, and leave the members who remain at home to wander at will in search of spiritual pasturage. No difficulty is experienced in securing supply for the pulpits rendered vacant by the departure of their regular occupants for the sea-side or Europe. Witness-bearing for the Truth is as much needed in summer as it is in winter, and it does not seem a right thing to have silent sanctuaries. That seems a better method, tried in some of our Canadian cities last summer with excellent results, where two neighbouring congregations arranged to meet together during the holiday season. It secures a husbanding of resources, brings the people into closer friendly relations with each other, and leaves a door open for all who choose to enter.

Those who go for a vacation carry their responsibilities with them. Many may feel a delight in the temporary freedom from the restraints of conventionality. They may not be disposed to follow out the social code in all its minute details and requirements, but if they are Christians at home they will be no less Christians away from home. Complaints sometimes come from remote summer resorts that those who are rigidly decorous at home are not so careful in their observance of the Sabbath while at distant watering places or in country villages. It is also said that they are not so punctual in their attendance on the means of grace as when at home. If these things are so, such complaints are well founded. It is not right that a careless example should be set before the people in remote places, neither is it right to be absent from the village Church, even although neither a Spurgeon nor a learned Doctor of Divinity occupies the pulpit, or a highly accomplished organist and a brilliant choir conduct the service of praise. The Christian life is itself a witnessing for Christ, and there is no place where that should be dispensed with, or where its influence for good is unfelt. Properly enjoyed, a vacation can be very helpful to moral and spiritual life. The quiet communing with nature, the absence of the turmoil and haste so characteristic of all modern life, sacred and secular, are conducive to the strengthening of right feeling. The temporary pause in the regular routine of customary life affords time for retrospect and reflection, exercises in which we are none too prone to indulge. It is well to be for a season cut loose from ordinary surroundings. A well-spent vacation will be good alike for body and soul.

THE PROHIBITION DEBATE.

It is the purpose of all organized effort for the advancement of the temperance cause to keep every aspect of it steadily in the public gaze. In addition to the regular agencies carrying on practical temperance work, the annual Assemblies, Synods, Conferences and Associations of the various Churches are approached. The subject is discussed and deliverances are framed. It is evident that from the character of these deliverances the sentiment in favour of total abstinence and the legal prohibition of the traffic in intoxicating liquors is steadily gaining ground. The Methodist Church has put itself on record as favouring prohibition, and our own Assembly has formally adopted a resolution in which the belief is expressed that the time has now come when popular opinion is sufficiently advanced to warrant the enactment of a prohibitory law.

This, however, is the point that is in dispute. All earnest believers in temperance are satisfied that the only effective method of removing intemperance is by cutting off the supplies altogether. There is considerable doubt, however, whether the public sentiment would support so radical a measure at the present time. The threatened interests in which so much capital is invested are determinedly opposed to any change. They are forces that have to be reckoned with. It is certain that, judging from past experience, they will employ every resource to retard the prohibition movement. There is also much indifference, that has hitherto been on the side of things as they are, and if it is

to be detached from the direction in which it has been going, must be aroused from its passive condition and enlisted on the side of temperance reform. The experiments in local option have not been conclusive. Many regard them whether justly or unjustly as practical failures. In their operation political influences have interfered. The Scott Act wherever it was tried did good work. Its friends claim for it a large measure of success, its opponents were as certain that its effect was demoralizing. It seems clear, however, that wherever it was faithfully carried out the results were all that its friends could desire. One reason why it was discredited is to be found in the imperfect manner in which its provisions in many places were carried out. In some cases its administration was placed in hostile hands, and infractions of the law were winked at, and in these cases law and order were brought into disrepute. The comparative failure of the Scott Act, resulting in its general repeal in communities that had adopted it, has strengthened the movement in favour of prohibition. The earnest temperance sentiment of the community cannot rest satisfied with a do-nothing policy. If one measure for the suppression of the evils of intemperance will not work then others must be tried. Prohibition, radical though it be, is the logical outcome of temperance principles. The tide is setting in strongly in that direction. Hence the repeated deliverances of the respective Churches, and the advance movement of the temperance organizations.

Last week the deterred debate on the prohibition resolution was resumed and disposed of in the House of Commons. The resolution, proposed by Mr. Jamieson, reads, "That in the opinion of this House the time has arrived when it is expedient to prohibit the manufacture, importation and sale of intoxicating liquors for beverage purposes." That was the square issue presented to the members. There is a disposition to evade it, and two amendments were proposed. One of them, somewhat vague and indefinite, was to submit the question to the popular vote; the other was for the appointment of a royal commission to enquire into the whole subject. Although the proposal for a plebiscite met with but little support when the vote was taken, several of those who took part in the debate expressed themselves in favour of that method of gauging public opinion. If the question had been so submitted it would have afforded a clear indication of the general sentiment, and had it been favourable to prohibition would have paved the way for legislation. The parliamentary representatives would by this means have received a mandate direct from their constituents which they could not have ventured to disregard. Had the decision been adverse it would have shown the need of further educational effort, and means would have been devised for rousing the popular conscience to see that some effective cure for the demoralizing effects of intemperance are imperative. In itself the direct appeal to the people would have had an immediate educational influence. It would have brought the question home to them and helped them to feel their individual responsibility. There is not much force in the objection urged by some that a plebiscite is unconstitutional. The Minister of Finance has once more illustrated the fact that a member in opposition may have clearer views on a given subject than he has when invested with the responsibilities of office. At all events the gentleman who years ago declared for immediate prohibition moved that instead of affirming that principle now the following should be the deliverance of the House:—

- That in the opinion of this House it is desirable without delay to obtain for the information and consideration of Parliament, by means of a Royal Commission, the fullest and most reliable data possible respecting:—
- 1. The effects of the liquor traffic upon all interests affected by it in Canada.
- 2. The measures which have been adopted in this and other countries, with a view to lessen, regulate or prohibit the traffic.
- 3. The results of these measures in each case.
- 4. The effect of the enactment of a prohibitory liquor law in Canada would have in respect of social conditions, agricultural, business, industrial and commercial interest, of the revenue requirements of municipalities, provinces and the Dominion, and, also, as to its capability of efficient enforcement.
- 5. All other information bearing on the question of prohibition.

This by a vote of 107 to 88 became the decision of Parliament. The difficult question is thus got rid of for the time being. The commission will not be without its uses. Public attention will be drawn to its investigations and important facts will be elicited. It will help forward the temperance cause and possibly show that prohibition has come within the range of practical politics.

## Choice Literature.

## THE FAILURE OF DAVID BERRY.

(Concluded.)

A year went slowly by in these plain lives, and brought no change except that Mrs. Berry had a long fit of sickness, and a woman had to be hired to take care of her, and the doctor's considerate bill was paid, and David Berry, that prudent, saving man, who had feared debt as if it were a tiger, found himself likely to be behindhand with his rent, and obliged for the first time to tell the parish collector that he could not pay the quarter's pew rent or his punctual missionary subscription until next month. The situation was not so terrible, after all, as he might have expected. His wife was slowly recovering her strength, and he had plenty of work to do. The little three-cornered shop was reopened, and he set himself to work again, and felt as prosperous as usual as soon as he felt the old hammer in his hand. The little girl was waiting about the door, though he had not been there for several weeks except for an hour or two at a time. He had forgotten his obligations to the business world in his cares of nursing and forlorn house-keeping; but now, as he assured the little clerk, for lack of a wiser confidant, he had found a good woman, who was glad to come and spend the rest of the winter. She looked at him wonderingly. It never occurred to him to persuade her into more confiding speech, because she always smiled at him when he looked up and smiled at her.

It is astonishing how one may feel secure in the presence of dreaded danger. David Berry became used to the surly calls of the rent agent and the coal and wood man, and to Sam Wescott's disagreeable references to the money that was still owed on account. David answered them all soberly that they must give him a little time. He had been in hard sledding lately, but he was picking up his trade fast. The ready-made shoe business had not been successful, and while he was at home, a leak in the roof had ruined the best of the stock, but he had managed to pay Sam Wescott all but sixteen dollars of the fifty. If it had not been his rule to pay the doctor's bill first after the minister's dues, he might have been ready with his rent. David Berry never was quick-handed; he was growing slower every year, and he took great pains with his stitches and patches. At ten and fifteen cents each for his minor pieces of work, it took a good while to earn a dollar. "Give me a little time," he always said: "I mean to pay ye; I've always paid my bills, and asked no favours of any man until now." He worked as fast as he could and as long as he could, and spring was coming on, with the long days he could do even better.

One day Sam Wescott, an impetuous, thoughtless sort of man, who liked to have his own way about things, and was rather fond of his petty grudges, met the rent collector of the property to which David Berry's place of business belonged.

"Can you get anything out of old Berry yet?" asked the rent collector.

"No, not yet; he keeps promising. I guess he'll pay, but I'm beginning to want my money," said Wescott pompously, as if he liked the reputation of having money out at interest.

