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OVER LAND AND SEA.

Only a little while of brave endeavor,
Only a little while of care and strife,
And then—the perfect peace of God forever,
And the pure glories of fadeless life.

Only a little while of patient yearning
For vanished smiles, and voices hushed of yore,
And then—our loved ones with their Lord returning,
And hands, now severed, clasped to part no more.

O blissful day! O glorious consummation!
Lo, o'er the hills the dawn is breaking fast!
Come, Light of life, display Thy full salvation.
And speed the lonely pilgrim home at last.

Rudeness is not part of the preparation for the ministry. A preacher of the Gospel should be everywhere known as a gentleman. The student who has learned this will begin his public work with much advantage.

Ministerial cyclists must have a care. The exercise of the horseless steed is most healthful and invigorating, but the venue must be suitably chosen, or the consequences may be serious. Only the other day a Vale of Leven minister, while cycling along the towing-path of the river, met with a somewhat serious accident. At a point of the road where a drain was being dug a stone caught his wheel, and both rider and machine were precipitated over the embankment into the river. Fortunately, the current was not very strong, and he was rescued—doubtless a wiser if a better man.

The London Missionary Society has our heartiest congratulations upon its success in raising its centenary fund of £100,000 over and above the ordinary income. The year of extraordinary prosperity which Great Britain has enjoyed has no doubt rendered the task easier, but every such special effort stands for a multitude of self-denials. It means freedom from debt for the honored society and opportunity of grasping some new opportunities of work.

A remarkable incident is reported from the Harpoot district in Eastern Turkey, where on Sunday, the fifth of April, at Mezereh, three miles from Harpoot, the Protestant Christians were invited to hold a communion service in the Gregorian Church. Dr. Barnum and other missionaries were also invited and the service was crowded, hundreds being obliged to go away for lack of room. It is not long since such a mingling of Gregorians and Protestants would have been impossible, and would have been deemed a pollution of the old church. In the congregation were many whose husbands and fathers were among the recent martyrs for their faith, and also many pastors and teachers from neighboring villages. The service of song was divided between the Gregorians and Protestants. The Protestant pastor then received some fifteen men and women into the church, and preached a sermon on "Christ our Passover is sacrificed for us." Dr. Barnum followed with an address, and with the doxology and benediction the Protestant service closed. But the people were requested to remain and the Gregorian priest spoke most pleasantly and evangelically, rejoicing in the fellowship they were thus manifesting, and thanking Dr. Barnum and his fellow

missionaries, who had brought them a new faith and an open Bible and were now following up that work by bringing relief to suffering widows and orphans. Other addresses followed from both Protestants and Gregorians, when this most remarkable service was brought to an end. It is a sign of the times in Turkey. Reports from several towns on the Harpoot plain indicate that evangelical work is being gradually resumed.

It is reported that Professor W. W. Jacques, an electrician employed by the Bell Telephone Company, has discovered that "if oxygen, whether pure or diluted as in air, be caused to combine with carbon or carbonaceous materials, not directly, as in combustion, but through an intervening electrolyte, the potential energy of the carbon may be converted directly into electrical energy instead of into heat." Professor Cross, of the Massachusetts Institute of Technology, and Professor Rowland, of Johns Hopkins University, having examined the process, approve it and believe that it will work an industrial revolution. Professor Cross says: "We may expect the carbon electric generator to yield ten times as much electricity per pound of carbon as does a good average steam engine dynamo plant." It is said also, that \$600,000 have been offered for a six-tenths interest in the process and been refused. The discovery is the results of patient observation, reasoning and experiment. If the report is true and the owners of the process will be content with a moderate profit on the cost of production, there will probably be an enormous increase in the use of electricity for light, heat and locomotion.

A farmer's wife in Michigan kept a record last year of her cooking operations. Her husband was dumb with astonishment when she produced this record for a family of six: Three hundred and twenty-five loaves of bread, 83 tins of biscuit, 15 loaves of brown bread, 267 pies, 130 cakes, 35 puddings, 114 dozen cookies, 108 dozen ginger snaps and 14 chicken pies. Nor does this include the meats and vegetables. That this list is not above the average is readily seen by dividing it into weekly portions. Machinery and co-operation are already making life easier for the woman who does her own housework.

An Arkansas judge contributes to the June number of the *North American Review* an article showing that during the last six years there have been 7,317 homicides per year, on an average, in the United States, and that the lynchings exceed by nearly 60 per cent the legal executions. This means an alarming increase in crime. Doubtless many causes contribute to this increase, but amongst the most potent we should reckon the godless character of the education of the young in the public schools. Respect for law and authority must of necessity grow weaker and weaker, and the evil passions of men will increasingly assert themselves to the destruction of all finer qualities, as long as God and Christianity are forbidden their rightful place in the formation of character. Let statesmen be warned before the problem of crime grows beyond all control.

The Presbyterian Review.

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Toronto, July 9, 1896.

Sunday Cars in Toronto.

In the forefront of immediate duty must be placed and kept a vigorous opposition to a Sunday Street car service in Toronto. Our warning of last week came none too soon. Already the campaign is taking form, and unless there should be a quick and effective awakening on the part of Christian element of the community the battle will be half won by default. There are full and sufficient grounds for this note of alarm and we shall continue to sound it until public opinion shall have been aroused. Meanwhile note the signs of coming battle. There are agents and organs that are recognized as in the interest of Sunday cars. They have made themselves known and need not be specified or described. These be the storm signals that must be watched. During the last two weeks, the general elections having been got out of the way, there has been a quiet, suppressed activity among the agents. Counsel has been taken and a decision arrived at. The conclusion reached is that a vote be taken this year. It is believed that opinion has materially changed since the last vote was taken. It is believed also that not a little of the opposition then was on account of the unpopularity of the railway company; so now, in the campaign which has opened the railway company will be made to appear as an indifferent, nay, a reluctant spectator. The agents are doing their work by endless talk on the streets. By-and-by they will probably distribute literature at the homes of the people, but at present they are busy trying to beat up an interest by "button-holing" the passers by on the thoroughfares. The organs lavish of their space, to all kinds of letter-writers. An occasional letter from an anti-street car writer is thrown in to keep up the appearance of fairness. It does not look well to be utterly one-sided. The same old, worn out arguments are trotted out with Sunday bicycle-riding added.

It is not a harmless, flash-in-the-pan movement, but a shrewd beginning of what will prove a severe struggle. Ministers should not leave the field unprotected during the holiday season, inasmuch as, while it is unlikely that much can be done before September in the open, the seed is being insidiously and incessantly sown and if unchecked now the crop of tares will be all the more abundant in the Fall.

The daily press, keenly alive to every move, has noticed the growing interest in the subject. The *Mail and Empire* says: "Those favoring the adoption of a Sunday service have already commenced the campaign—figuratively speaking—and are strongly advocating the taking of a vote. On the other hand, Sabbath Observance societies and alliances, and other bodies, which in the past have fought against the movement, are not sleeping, and, should the contest come on this year, will be found fully prepared.

The first vote on this question (in Toronto) was taken at the municipal elections of January, 1892. At that time the contest could hardly be termed a bitter one, but the result

showed that the citizens were not favorable to the innovation. The total vote polled on that occasion was 24,656, divided as follows:—For Sunday cars, 10,351; against, 14,287. The majority against, therefore, was 3,936. In 1893, during the holiday season, another effort was made and a vote was taken on the 26th of August, resulting in a vote of 14,157 against and 13,154 for Sunday cars.

The clauses of the Statute bearing more directly on the subject of a popular vote are as follows:—55 Victoria, chap. 99, which provides that "The submission of the said question shall be in pursuance of a by-law of the Municipal Council of the said City (Toronto), which shall define the character and extent of the proposed service. But no such by-law shall be submitted until the terms thereof defining the character and extent of such proposed service shall have first been approved and adopted, in writing, by the company." It further provides that "after the taking of any vote upon the said question, which shall result in the giving of a negative answer thereto, it shall not be lawful for the Municipal Council of the City of Toronto again to submit the said question until a period of three years shall have elapsed, and after the passing of this Act it shall not be lawful for the said Council to submit the said question before the year 1896." "The persons qualified to vote upon the said question shall be all persons residing or engaged in business within the municipality of the City of Toronto who shall at the time of taking any such vote be entitled to vote at municipal elections in the said City of Toronto, in accordance with the provisions of the Consolidated Municipal Act of 1892, and amendments thereto, and also all persons residing or engaged in business within the said municipality who shall at the time of taking any such vote be entitled to vote at elections to serve in the Legislative Assembly of this province, in accordance with the provisions of the Ontario Election Act of 1892, and whose names are entered on the last revised voters' list for the said municipality, and also all persons entitled to vote at elections for the Legislative Assembly, as aforesaid, whose names are entered on the last list of manhood suffrage voters for the said municipality under the City Manhood Suffrage Registration Act, 1894."