"Tain't our rule to keep tenants who get behindhand," said the other. "He's getting along in years and all that. It ain't a shop that's been called desirable heretofore, but there's an Italian fellow after it sharp that wants to keep fruit, and I've got to warn old Berry, I guess, out one o' these days."

Wescott ought to have been ashamed, but he really felt a lurking sense of satisfaction. The time had been when he had been in debt, not to say disgrace, which David Berry had taken occasion to justly comment upon, and the chance had now come to assist at David's own downfall. He might always have been steady at church, a good neighbour, and prompt of pay, and able to look every man in the face, but the welcome time had come to show him up as no better than other folks.

A few days afterwards, the mischief having been set in motion, a blow fell out of a clear sky. The wood and coal man heard a whisper of other debts, and was quickly to the fore with his own account; and the shoe-factory book-keeper sent an insolent young fellow to demand instant pay for the last purchase of shoes, although it wanted two weeks to the regular time of payment. Sam Wescott felt sorry when he slouched into the little shop and saw his old neighbour's scared, hurt, grayish face. David Berry was keeping on with his work out of sheer force of habit. He did not know what his hands were doing; his honest heart grew duller and heavier every minute with pain.

"I was going to pay your bill to-morrow, sir," he said, appealingly, to the rent collector. "I thought that ought to come first. I've been hard up for ready money, but I've got within two dollars of it." He did not look at Sam Wescott.

"The rest of us has some rights," said the shoe-factory messenger, loudly.

A crowd was gathering about the door: the poor little girl—the little clerk—egan to cry. There were angry voices; somebody had brought a law paper. In a few minutes it was all over, like dying. David Berry had failed, and they were putting up his shutters.

When he fairly comprehended the great blow, he stood up, swaying a little, just in front of the old shoe bench. "It ain't fair, neighbours," he said, brokenly—"It ain't fair I had my rent most ready, and I don't owe Sam Wescott but sixteen dollars."

Then he burst into tears—pleasant old David Berry, with his gray head and stooping shoulders—and the little crowd ceased staring, and quickly disappeared, as if they felt a sense of shame.

"They say he owes everybody," one man told another, contemptuously.

David Berry took his old hat at last, and stepped out of the door. The agent locked it, and took the key himself and put it in his pocket.

"I'll send up your things this afternoon, sir; the law can't touch a man's tools, you know," he said, compassionately; but it was too late now for his compassion to do David Berry any good. The old man walked feebly away, hold the ragged little girl by her thin hand.

Sam Wescott did not like the tone with which all his neighbours commented upon the news of Mr. Berry's failure. He explained carefully to every one that he felt sorry, but of course he had to put in his little bill with the rest. The whole sum of the old shoemaker's indebtedness came to less than a hundred dollars.

All the neighbours and friends rallied to show their sympathy and good will, but Mr. Berry did not have much to say. A look of patience under the blows of fate settled into his worn old face. He had his shoe-bench put into the kitchen, and then wrote his name and occupation on a piece of paper, and tacked it on the gate. He sent away the woman who took care of his wife, though the good soul begged to stay and he worked on and on from earliest morning to latest night. Presently his wife was about again, nervous and fretful, and ready to tiresomely deplore their altered fortunes to every customer. After the first influx of business prompted by sympathy, they seemed to be nearly forgotten again, and the old skilled workman bent his pride so low as to beg for work at the shoe factory, only to be contemptuously refused, simply because he was old.

Within a few months the doctor, who had been as good to David Berry and his wife as a brother, met Sam Wescott going down the street, and with a set look on his kind face stopped his horse, and beckoned to the poultry merchant.

Sam stepped out to the road-side.

"I've just come from David Berry's," the doctor said; "and the good old man is going to die."

"What do you mean?" asked Sam, staring indignantly.

"He's going to die," repeated the doctor. "And I make no accusation, because I would rather believe you were thoughtless than malicious in shutting him up. But you might have fended off his troubles by a single word; you might have said you'd stand security for his rent. It broke his honest heart. You've seen yourself how he's grown twenty years older. You took away his pride, and you took away his living, and now he's got a touch of pneumonia, and is going as fast as he can go. I can't do anything for him; his vitality is all spent."

The doctor shook his reins and drove on, and Wescott went back to the sidewalk, very angry and somewhat dismayed. Nobody knew what made him so cross at home, especially the day that David Berry died. The day of the funeral he pushed a tearful little girl away from the gate, who stood there wistfully looking in. He muttered something about children being underfoot and staring at such times, and did not know that she was the silent little clerk, who had a perfect right to count herself among the mourners. She watched everybody go into the house and come out, and when the humble procession started, she walked after it along the sidewalk, all the way to the burying-ground, as a faithful little dog might have done.

The next week somebody hung out a small red flag, and the neighbours gathered again to the auction. Mrs. Berry was broken in health, and every one said that it was best for her to sell the house, keeping some furniture for one room, and go up country to live with a cousin. Everything else was sold—the best room furniture (of which the good people had been so proud), the barrel of lasts, the lapstone and round hammer, the old shoe-bench itself. David Berry was always slow and behind the times, many people said; he had been a good workman in his day, but he ran into debt and failed, and then died; and his wife had broken up, and gone to live up country. Hardly any one remembered to say that he paid all his debts before he died, with interest, if there were any; the world could think of him only as a man that had failed in business.

Everybody missed him and his honest work unexpectedly—the people who had been his near neighbours and received many kindnesses at his hands, with whom he had watched at night through their sicknesses and always been friendly with by day. Even strangers missed his kind face.

One day Sam Wescott was standing in the old shoe shop, which made a little shed outside his poultry yard, and he happened to notice a bit of printed paper pasted to the wall low down, where it must have been close to the old shoe-bench. He stooped to read it, out of curiosity, and found that it was only a verse out of the Bible: "Owe no man anything, but to love one another."

Sam Wescott looked at it again, then he walked away down the path with his hands behind him. In a minute or two he came back, took his jack-knife out of his pocket, and scratched the verse from the wall. Somehow there was no getting rid of one's thoughts about the old man. He had laughed once, and told somebody that David Berry could travel all day in a peck measure; but now it seemed as if David Berry marched down upon him from the skies with a great army of those who owed no man anything but love, and had paid their debts.

## JLD MERCER'S MONEY.

A STORY OF THE AUSTRALIAN BUSH.

The thermometer stood at a hundred in the shade at Schnapper Point, a little watering-place in the South of Australia. It was so stifling that the billiard-room in the big hotel was absolutely idle, and the marker fallen asleep—an unprecedented occurrence. It was so stifling that even the inside of the hotel was intolerable—and its most interesting visitors, a newly married couple, had gone out into the veranda to cheat themselves into the belief that there was a faint sea-breeze. It was a delusion; there wasn't enough wind to blow out a wooden match, and the world seemed to consist of a heaven so brazen that you could hardly distinguish the sun from the sky, a sea of glittering glass, a dusty road, and a stretch of what had been grass, but was now as dusty as the road, from which sprang a thicket of gauged, unkempt, withered-up tea-tree scrub.

Presently the window behind them opened again, and a big, burly "squatter" (stock raiser) came out. Neither of them had ever seen him before, but he came straight up to the wife and laid his hand upon her shoulder.

"My dear," he said, "your mother was my first sweetheart."

Any idea of resentment died away in both of them. There was nothing about him that was not perfectly respectful—so they listened with respect.

"I followed her out from England, and took up the next

station to your father in the Western District as soon as I made the money up in Queensland. My name is Mercer."

Both knew him directly he mentioned his name, for he was one of Australia's squatting millionaires, and they all sat down to chat, Mr. Osborne, the younger man, making preparations to smoke, such as cleaning out the bowl of his pipe with his penknife, whittling a sufficient charge from the plug of tobacco which he carried in his waistcoat pocket, and rubbing it small between the palms of his hands. Finally he charged his pipe, and, looking up to the elder man, said:

"I'm in the same line as you are, Mr. Mercer, and if you won't think it rude of me asking you, I should very much like to know how you contrived to make such a lot of money out of it. I can barely get the bank interest out of my money," and, having delivered himself, he pulled out two or three "post and rail" matches from the same pocket that held his watch and his plug, and, striking one on his trousers, let it burn up between his hands, and, applying it to his pipe, took a gentle draw.

"Well, I made it in two ways, and two ways—by the Canterbury Downs and Anarba Stations and by luck, and being as good as my word."

Mr. Osborne took his pipe out of his mouth, blew a big cloud of smoke, and said: "How's that?"

"It's lucky you've got your pipe charged, for it's a long story."