Lord Kelvin's Jubilee.

Glasgow has been holding high festival in honour of Lord Kelvin better known as Sir William Thompson who has completed fifty years in the Professorship of Natural Philosophy in the University of that city. Lord Kelvin was born in Belfast, his father being well known as the author of Thompson's Arithmetic. In the forties, while only a lad, he took hold of Joule's discovery of the immaterial nature of heat, and helped to work out mathematically and by experiment its mechanical equivalent. In the fifties he was foremost in applying mathematics to electricity, which was then supposed to be an erratic and lawless thing. Then, too, he worked out two great points in ocean telegraphy, which have made it possible and easy to communicate with our cousins in America. In the sixties he invented a mariner's compass and deep sea sounding apparatus which have superseded all others. In the seventies, by applying mathematics to the problem of the solar system, he calculated the probable age of this globe of ours, and set that matter on a new basis. All these years he has been devoting much of his powerful intellect to the most profound problem, the ultimate constitution of matter, with the effect that a mere materialism is discredited and made unbelievable. Wealth came to reward his toils, and then the State bestowed a peerage.

On this occasion congratulations have poured in upon him from his University from the corporation of Glasgow from foreign and colonial societies which have sent

delegations in his honour: from the Prince of Wales, and from the Queen, whose message was received by the whole company up-standing. And let us mark the simplicity and modesty of the man, an accompaniment of true genius and greatness. In his reply he says—"I know no more of electric and magnetic force, of the relation between the ether and ponderable matter, or of chemical affinity, than when I began to teach Natural Philosophy fifty years ago." This is in right apostolic succession to England's greatest—to Newton, who felt himself but as a child gathering pebbles on the shore of the Infinite Unknown.

An Apparent Injustice. A Montreal despatch in the daily press announces that Judge Purcell has condemned George Bradshaw, a Protestant ratepayer of the school municipality of St. Gregoire de Thaumaturge, to pay the school commissioners of that municipality \$26 for school taxes. Mr. Bradshaw had resisted the demand on the ground that he was not a Catholic and that the school funds were being devoted to the maintenance of a Catholic school only, but the court decided that until the dissentient property holders formed a school board of their own in the manner prescribed by the statute, they would have to contribute to the general fund.

Wise Counsel. The story of the man who signed a petition that he himself should be hanged is familiar, but *The Watchman* caps it with another quite as instructive:

A minister signed a petition which purported to be for a charitable purpose, and on the strength of his name nearly every reputable citizen in the town signed it. The first intimation that the minister had that he was the victim of a joke came with the formal notice that his application for a license to keep a saloon was granted, and that the license would be issued as soon as payment therefor was made. Nobody has time to sign a document which he cannot first find time to read.

Another Parliament of Religions. Dr. Barrows of Chicago is making a vigorous effort to arrange for a Second Parliament of Religions at the time of the Paris World's Exposition in 1900. The encouragement so far is meagre, and it is doubtful if it can be made to materialize. Paris is not a religious city and shows little interest in the project, while most of the Christian Churches are even less willing than in 1893 to lend their countenance. The Roman Catholic Church especially which was so prominent in Chicago, having everything to lose and nothing to gain shows no disposition to repeat in Europe the experiment which it was ready to make in America. There are many others beside them who are inclined to think the one Parliament already held will serve our needs for a good while to come.

Wise Children. The Dundee *Courier* thus remarks on certain questions set in a shorter catechism examination by the Meigle Free Presbytery: At Meigle Free Presbytery some regret was expressed that so few children entered for examination in the Shorter Catechism. Judging from the specimens of the questions quoted by the Rev. Mr. White, Blairgowrie, there was scarcely room for wonder that the children shied at them. One of them was:—"What would have been the consequence had man not been left to the freedom of his own will?" It is always a difficult matter for a man, and probably for a child, to say how he would have acted had he been placed in different circumstances. Possibly the difficulty would be slightly increased were the question to be asked at man or boy, "How would another person—say Adam have acted had he been placed differently from

what he was?" The child who looked at that question and did not seek to answer it, but executed a strategic movement to the other portions of the questions for testing his religious knowledge, was a wise child—and could give points in wisdom to the rev. fathers who propounded the question. By outflanking the question he probably saved himself from the quandary of what freewill was, and how it consorted with "foreknowledge absolute," reasoning on which the author of our greatest epic has said a certain group of higher intelligences were "in wandering mazes lost."