"I came out from England with \$2,500 in my pocket, and went up to Moreton Bay—after staying a few weeks in Sydney, just long enough to be picked up by a party, who had a little capital between them and wanted a little more and another partner. What we had ourselves, and what we could get from the banks came to some eight thousand pounds, and with this we went out, away beyond the margin of settlement to some country, which two of our party had seen when prospecting. They came down to Sydney to get the grant and a party of strong young fellows with a little bit of money to work it. It was a beautiful country, and as 'outside' stations go, not so very far out either. But it had the reputation of being a bad place for the blacks, and people passed it by. However we didn't care for the blacks; we were young and well armed, and more or less plucky fellows, and we determined to make a good thing out of other people's fears.

"We didn't expect to begin to make money right off, we were too far from the markets. But we had brought up a carefully culled lot of stock with us, though nothing like what the country would run, and we expected to live cheap while the station improved and improved, until, finally some fine day, civilization overtook us and made us rich men.

"But we were very careful about the blacks. We kept plenty of dogs, always went about well armed and never alone except in the open—and we always kept the homestead well guarded.

"They speared a few sheep at first, but, finding that where the spear went the rifle bullet followed, they soon left off and used to come about the station as much as we allowed them to do small services like bringing in game or 'getting up' a horse in exchange for 'rations' or tobacco. But we never allowed any of them in the house or near the dogs. And gradually they gave us so little trouble that we became quite accustomed to them and a bit careless.

"But they are devilishly cunning; and all this going on for months and months was part of a deep-laid scheme for our destruction. For they had not yet learned the lesson of the Queensland Bush that a white man's death never goes unavenged, and that to destroy us would mean the wiping out of their whole tribe.

"Now to show you how devilishly cunning they are. I heard it from a boy that we took when the tribe was wiped out, and that I brought up in my stable. We had been setting strychnined meat for the eagle hawks, which had been unusually destructive to the lambs that season. The blacks saw it, high out of reach of our dogs on the dead trees these eagles always settle on so as not to be approached under cover of the leaves. They concluded that it was poison, tried it on one of their dogs, and took it down piece by piece to examine it.

"Their sharp eyes enabled them easily to detect every speck of poison, and they carefully scraped it off and stored it away in leaves. They then buried the meat. And as the eagles did not decrease, but the bait went on disappearing, we went on setting fresh bait; and so matters went on until they had collected enough for their purpose.

"Then they watched their opportunity. They waited and waited, until one day at last all the dogs were taken out together, contrary to the agreement we had expressly made among ourselves for our safety, to join in a kangaroo drive. Then everything favoured their hellish purpose. Only one man was left on guard, and he was more than ordinarily busy, as he had to attend to everything about the homestead or stable. So the field was clear for any one so stealthy and keen sighted as a black fellow. Then the kangaroo drivers stayed out very late, and did not get back till after dark. Had they come back early the attempt would have been postponed, for strychnine is so rapid in its effects that the death of the dogs would have been discovered and the men been on their guard. Ha! the dogs' drinking-trough been full it would have had to be emptied, at the risk of being discovered in the act; for it might have led to discovery if the dogs had drunk greedily directly they came in. But everything conspired to help the treacherous savage.

"The men came home exultant over the amount of marsupials they had killed—for they were so numerous that they were starving us out; this made them noisy and disposed to be careless, and they were rendered still more careless because they were tired out. So they just unsaddled their horses and drove the dogs into the palisade that did for kennels, and came in, and the savages were almost balked at the eleventh hour by their forgetting to water the dogs; but one of us jumped up in the middle of supper and called out: 'By Jove, I believe the dogs' trough's dry—I'll swear I saw it dry,' and went out and drew a few buckets full and poured them into the trough, unconscious that the gum leaves lying in the bottom had been used to smear it all over with that mortal poison which man chooses for keeping down beasts of prey. The dogs were all ravenously thirsty and, before we turned in, must all have been writhing and foaming at the mouth and stiffening in death. Act I. was over. Act II. was so terrible that I only caught bits of it here and there.

(To be continued.)

SHAKESPEARE.

When earth was young and life was full and strong;  
When mystery lurked in every grove and stream,  
And truth was what the poet saw in dream,  
Blind Homer sang for youth a wondrous song.

When 'neath a heavy burden of false fears  
Men staggered in the gloom, a fierce, dark soul  
Uprose, and Dante built into life's whole  
His hell of woe and bitterness and tears.

Then lest the world should sink to black despair,  
Like the great sun burst Shakespeare's glowing mind,  
Serene, majestic, strong and unconfin'd,  
Like the limitless all embracing air.

Homer sings youth, Dante the soul's fierce strife;  
But Shakespeare chants the choral hymn of life.

—James C. Hodgins, in *The Week*.

SUNDAY AFTERNOON ADDRESSES IN CONVO-  
CATION HALL, QUEEN'S UNIVERSITY.

Nothing could be more satisfactory as evidence of the genuine work, done wisely as well, at Queen's University, than the fact that lectures like these should be delivered before the undergraduates on Sunday afternoons and that the students should be the persons to publish them. The subjects are admirably chosen. First come three on "How to read the Bible," by Principal Grant, who begins with the plain statement "the Bible is not read in our day as it was in the sixteenth and seventeenth centuries." Everyone who is acquainted with the Principal's large erudition, strong common sense, and devout habit of thought, will be prepared to find this great subject handled with perfect freedom, with proper concessions to modern enquiry, and yet without the slightest loss of the reverence with which Holy Scripture has been rightly regarded in the Church. The fourth and fifth lectures are by Professor Watson, the well known thinker and writer, who may be said to hold a foremost place among the philosophic minds of Canada, and whose fame is not restricted to this continent. He discourses here admirably on the "Ideal Life" and on "Christianity and Modern Life." In the latter he strongly opposes the notion that something can be found better adopted to mankind than the Gospel, and instances the remarkable manner in which Hegel, by following out his philosophic train of thought, arrived at the Christian Ideal of Life. Professor Macnaughten, who lectures on "Too Late" and Mr. Ross, who discourses on the "Evangelization of the Earth," are less known men; but their contributions to the cause are of real value.

THE MISSIONARY WORLD.

A GLANCE AT CHINESE WORSHIPPERS.

The city in which I live contains about seven hundred thousand of a population. It was the imperial capital for two hundred years, is beautiful for situation, and is famous in many other respects. It is especially noted as being the location of many famous temples in the hills, one of which draws crowds of worshippers for six weeks in March and April.

There is a little village about a mile from the north gate that is almost deserted the year round, except at this season, when the boats for miles around come laden with incense-burning pilgrims and stop at it as the nearest landing-place to the famous temple. On the busiest days probably one thousand boats containing, it may be, ten thousand pilgrims, arrive at, and as many depart from, this little village. The little village is converted into a miniature city or active bazaar stocked with all kinds of goods attractive to the country people. Early in the morning the pilgrims who have arrived during the previous day and night start with their candles, and incense, etc., to worship in the temple. After walking about a mile they come to the northern end of a little lake, where those who are willing to pay one and one-half cents may take a boat and be ferried to the southern extremity, a distance of two and a-half miles. The great majority, however, prefer to save the money, and walk the whole distance of six or seven miles. A few of the more wealthy hire sedan chairs or horses for the round trip. The road that winds around the edge of the little lake and at the foot of a range of hills, at this season covered with wild flowers, is quite picturesque. At intervals of a mile at most, and often separated by only a few hundred yards, there are temples and shrines where the pilgrims are invited to stop and pay their devotions, and also their money as they move on toward the grand temple, which is their main object. The road is thickly populated with beggars also, who set up their little huts and spend the season at their profession; for the greater part of the road they are stationed ten feet apart. Many of them are really objects of pity, blind, halt, lame, etc., but many of them are impostors, with a good hand hid away under the coat and a false arm with a festering sore or ulcer exposed to view, looking horrid enough to draw pity from the hardest heart. The pilgrims come prepared to give, and they are not particular about the object, as the merit consists in giving, not in giving intelligently. The beggars have a fine time, and reap a rich harvest during the season.

One day I thought that I saw a dead beggar lying in his hut and began to investigate, and soon found that it was a man that I was exposing. The beggar in the next hut began to abuse me for interfering with his business arrangements and told me to go on my business and let him alone. After walking five miles they come to a beautiful grove of large trees through which flows a clear stream of water, and hundreds of idols are carved in the solid rocks which form the sides of the hills overhanging the stream. There is one large and famous temple here, and one of the rooms in it contains five hundred idols, all more than life-size. These idols are made of a framework of wood over which clay is daubed until it assumes the shape of a man, and then the whole idol is covered with gold-foil and looks like an image of solid gold. In the back of every idol there is a little hole, where some living creature, as a toad, a centipede, snake, etc., has been put inside the idol; then the hole is stopped up and the living creature dies, and that imparts life to the idol itself.

From this temple onward there is a succession of houses and temples—in fact, quite a village, where several thousand priests live. All sorts of things needed by worshippers are kept on sale. The crowds grow thicker and thicker as we draw near the famous temple. The air is full of incense; a cloud of smoke from the incense overhangs the temple. Here passes a devotee, who stops at every third step and bumps his head on the hard stone pavement. Here comes a procession of persons enduring penance, probably on account of a sick mother, whose disease they hope to have removed. There are four sons; every one has his breast and arms bare, and four little incense urns, weighing about two pounds each, suspended from his outstretched arms by means of little hooks piercing the skin of the arms and the breasts. A band of Chinese music (?) goes before them and various banners and mottoes are borne above them, to let the gods and men know what a great act of filial piety they are performing. Among other shops in the little ecclesiastic village there are quite a number of opium shops, where priests and pilgrims are not ashamed to indulge in the drug.

Now we have got to the temple itself. It is a magnificent structure for China. The huge pillars which support the heavy-tiled roofs are pine tree imported from Oregon. The temple was burned by the rebels thirty years ago, and has been rebuilt since that time. The first building is the gateway, where immense figures scowl upon you and impress you with the fact that they are the guardians of the temple. The pilgrims are hurrying up the steps and offering their incense and bowing down before these horrid-looking figures. Passing through this building we enter a large court paved with flagstones and surrounded by buildings occupied by the priests. On the other side of the court is the main temple, where the image of the famous Goddess of Mercy is. In front of the door is a large iron incense urn, and the pilgrims are tossing their lighted incense sticks into it so rapidly that a priest is stationed there to throw water on the flames when they rise too high. Right inside the temple is a long, low stool, and the worshippers crowd up to kneel on it before the image of the goddess. This image is placed high up in a shrine and curtains hang about it so that it can be only seen after close inspection.

The worshipper lights two candles and sticks them on a railing in front of the altar, then lights his incense and throws it into the incense urn, then comes reverently and kneels on the stool. He bends forward until his head bumps the floor three times, and this is repeated three times, making nine bumps of the head on the ground. Then he rises and mutters a very short prayer. Then he looks around with a relieved and satisfied air, and his devotions are over—worship is done. Others crowd up to take his place and go through the same mummery, and thus it goes on all day long. After worship they walk around, look at the temple, the images the curtains. They will probably buy prescriptions for medicine, and draw lots for the particular one, and then go away to the city, look around, make purchases, worship at other temples, etc. They generally spend two days, one in visiting the temples in the hills outside the city, and one in visiting the temples of the "Rulers of the city." On the city hill they pray for good crops, success of the silkworm, peace and plenty during the year. For special objects they go to special temples to pray where that object is a specialty. The worship season lasts about six weeks, and several hundred thousand pilgrims visit the city in that time.—*Missionary Review*.

JAPAN.

The Synod of the Church of Christ in Japan adopted the following as its Confession of Faith: "The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man being dead in sins, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once

delivered to the saints, join in that Confession with praise thanksgiving."

The Doshisha University at Kyoto is putting its theological students into practical evangelistic work by sending them to points in and about the city. They preach the Gospel in places where most of the people hear it for the first time. In this way their own hearts are kept warm, and they gain a valuable experience. The catalogue for the present year, illustrated with cuts of all the college buildings, and containing much information regarding the institution, gives the number of those in the different courses as 570. President Kozaki is tireless in his efforts to improve the school, and largely through his influence the theological students are pushing forward more aggressive evangelistic work.

From thirty-two members at its organization, the Church in Okayama, Japan, has increased, in ten years, to a membership of above 550. Five Churches in the province, and two in adjoining provinces, may claim to have sprung from it. A girls' school, with fifty-two students, a boys' school, with thirty-four, and an orphan asylum, with ninety occupants, are some of its outgrowths. Not one communion has passed without additions, and hardly a year without the formation of a new Church. It reckons 1,300 professing Christians, whose beginning in the Christian life was in this Church.

TRINIDAD.

The *Missionary Review* says: Rev. John Morton, D.D., the pioneer missionary of the Presbyterian Church of Canada in Trinidad, and who has been in the field since early in 1878, was offered by the last General Assembly the position of permanent secretary of the Foreign Missions Committee, Western Section. Dr. Morton, in view of the demands of his present field, has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. His decision, while disappointing to the Committee of Foreign Missions, will be extremely gratifying to the members, the friends and supporters of the mission in Trinidad.

DR. JOHNSTON'S AFRICAN MISSION.

A meeting of the Jamaica African Mission Committee, in connection with Dr. Johnston's work in Africa, was held in Toronto last week. The following members were present: Messrs. W. Mortimer Clark, W. J. Gage, Henry O'Brien, Alexander Sampson, John J. Gartshore, and H. Langlois. Letters were read from the mission in Jamaica and a short report given of the Doctor's movements since leaving the island. He arrived in England the end of February with the six coloured men who accompanied him, and at once set to work, making the necessary preparations for their long journey across the dark continent. A number of meetings were held in London and Edinburgh, at which large gatherings were present to hear about the proposed new mission to Africa. Most favourable comments were made by the press and leading ministers, commending the Doctor's work. Some of the coloured men spoke and created a favourable impression. Just prior to the Doctor's departure from England, a farewell meeting was held in Exeter Hall. Besides the number of meetings Dr. Johnston attended, pressing invitations came from Prof. Drummond and the Rev. John McNeill, of London, to speak. These and other numerous engagements, however, he was not able to accept for lack of time. The party left Southampton in good health and spirits about the end of April, and letters from Lisbon dated 21st advise of their safe arrival there and transfer to the vessel sailing for the West Coast. Friends in Canada will be pleased to hear that ample funds were provided for the immediate requirements of the expedition to Africa, and arrangements have been made to communicate with the Doctor through the local agent in Benguela, so that additional contributions may be forwarded on, if necessary, to provide for the return of the Doctor home.

The worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

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## Ministers and Churches.

THE Rev. George Crombie, of Smithville, has been called to the Fort Coulonge, Que., Presbyterian Church.

REV. J. K. SMITH, D. D., late of San Francisco, and formerly of Galt, has been appointed assistant to Dr. Donald Fraser, London.

THE Presbyterians of Rockway Church, Lincoln County, are contemplating building a church and are raising funds for that purpose.

THE congregations of Napier and Brooke have extended a call largely signed to Rev. Mr. McEachern, a graduate of Knox College, Toronto.

THE new Presbyterian Church of the tenth concession of Brooke is about completed and is a fine-looking structure. The opening services will shortly take place.

THE membership of St. James Church, London, was augmented last week by the reception of over thirty new members. The church has recently undergone renovation and recarpeting.

THERE were twenty-two members added to the Beeton Presbyterian Church last Sunday, eleven by certificate and eleven by profession of faith. This makes the membership of that Church now number 150.

THE Rev. D. Macdonald, graduate of Queen's, was ordained at Carleton Place on Tuesday week. The Rev. Mr. Macdonald leaves on the 6th of July for missionary work among the Indians of British Columbia.

REV. DONALD FRASER, M. A., of Victoria, B. C., who has been on a visit to friends in Ontario for the last two or three months, left immediately after the General Assembly for the Pacific coast to resume work in his charge.

SUNDAY, June 14, was Children's day at the Presbyterian Church, Hillsdale. The attendance was large, and the service of song and Scripture readings was enjoyed by all. The collection in aid of missions amounted to \$20.

THE Rev. W. T. Herridge, of Ottawa, preached the sermon to the alumnae of Wesleyan Ladies' College, Hamilton, last week, and also lectured in the same place on the following evening on "Milton" to a large and appreciative audience.

ON a recent Sunday the Rev. J. A. Turnbull, M. A., LL. B., of Toronto, preached the anniversary sermons in the Presbyterian Church, Orillia, and two very large congregations listened to his scholarly discourses. Rev. R. N. Grant occupied Mr. Turnbull's pulpit.

THE Ladies' Aid of the St. James Presbyterian Church, London, made strawberries and ice cream a prominent feature of their festival last week on the Church grounds. Chinese lanterns made the grounds look gay, and the Forest City Band filled the air with melody. There was a good attendance.

THE Rev. Dr. McTavish, of Toronto, preached on Sabbath week for Rev. G. Porteous, at Glenvale, Harrowsmith and Wilton, and the people were greatly delighted in seeing the Doctor and in listening to the very able discourses he delivered. The Doctor while a student laboured in the field with very great acceptance.

THE congregation of St. John's Church, Brockville, are building a substantial stone manse on the lot recently purchased by them opposite the church. There is a prospect of an early settlement, in this charge, the congregation having about determined on calling one of the rising young ministers of the Church, a recent graduate of Queen's.

THE Young People's Society of Christian Endeavour of Chalmers Church, Guelph, met in the basement last week. There was a good attendance. The following officers were elected for the next six months: J. A. Emslie, president; Miss Beattie, vice-president; George R. McCuen, recording-secretary; Miss A. Hadden, corresponding-secretary; Miss E. Maddock, treasurer.