A Professor's Troubles. Attention was recently called to a charge of incompetency made by the students against Professor Johnston of the University of Aberdeen. And now we have a parallel case on this side the Atlantic. One of the professors in the Alleghany Theological Seminary, the Rev. Dr. J. A. Wilson, has been charged by his students with incompetency. It is said that "every time he lectured or heard a recitation the greatest disorder prevailed, and when he made his appearance in the class-room it was the signal for groans and hisses. On one or two occasions beans and paper wads were shot through tin tubes." The Board of Directors have investigated the charges, and have vindicated Dr. Wilson and duly censured the students. However, it is said that Dr. Wilson has received a call to a vacant church, and is likely to accept it.

Church Exclusive. This is how a contemporary describes the Dr. Langtry of the South:—A narrow gauge, altitudinous Protestant Episcopal, by name Papineau, recently addressed the Maine Diocesan Convention, Bishop Neeley being present and not rebuking him. The members of all churches other than the Protestant Episcopal Mr. Papineau described as "heathen," who are only awaiting the proclamation by Mr. Papineau and his fellow-ritualists that "we are the Catholic Church, opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside of this church there is no Salvation," and then they will cease to be "heathen," and become God's children. The figures as to Protestant Episcopal growth in Maine during the past decade do not indicate that the "heathen" are likely to show great alacrity in embracing Mr. Papineau's scheme of Salvation,

Religion in Business. A large bank in New York city has recently been seeking for a young man to take a responsible position in the institution. There were many applications. The following questions were asked by the president of the bank in his examination of the applicants:

1. What church do you attend?
2. What Sunday school, and who is your teacher?
3. Where do you spend your evenings?
4. Who are your associates?
5. Do you ever use intoxicating drinks or tobacco?

The successful young man was he who could give an honest record of regular Church and Sunday school attendance, show that he was not out evenings except for proper purposes, that his companions were wholesome and that he did not use intoxicants or tobacco. He is now occupying this important and lucrative position that has a large and promising future. So much for the commercial value of good habits.

The Pan-Presbyterian Council has decided to hold its next meeting in Washington, D. C. An invitation was received also from San Francisco. For this the Council expressed its thanks, regretting that it could not accept it as well.

Pastoral Visitation.

REV. J. A. B. DICKSON, B.D., PH.D., GALT, ONT.

The minister is called of God to preach the Gospel. Is that duty done when the sermon is delivered? We think not. A fair beginning has just been made, that must be followed up by private individual dealing which finds one of its best opportunities in pastoral visitation. As the shepherd's care of his flock includes his watch over them and provision for them in the fold as well as in the field, so the minister's pastoral oversight of his people covers his dealing with them in private as well as in public. Both are essential and equally necessary parts of one work. It is a very inadequate conception of the minister's work that limits it almost exclusively to his pulpit performances, and regards the visitation of the people as a secondary matter, and that often uninteresting and distasteful, because in it the minister descends from his throne, his place of power, and mingles with his people and is made to feel their poverty and their prejudices and the tremendous pressure of their unlikeness to Christ.

Paul had no such conception; he said to the Ephesian elders as he bade them farewell at Miletus "Ye know . . . how I kept nothing back that was profitable unto you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." And urging them to faithfulness, he says "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Paul preached publicly, and privately, and individually and all that with such affection as broke up the fountains of his great loving soul, and made him weep over them.

We see in Paul the true Pastor: the consecrated minister of God's Evangel. Writing to Timothy his ideal accords with his actual ministry he says to him in words full of awful solemnity: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the Word: be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

Carrying with us then, this conviction, that what we call "pastoral visitation" is an essential part of our ministry of the Word, equal in every way in importance with the public proclamation, aye and often to poor, hungry souls of far more importance, because they can tell us their fears, temptations, troubles, hinderances, unbeliefs, and we can answer them and help them, or at least do the best we can to that end;—carrying with us this conviction, we may speak of the spirit and the manner in which this part of our ministry is to be done.