AN adjourned meeting of the congregation of Zion Church, Parry Sound, was held on the evening of Monday, 22nd inst., Rev. A. Findlay, Moderator. A unanimous call was extended to the Rev. J. B. Duncan, their present missionary. Should Mr. Duncan accept this call his settlement will do much to strengthen the cause not only in Parry Sound, but throughout this part of the field where there are not wanting signs of prosperity. In Carling and Shebeshkong, where a couple of years ago our membership numbered some half-a-dozen, we have now a membership of thirty-three.

THE members of the Presbyterian W. F. M. S. Auxiliary at Bradford tendered an expression of sympathy to the sister auxiliary in Newmarket in their recent loss by death of their president, Mrs. Bell, and through the society to the bereaved family and friends. At the recent meeting of the Toronto Presbytery, it was moved by Rev. A. Gilray, seconded by Rev. J. Carmichael, and carried: That the Presbytery expresses its sympathy with Mr. Bell in his great sorrow, and pray the Great King and Head of the Church to sustain him under his sore bereavement and to fill his heart with all spiritual consolation.

ON Friday evening week fifty of the congregation of the late Rev. John Ross, Brucefield, waited upon his widow and family at the manse and presented her with a purse of over \$100 as a mark of the love and esteem they bear her as a true and earnest Christian worker. The subscriptions were given most willingly. A feeling address was read by Miss Ruth Higgins, and the purse presented by Miss Aggie Beattie. After a bountiful tea which had been prepared by the ladies, who came with well-laden baskets, they departed for their homes, having spent a pleasant and profitable evening.

AT the request of the Barrie Presbyterian Society of the Woman's Foreign Missionary Society, the Bradford auxiliary sent a deputation on Friday week to visit the ladies of the Scotch Settlement Church, and if agreeable organize an auxiliary there. The result of the meeting was most pleas-

ing, the ladies visited being quite alive to the great question of mission work, and at once declared their willingness to join the large army of workers, and gave in their names to the number of fifteen, which it is expected at the next meeting will be augmented to about twenty-five. The following officers were elected, viz.: Miss Grey, president; Mrs. John Faris, first vice-president; Mrs. John Sinclair, second vice-president; Miss Cassie Faris, secretary; Mrs. McKay, treasurer. The day of meeting will be the first Tuesday in each month at 2.30 p.m.

ST. ANDREW'S Church pulpit, Perth, was occupied last Sabbath morning and evening by the Rev. Charles Chiniquy. Mr. Chiniquy's subject in the morning was: "Jesus, the Gift of God." He gave a discourse on Temperance in the evening. Professor Mowat, of Queen's College, will occupy St. Andrew's pulpit during the month of July. From the 1st of August until Mr. Scott's return about the end of August, Mr. D. G. McPhail will be in charge. Mr. Scott has sailed by the *Parisian*, of the Allan Line, proceeding at once to London. After visiting France and Germany, Mr. Scott will go to Amsterdam, Holland, to attend the World's Young Men's Christian Association Council as a delegate from Canada.

THE Rev. Dr. Ormiston conducted both morning and evening services in St. Andrew's Church, Whitby, on Sunday week. His subjects on both occasions were well selected and most exhaustively treated. Some clergymen, says the *Whitby Chronicle*, have a better delivery, but Dr. Ormiston strikes us as being the deepest and best thinker and strongest exponent of religion that has occupied a pulpit in this town during recent years. His sermon, the bulk of which he reads from notes, is prepared with a care almost approaching the letters of some of the Apostles, and there is no part of the subject which does not come under his consideration. He is fully entitled to the rank he holds as one of the leading clergymen of the continent.

REV. MALCOLM L. LEITCH, formerly of Elora, was inducted into the charge of Knox Church, Stratford, last week, in the presence of a large congregation. Rev. Mr. Stewart addressed the minister and Rev. Mr. Hamilton the people, the sermon being preached by Rev. S. A. Cosgrove, of St. Mary's. The church was beautifully decorated for the occasion and the ladies of the congregation served a sumptuous lunch in the lecture room at the conclusion of the service. Although Knox Church has been without a pastor for over two years the attendance and membership have been well sustained, there being at present 682 communicants on the roll of the Church. Rev. Mr. Leitch, although comparatively a young man, has been very successful in the ministry and is highly commended.

THE Rev. Mr. Leitch, pastor of Knox congregation, Elora, when leaving for Stratford, a large number of his people and the citizens generally assembled to bid him Godspeed. It is needless to say that his departure is regretted by all who have had the pleasure of his acquaintance and the benefit of his ministrations. On Friday evening week a farewell social was held at the house and in the grounds of Mr. J. Henderson, and it was very largely attended despite the downpour which preceded it. During the evening a very handsome silver tea service was presented to Mr. Leitch and his estimable lady, with an appropriate address by Miss M. Wissler, of Salem. The reverend gentleman replied in feeling terms. On Sunday week Knox Church was crowded to hear the farewell remarks of the pastor.

A PROMENADE concert and sale of work took place last week in the Prospect Place Rink in aid of the furnishing fund of St. Enoch's Presbyterian Church, Winchester Street, Toronto. The hall was prettily decorated with flowers and bunting, and the various stalls, which were arranged around the room, were loaded with pretty fancy work, the greater part of which was sold during the afternoon, realizing a good sum towards the fund. The ice cream, candy and flower stalls were also well patronized. A number of ladies and gentlemen assisted with musical selections, vocal and instrumental. Their efforts were much appreciated. The Ladies' Aid Society, under whose auspices the entertainment was got up, deserve great credit for their efforts, and a good round sum towards the Church fund rewarded them for their pains. The Church of St. Enoch's, Rev. G. C. Patterson, pastor, it is hoped, will be ready for service next September.

A LARGE ATTENDED meeting of the board of directors of the U. C. T. S. was held last week, with Rev. John Burton, B. D., in the chair. The reports of the colporteurs for May showed that 627 miles had been travelled, 1,000 families visited, and 650 of the best religious books sold. Every month free grants are made to the poor of Bibles, books, papers and tracts. A very cordial vote of thanks was given to Sir William Dawson, of McGill University, Montreal, for his efficient services at the annual meeting of the Society. Dr. Moffat was also instructed to forward Sir William a certificate of life membership in the Society in recognition of his great kindness and valuable help. The Tract Society for many years has taken a great interest in our Canadian sailors, as amply shown by the work of Mr. Bone on the Welland Canal. But for many of the sailors and others in the harbour of Toronto and elsewhere on our great lakes no provision is made for special missionary work by any society or Church. The board, after earnest consideration of the necessity and importance of the work, has decided to appoint a sailors' missionary for Toronto harbour and other ports on the lakes. It was moved by Mr. J. K. Macdonald, seconded by Mr. Herbert Mortimer, and carried unanimously: That the board having considered the propriety of appointing a colporteur among the sailors in Toronto harbour and other lake ports, agrees to undertake the work so soon as a suitable person can be found for such work. This new departure will, no doubt, receive the full sympathy of every Church in Toronto, and create a new interest in this very important work of the old Tract Society.

ON Tuesday evening week the closing exercises were held at Morryn House Ladies' School. Lay has every reason to be gratified with his year's work; since the degree of excellence displayed by the pupils in the various departments is great credit, not only on the principal, but on the entire staff of teachers. Miss Lay has in a new departure in giving certificates to the pupils who merit them by attaining a sufficient progress in their studies. The certificate is from sign, in which one prominent feature is Miss motto (*non est sine pulvere palma*) on a scroll mounted by a view of their "home," as she is to speak of it. Prizes and certificates were presented by Rev. Dr. Kellogg to the following ladies: Junior Department—Emma Campbell Gooderham, Susie Mara, and Katie Hall; Sub-Senior Division—Lillie Banton, Flo Graham, Frances Flood, E. Defries, Anca land, and Margery Upton; Second Class—Katie Hall, Grace Switzer, Mary Reid, J. Smith, Marion Parmenter, Elsie Phillips; Class—Lizzie King, Elsie Johnston, J. Lam. In the Advanced Intermediate, certificates were sent as follows: First Class—Louie Darling; Second Class—Margaret Britton, Katie Watts, Taylor, Lottie Taylor, H. Knapp, Clara Von, Keighley, Idavrie Warren; Third Class—A. B. Hattie Milligan, Ethel Mulkins. After the distribution of prizes, etc., a musical and elocution programme was carried out much to the enjoyment of the friends who had assembled. Miss Lay to give the young ladies entrusted to her charge thoroughly good and useful education combined with all necessary accomplishments, and at the same time to give them all the comforts of a home. This is a matriculation class for those intending to take up university work, and likewise a course in philology and other branches of science.

THE closing exercises of Coligny Young Ladies' College, Ottawa, were held on Friday evening week. The large Assembly Hall was crowded to its utmost capacity as well as the art rooms, corridors, etc. Mr. David Morrice, of Montreal, presided and made a most appropriate address on the desirability of young ladies being thoroughly educated, more especially in view of the many important positions of trust and influence opening up to them in the present age. After a most enjoyable musical programme, including the cantata of "I Silver Bells," the medals and prizes were presented by the chairman as follows: Collegiate Class—Gold Medal, Minnie Bryson; prize—Dora R. Senior Class—Silver Medal, Mary Crawley; Lizzie Cameron; Intermediate Class—prizes, Maggie McNoun, Jennie McNoun; Junior Class—prizes, Fannie Miller, Nellie Williams; Preparatory Class—prizes, M. McDougall, Higman; French prizes, Ada Brading, Bert Jamieson, G. Skinner, and Dora Roy; Purifying prizes, Annie Duff and May Spence; Music medals—gold, Lizzie Cameron; silver, Ed. Crannell; best-kept rooms—single, Eva Wilson double, F. and M. Miller. After the distribution of prizes, addresses were given by Rev. Dr. Brye, Dr. Duval, F. W. Farries, C. McRitchie, and D. Warden. Ice cream and strawberries were served in the spacious dining room. The session has been a most successful one, the attendance of pupils being 121. The staff is being increased and the future of the college is most hopeful. A superior first teacher with high diploma from Paris has just been engaged. Mr. David Morrice, of Montreal, offers for competition next year two gold and two silver medals. Mr. J. L. Orme, Ottawa, offers a gold medal and Mr. R. G. a silver medal for music. Lady Macdonald gives a prize for model drawing and Rev. Dr. Smyth, of Montreal, a medal for botany. The college opens on Tuesday, September 15. The terms for board and tuition are exceedingly moderate. Circulars, etc., can be had on application to Rev. Dr. Warden, 198 St. James Street, Montreal. As the number of boarders is limited, early application for rooms should be made.

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A MOST successful convention was held at Hull in Zion Presbyterian Church, of which Rev. Mr. Dempster is pastor. The meetings were held last week. Delegates were present from nearly every Sunday school in the county, and a great impetus to Sabbath school work is expected from the convention. Three delegates were present from Montreal, Mr. Fraser, Mr. S. Muirhead and Miss Bagin. The first meeting was opened with devotional exercises in which special blessing was asked on behalf of the convention, after which the annual reports from the schools were read and the various committees were formed. A meeting for Bible study was held, also a conference on teachers' meetings. The evening was devoted to a praise service and papers were read on the religious training of children by Rev. C. A. Doudiet and on "The Home and Sabbath School, or where the parent's duty ends and the teacher's duty begins." The next day's services began with devotional exercises followed by addresses from Rev. G. M. Clark, of New Edinburgh, on "Teachers' Qualifications and Mistakes," by Mr. D. Torrance Fraser. In the afternoon Mr. S. Muirhead spoke on "Normal Bible Study," and was followed by Rev. F. W. Reid on "The Relation of Sabbath Schools to Missions, Home and Foreign." One of the most interesting meetings of the convention was a mass meeting of children when addresses were given by delegates and Miss Bagin taught a model infant class lesson. At the closing session Rev. Mr. Dempster presided. The question drawer was opened and much instruction gained on the questions asked and answered. Mr. Fraser addressed the meeting on "Present Demands of the Sunday School Work." Rev. Dr. Ryckman gave the closing address speaking of the teacher's reward. A large choir composed of members of the Hull Churches and assisted by friends from Ottawa rendered several selections of sacred music during the evening and added much to the enjoyment of the session. Votes of thanks were passed to those who had so hospitably entertained the delegates, also to the officials of Zion Church for their courtesy in allowing the convention to use the church. The meeting closed with the benediction and the teachers separated with renewed earnestness to take up their good work in the nursery of the Church.

TORONTO Presbytery met in the Presbyterian church, Georgetown, Tuesday week. The Moderator, Rev. James Fraser, of Sutton, being unable to be present, Rev. Joseph Alexander, of Norval, was appointed in his place. Mr. Buchanan's final examination before the Presbytery was then proceeded with, and found to be satisfactory. The ordination sermon was preached by Rev. Mr. McGillivray, of Bonar Church, Toronto, from the words: "Let your light shine before men," etc. The sermon was impressive and practical. The usual questions regarding doctrine were then asked of the candidate and satisfactory answers received. The ordination prayer was then offered by the Moderator accompanied by the laying on of hands of the Presbytery. The Moderator next addressed the newly-ordained pastor. Rev. Mr. Turnbull then addressed the congregation in a thoroughly practical manner. The importance of sympathy and co-operation was insisted upon, and the people were assured that the success of the minister would depend largely upon the help and encouragement he should receive from them. At the close of the afternoon a lunch was served, which was liberally patronized. In the evening a welcome service was held. The Moderator of the afternoon took the chair. Rev. Mr. McGillivray, of Toronto, and Rev. Mr. Haddow, of Milton, then gave short spicy addresses, urging the importance of sympathy and prayer. The Rev. Joseph Fennell, Rev. Mr. Pedley, and Rev. W. E. Norton welcomed the new pastor. Rev. Mr. Argo, of Norval, and Rev. Mr. Pringle, of Port Arthur, next spoke. The last-named gentleman in a very happy way indulged in some reminiscences of his former pastorate in Georgetown, and assured Mr. Buchanan of his settlement among a warm-hearted people. Mr. Buchanan was then called upon and briefly expressed his appreciation of all the congratulations and good wishes that had been offered. The choir rendered several very appropriate anthems during the evening. The congregation during the afternoon presented Mr. Alexander with an address and purse of \$50 as a token of their appreciation of his services as Moderator of the Session during the vacancy. Thus ended a happy day. We heartily join in welcoming Mr. Buchanan, and wish him a long and prosperous pastorate.

ACCORDING to adjournment the Presbytery of Guelph met on the 23rd June, in the First Church, Eramosa, to hear Mr. D. B. Marsh, who has accepted a call to that congregation, deliver his exercises and undergo examination preparatory to his ordination and induction. The trial discourses having been given were sustained. At the meeting in the afternoon, in presence of the congregation, which filled the church, Mr. Mullan, of St. Andrew's Church, Fergus, preached an impressive sermon from Hebrews x. 26. After the sermon Mr. Strachan, of Rockwood, who was Moderator of the Session during the vacancy and was Moderator *pro tem.* of the Presbytery at this meeting, gave a brief narrative of the steps in the call to Mr. Marsh, and then put to him the questions appointed to be put on such occasions. Satisfactory answers having been returned to these the Presbytery engaged in solemn prayer, Mr. Strachan leading them, in the course of which and by the laying on of hands, Mr. Marsh was set apart to the work of the ministry and inducted into the pastoral charge of the First Church, Eramosa. Mr. Rae, of Knox Church, Acton, addressed him, and Mr. Craig, of Melville Church, Fergus, the people, on their respective duties. Mr. Beattie, of Knox Church, Guelph, was appointed to repair with Mr. Marsh to the door of the church at the close of the services that the people as they retired might have the opportunity of welcoming him as their pastor by taking him by the right hand. All the services were suitable and impressive, and great interest was taken in them

by the large congregation present. The charge is an important one. It has been vacant for a long period. The settlement now effected is a harmonious one, and promises to be peaceful and prosperous. Among other business transacted by the Presbytery a committee was appointed with whom the elders of Knox Church, Elora, may co-operate in procuring supply for their pulpit which has become vacant through the translation of Mr. Leitch to Knox Church, Stratford. A bounteous spread such as the good women of Eramosa are famed for providing was enjoyed at six o'clock, the tables being adorned with flowers and burdened with tempting eatables. The church was filled for the aftermeeting. Rev. D. Strachan occupied the chair and received a handsome purse for his trouble and expense as Moderator. Addresses were delivered by Rev. Messrs. Beattie, Guelph; Rae, Acton; Craig and Mullan, Fergus; McIntyre, Knox College, and the new pastor, Marsh. Rev. Arch. Stevenson, of Molesworth, Ont., a former pastor of Mr. Marsh's, was present, and delivered an able address commending the young minister to the people in his charge. Excellent music was furnished by a choir of twenty voices, made up of St. Andrew's choir, Guelph, assisted by some of the best vocalists from other choirs in the city. The usual votes of thanks were heartily given and the meeting closed in good time.