1st. As to the spirit in which it is to be done. In this work, in which the minister meets his people without their Sunday garb, and their Sunday restfulness, and their Sunday moods, and above all their Sunday equality—for in God's house all are equal, there "the rich and poor meet together: the Lord is the maker of them all," he must be a man of faith, strong faith so that he may see the immortal behind the mortal; the infinitely precious behind the comparatively worthless and despicable; the grand possibilities open to God behind the impossibilities that form an impenetrable wall to man; the objects dear to God in those that are often loathsome and repulsive to the mere natural sensibilities and tastes even of a man of God. The glamour of the world touches and tells upon the minister as well as upon others, and he too, must ever be armed with the shield of faith. The more spiritual the duty the more danger, hence the more need of faith. Faith will so heighten and refine his vision that the shimmer of the glory of the rich will not dazzle him, nor the squalor of the miserable poor discourage him, he will seek the good of the soul in all circumstances, seek it believingly, and therefore, bravely and heroically. "Not yours but you," being his motto. Faith is urgently needed to carry this out consistently and constantly. But let faith live and soon love comes in to help

As the Saintly Sibbs justly observes, "True faith works love, and then it works by love, when it hath wrought that holy affection, it works by it." Love

makes him intensely anxious and earnest to win souls, and it gives him too, the wisdom of the serpent with the harmlessness of the dove. It makes his heart break over the people and stirs him up to watch for souls as one that must give account. Love brings him into sympathy with the Saviour in His passion and death. And there is none of love's labor lost.

(Continued next issue).

The Sunday-School Lesson.

BY THE REV. ERASTUS BLAKESLEE.

(Continued.)

VI. THESE LESSONS SHOULD BE SCIENTIFIC IN METHOD.

The scientific method is the one of personal investigation. As applied to Bible study, it means the intelligent, systematic, well directed study of the Bible itself, rather than of notes and comments on the Bible. Any lesson system that tends to induce the study of lesson helps in place of the study of the Bible stands self-condemned. Better is the Bible without note or comment in the hands of the scholars than the best possible notes and comments without the Bible. The importance of this principle is almost beyond measure. The object of Bible study is to study the Bible. The only way to know the Bible is to use it. The only way to become familiar with it is to use it constantly. The lessons, therefore, should be prepared in such a way as to compel the study of the Bible itself. One great object of the new Sunday-school crusade should be to restore the Bible to the Sunday-school. Aids to study are valuable. Within proper limits they should be used freely. But none should be permitted which can by any possibility take the place of the Bible in the study of the lesson. The value of the scientific method in that in all grades of the lesson, from the kindergarten methods of the infant class to the most abstruse doctrinal topics of the Bible class, it can provide for personal work, which shall fix the truth in mind and make the Bible familiar.

VII. RESULTS TO BE EXPECTED FROM SUCH A SYSTEM OF LESSONS

1. *Results in the Sunday-school.* Among these we may note the following: The children would be interested because always learning something adapted to their own use and within the range of their comprehension. The young people would be interested because making continual progress in knowledge. Adults would be interested because giving most of their time to those great subjects which touch the problems of life at its most vital points. The amount of real Biblical instruction for old and young would be almost beyond belief. To those instructed in this way the Bible in all its parts would no longer be as a tangled thicket, but would become as a familiar garden.

2. *The Results Outside of Sunday-school.* With such a system in use in the Sunday-school the whole question of Bible study in schools and colleges, in theological seminaries and in the pulpit, would be lifted on to a far higher plane than now. Children would come to know so much about the Bible as to put their elders to shame. Well graded lessons in the Sunday-school are like Jack-screws under a building, everything above them must rise at their bidding.