THE commencement exercises of the year now ending of the Brantford Ladies' College began last Thursday week. This year, on account of the great increase in students in the different departments, the closing exercises have been arranged to cover six days. On Thursday afternoon last class day was held, when the graduates for the present year presented their alma mater with a handsome urn for the college grounds, as a memento of the happy days spent in study. The graduates took charge of the exercises, which consisted of an address of welcome to the invited friends by Miss Alice Petrie, of Guelph; the toasts of the junior class, by Miss Clare Austin, of Vancouver, and the prophecies of the middle class, by Miss Gertrude McIntosh, B.C. Then followed a history of the graduating class by Miss Ella Charlton, of St. George; the Last Will and Testament of the Class, by Miss Marion McEachern, of Vankleek Hill; and the class song, written by Miss Josephine McCallum, of Stromness, and set to music by Mr. Fairclough, the director of music in the college. Dr. Cochrane, the governor, on the part of the board of directors, thanked the graduates for their handsome gift, which would not only be additional attraction to the grounds, but be always associated with pleasant memories of the donors in the years to come. On Thursday evening Wyckliffe Hall was filled with an appreciative audience, to listen to the elocutionary recital given by the pupils of Miss Hart's classes. The programme was interspersed with vocal and instrumental selections, and greatly enjoyed by the large audience. This department of college work has shown marked improvement during the past two years. Miss Hart has the rare faculty of inspiring her pupils with an enthusiasm that makes them *en rapport* with their selections, whether grave or gay. Friday evening was devoted to the annual conversazione of the alumnae of the college. The drawing-room and class-rooms were densely crowded with prominent citizens and friends of the students, while others took advantage of the beautiful grounds to promenade. The buildings and surroundings were brilliantly illuminated, and the orchestra played sweet music at intervals in the programme. The exercises consisted of music by the students and vocalists from abroad, followed by the formal reception of the graduates of the present year into the ranks of the alumnae. Then came the reading of the prize essay on "The Friendship of Books," by Miss Ella Charlton, of St. George, the young lady who carried off the honour. On Saturday afternoon a musical rehearsal was given, to afford an opportunity for a larger number of students in vocal and instrumental music to be heard than possible at the regular evening entertainments. Professor Fairclough, Miss Mills, and Miss Strong received many well deserved encomiums for the manner in which the several pieces were rendered, and the distinct articulation that characterized the vocalists. On Sunday evening the Baccalaureate sermon was preached by Rev. Dr. Cochrane in Zion Church. The graduates, nine in number, occupied the front pew. His theme was "Renunciation and Reward," based upon the passage in Hebrews ii. 24-26, where the choice of Moses is described by the apostle. His discourse was an earnest and affectionate appeal to the graduates to choose rather affliction with the people of God than pleasure of sin, closing by a touching reference to their near separation and the duties to which they would soon be called in their different spheres. The entire service was deeply solemn. Last Monday evening the closing concert was given in Wyckliffe Hall, and on Tuesday evening the convocation exercises were held, when the diplomas, medals and prizes were distributed, and addresses given by Hon. A. S. Hardy, M.P.P., Drs. Laing and Thompson, and others.

PRESBYTERY OF STRATFORD.—A *pro re nata* meeting was held on the 23rd inst. in Knox Church, Stratford, for the induction of Rev. M. L. Leitch and to consider a call in favour of Rev. W. W. Crow from Nissouri. The call was sustained and the Clerk instructed to forward it to Mr. Crow. The induction services were then proceeded with. Mr. Cosgrove, of St. Mary's, preached from Matt. xii. 7, after which Mr. Tully who presided offered prayer and inducted Mr. Leitch in the usual form and manner. Mr. Stewart addressed the minister and Mr. Hamilton the people. Mr. Panton accompanied Mr. Leitch to the door, where the congregation gave him the right hand of fellowship. In the evening a splendid reception was tendered Mr. Leitch, at which addresses were given by most of the city ministers and several members of Presbytery.—A. F. TULLY, Pres. Clerk.

### British and Foreign.

DEAN VAUGHAN is a lineal descendant of Henry Vaughan the poet.

THE testimonial to Dr. Morrison of the Normal School will amount to at least \$5,000.

ALL the six hundred native newspapers of India, except half a dozen, may be set down as inimical to Christianity.

THE use of ether in Ireland as a beverage is said to have decreased largely since the recent legislation to put it down.

ST. CUTHBERT'S congregation, Edinburgh, propose to raise \$1,500 a year to support a missionary in the foreign field.

DR. GEORGE MACDONALD preached recently to a crowded congregation in University Road Wesleyan Church, Belfast.

DR. M'CAW, who has resigned his charge at Jersey, will henceforth reside in Ireland, but continue to act as Clerk of the English Synod.

MR. W. T. STEAD intends visiting Glasgow this summer to take notes of the manner in which the authorities in that city deal with social problems.

IN connection with the 212th anniversary of Drumclog a sermon was preached on the battlefield on a recent Sunday by Rev. W. W. Spiers of Darvel.

THE Rev. Joseph Copland, formerly missionary in the New Hebrides and until recently editor of the Sydney *Presbyterian*, is at present on a visit to Britain.

THE Rev. R. Rutherford of Newlands has been released by Edinburgh U. P. Presbytery from active charge of his congregation on account of age and infirmity. He has been forty-four years its minister.

ALL students in the provincial high schools of Russia, without regard to their religious views, are henceforward to be compelled to attend the lessons in the Orthodox Catechism.

ANNANDALE U. P. Presbytery have agreed to their Committee on co-operation with the Free Church making arrangements for a simultaneous exchange of pulpits and for a conference in the autumn.

THE rival custodians of the "holy places" at Jerusalem have had another fight, this time about the repairing of a wall. Turkish soldiers intervened, and in a short time "the holy spot was strewn with dead and dying."

THE Ladies Association for Foreign Missions which held its annual meeting in Edinburgh lately, having now twenty-one European missionaries in India and two in East Africa, propose to begin female mission work in connection with the Church's mission in China.

THE shriek of the locomotive was first heard on the Congo on 6th March. A trial trip was made on the line of railway, which had been laid for about two miles. The strange sight caused great excitement among the natives, who looked on open-mouthed from a respectful distance.

MACKAY of Uganda's translation of the Scriptures is being diligently completed by three of his most intelligent converts and pupils. The memoir of Mackay by his sister, of which over 8,000 copies have been sold, has led several young men to consecrate themselves to the evangelization of Africa.

LONDON Presbytery, North, held its annual open-air service in Regent's Park on a recent Sabbath afternoon. Rev. L. Woffendale presided in the absence of Dr. Monro Gibson, Moderator of Synod, and Rev. John M'Neill of Regent Square and Rev. Duncan Sillars of Haverstock Hill addressed a deeply interested assemblage of over 2,000.

WHY suffer the ills peculiar to females when Dr. Williams' Pink Pills will thoroughly eradicate every vestige of the trouble, and restore to your faded cheeks the bright, rosy glow of youth and health. Try them. Sold by all dealers, or by mail, postage paid, on receipt of price (50c. a box). Address Dr. Williams Med. Co., Brockville, Ont.



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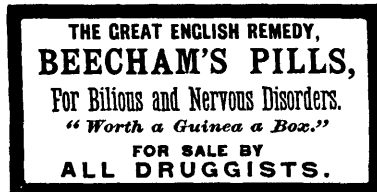
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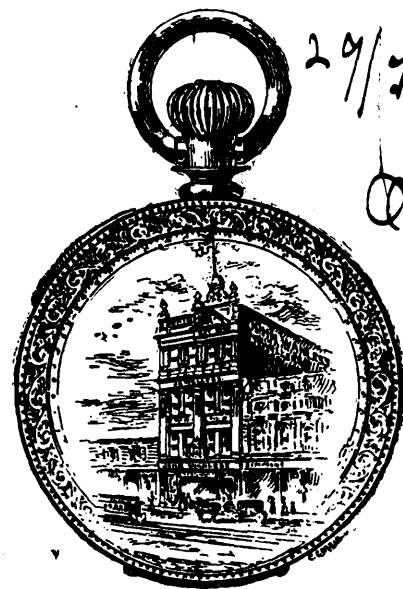


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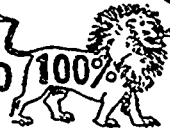
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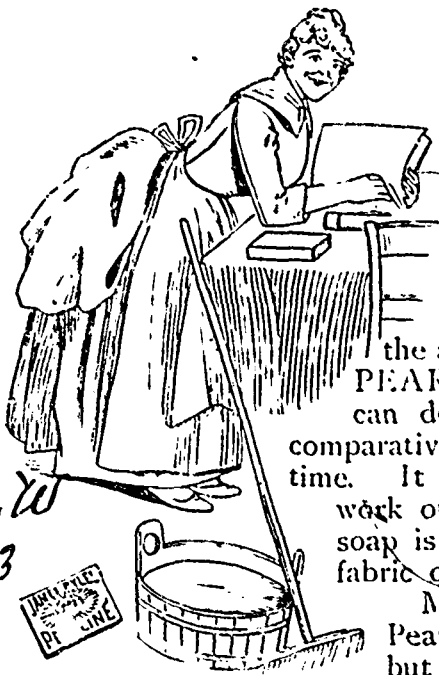
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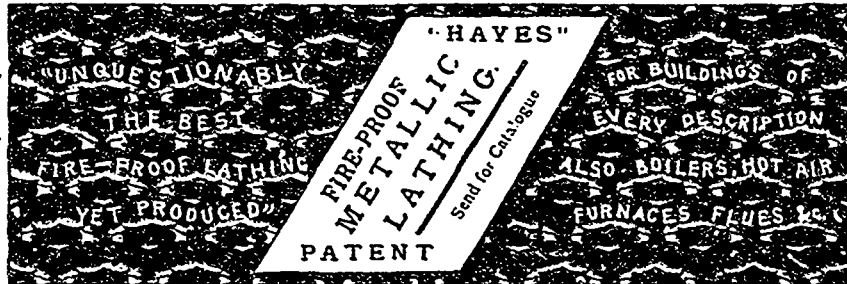
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POTATO FRITTERS—To two cups warm washed potatoes add two tablespoonfuls cream and two tablespoonfuls wine, one teaspoonful salt, a slight grating nutmeg and a few grains cayenne; add three eggs and two yolks well beaten and beat till cool; add one-half cup of our and drop by the spoonful into hot lard. Fry light-coloured and drain on paper.

MOLASSES GINGERBREAD. — One cup of molasses, one-half cupful of sour milk, one (level) teaspoonful of soda, dissolved in one tablespoonful of hot water and stirred into the sour milk. A piece of butter and a piece of nice lard, each as large as an egg, melted and added to the above; one-half teaspoonful salt, two cupfuls of sifted (pastry) flour, and one teaspoonful of ginger.

SYRUP OF CHERRIES.—Procure some fine ripe cherries, take off the stems; crush the fruit and leave them in this state for twenty-four hours. Then strain the juice through a sieve by squeezing the cherries, and afterward through a jelly bag. When the liquor is very clear weigh it and in a pint of juice dissolve two pounds of white sugar; then put it into preserving pan; boil up once, and take off the scum; strain it and put it into small bottles.

CHERRY PIE.—The common red or marcello cherries make the best pies. Stone the cherries. Line deep pie dishes with good plain paste; fill them nearly full of stoned cherries, sprinkle over four large tablespoonfuls of sugar, and dredge this lightly with flour; cover with the upper crust rolled out as thin as possible, and trim the edges neatly with a sharp knife. Make a vent in the centre; press the edges tightly together, so that the juices of the fruit may not run out while baking. Serve the same day they are baked, or the under crust will be heavy.

BROWN BREAD —For four loaves of bread, take not quite one cake of yeast foam dissolved in luke-warm water. Take a bowl and put in three cups of warm water, three tablespoonfuls of sugar, a large tablespoonful of butter and one of salt. Let them melt; then add white flour to make a stiff sponge; then add the yeast foam dissolved as above, and set to rise over night. In the morning stir in two heaping cups of brown flour, and mix well, then white flour until of the consistency to knead. Set in a warm place to rise. After rising, make out in four loaves and set away again to rise for baking. After the bread is baked, cover it up on the table in the pans ten minutes before removing.

APRICOT CREAM.—Drain the juice from a tin of preserved apricots, add to it an equal quantity of water; make a syrup by boiling with this half a pound of lump-sugar until it begins to thicken; then put in the apricots and simmer them gently for ten minutes. Drain away the syrup, and put both it and the fruit aside separately for use as directed. Dissolve the contents of a large tin of almond-flavoured blanc mange in a pint and a-half of boiling milk, and, when at the point of setting put a teacupful of it gently into a mould, then a layer of the apricots; wait a minute or two before putting in another cup of cream, then fill the mould with alternate layers of fruit and cream. Let the cream stand some hours before turning out, and when it is on its side pour round it the syrup of apricots.

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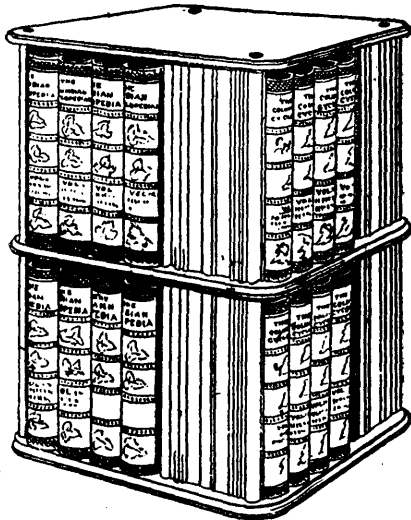
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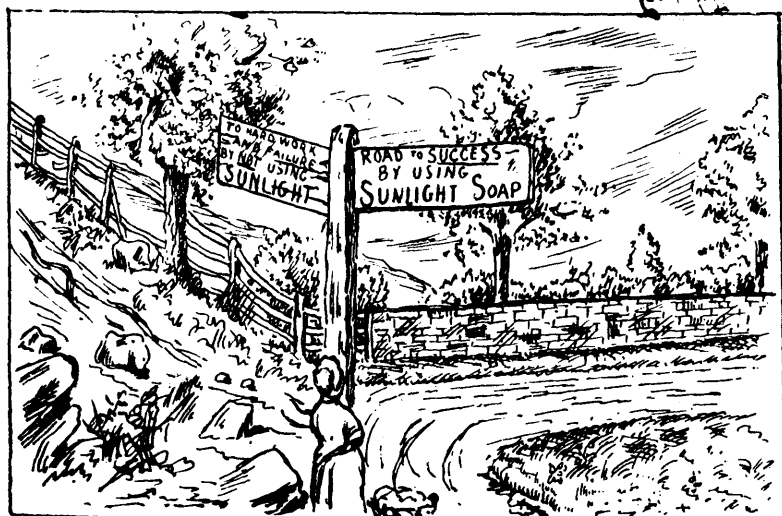
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BIRTH.

At the Manse, Richmond, Que., on the 23rd ult. the wife of the Rev. J. MacLeod, of a son.

MARRIED.

At Toronto, on the 24th ult., by the Rev. Chas. Cameron, uncle of the bride, assisted by the Rev. S. H. Kellogg, D.D., of St. James Square Church, Robert Rennie, to Marion A., daughter of William Ross, Winchester Street.

At the residence of the bride's father, 57 Elm Avenue, Rosedale, by the Rev. John Neil, B.A., J. C. Carlyle, youngest son of ex-Ald. Carlyle, to Jessie, eldest daughter of John Allan, Esq., and granddaughter of the late John Rose, Strathmore, Bradford.

At St. Simons, Toronto, on Wednesday, June 24, by the Rev. Charles Le Vesconte Brine, B.A., rector of the Church of St. John the Evangelist, Hamilton, assisted by the Rev. E. A. Oliver, M.A., Thomas Edward Moberly, Esq., of Toronto, to Jenny Jeannette Jardine Lister, only daughter of the late Rev. T. A. Hooper, formerly rector of Cooling, Kent, Eng., and niece of Captain H. F. Hooper, of Rosedale.

MEETINGS OF PRESBYTERY

BARRIE.—At Barrie, Tuesday, July 28, at 11 a.m. BRUCE.—At Southampton, July 14, at 5 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. CHATHAM.—In the First Presbyterian Church, Chatham, July 14th, at 10 a.m. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 21, at 10.30 a.m. HURON.—At Goderich, July 14, at 11 a.m. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m. LINDSAY.—At Wick, August 25, at 11 a.m. LONDON.—At St. Thomas, second Tuesday of July, at 11 a.m. MAITLAND.—At Wingham, Tuesday, July 14, at 11.15 a.m. ORANGEVILLE.—At Orangeville, July 14, at 11 a.m. PARIS.—In St. Paul's Church, Ingersoll, on 7th July, at 12 noon. PETERBORO.—In St. Andrew's Church, Peterboro, July 8, at 9.30 a.m. QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m. ROCK LAKE.—At Morden, on second Wednesday of July, at 3.30 p.m. SARNIA.—Next meeting of Presbytery in St. Andrew's Church, Sarnia, on 7th July at 10 a.m. SARNIA.—In Mount Forest, on the 14th July, at 10 a.m. STRATFORD.—In St. Andrew's Church, North Easthope, July 13, at 7.30 p.m. TORONTO.—In St. Andrew's Church West, on first Tuesday in July, at 10 a.m. WHITBY.—In Bowmanville, Tuesday, July 21, at 10.30 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

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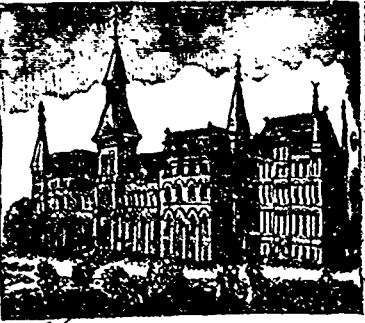
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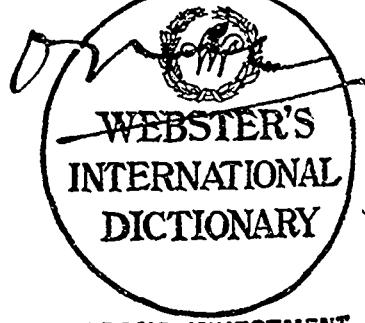
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