VIII. RESULTS ALREADY ACHIEVED.

As the brilliant possibilities of such a system of Bible study rise before the mind, one is fain to ask himself. Is this a vision only, or can it become a reality? Let me in answer briefly state what has already been done toward working out such a system. The methods proposed by it were first tried in a Tuesday evening Bible class in the winter of 1888-89 as a part of a Pastor's work for his young people. The result was so successful that an attempt was made to apply these methods to the lessons of the International Sunday school system. It was soon found that the ends sought by these methods were not those for which these lessons were selected, and that those methods could not be applied to these lessons. But the methods seemed of too much value to be lost. An independent course of lessons on the Life of Christ was therefore prepared, and put on the market in 1891. The circulation increased rapidly. New courses followed. The Bible Study Union was formed in the autumn of 1893. This is an organization of about five hundred distinguished college Presidents, Professors, Clergymen, Sunday school Superintendents and

Teachers, and others interested in better methods of Bible study; and represents about a dozen different denominations. The circulation of the lessons has extended until they are now used more or less in all the principal denominations in America and have been translated into eight or ten foreign missionary languages. Singularly enough their circulation in foreign missionary fields is in proportion vastly greater than in the home churches. Is this because our foreign missionaries like the ancient Athenians are more eager for some "new thing" than the home churches are? or is it because they are more thoroughly interested in real Bible study?

At the present time there are published three children's courses, in two grades each—one course on Old Testament Stories, one on the Life of Christ, and another on the Apostles, thus covering the stories and great truths of the whole Bible. Similarly, historical courses in three grades have been issued for youth—one on the Old Testament, one on the Life of Christ, and another on the Apostolic Church. This year the first of the doctrinal courses for Bible classes is being issued. It is on "The Teachings of Christ." We have thus on the Gospels three series of courses: one for children, one for youth, and one for adults. On the other parts of the Bible we have two series of courses: one for children, and one for youth which is also used by adults. Accompanying these various courses is a Bible Study Manual, and a Primary Teacher's Helper, which give all necessary aid in preparing and teaching the lessons. These courses and the astonishing favor with which they have been received demonstrate the possibility of such work, and have prepared the way for the enlargement and completion of a truly graded system of Bible study.

IX. CONCLUSION.

Did time permit I should be glad to speak of many things in connection with the general Sunday-school lesson problem as it now exists; but I forbear. One thing, however, in certain: that the conviction is general that a great change in Sunday school methods is imminent in the near future. Some think that it will be through a radical reorganization of the International lesson system, by which that system shall be put onto a new basis and given a new lease of life; others look to the breaking up of that system and to the preparation of various denominational and other independent systems. Just what the result will be no one can tell. The uniform lesson of the International system was a great advance on the lessons that preceded them, but the time has now arrived for another advance; and there is little question but that whatever its details may be, it will be somewhere along the lines above indicated.

The Christian's Privilege and Duty.*

BY REV. ADDISON P. FOSTER, D.D.

REST, THE CHRISTIAN'S PRIVILEGE.

The Christian has many privileges peculiarly his own. Some of the more important were indicated when the Seventy returned from the work on which Christ sent them. That which particularly delighted them was their *power*. They had been able to cast out evil spirits. This power was miraculous, but every faithful Christian to-day has a power somewhat similar. Christ gives such Christians strength. The divine truth they present and their own high character both have power.

And yet this is not the Christian's greatest ground for rejoicing. Christ says, "Rejoice that your names are written in heaven." Rejoice in *the divine favor*. To be registered as a child of God and an heir of glory is an inconceivable privilege. There is no spiritual power without this. With this comes another fundamental blessing. It is *knowledge*. The great truths of Christianity are hidden from the wise and revealed to babes. The most learned man, if he insists on judging of everything by his unaided eyesight, cannot know facts that are clear to a child who looks through a field-glass. The great trouble with the wise of this world is that they rely on their unaided reason. They propose to determine all truth by philosophy, by the processes of their own intellectual facilities. The true Christian, on the contrary, a babe in humility and docility, recognizes his own limitations, puts the glass of divine revelation to his eye, allows the Holy Spirit to whisper directions in

his ear and so sees things invisible otherwise. The humble Christian puts himself into sympathy with God and looks at things from His point of view. In consequence he sees truth as God sees it and understands the meaning of God's word as others cannot. It is a rare privilege to know divine truth by these holy intuitions. Much of this knowledge was denied to prophets and kings of old. Since Christ came, truth of the utmost importance, explaining the mysteries of life, revealing blessings before inconceivable, have been made known.

But the privileges of the Christian centre in one word, *rest*. "Come unto me," says Christ, "and I will give you rest." Why this promise rather than many more that might be made? Because men "labor and are heavy laden." Toil is the curse of humanity. We are all burden-bearers. With back bent and aching limbs humanity staggers along through life, struggling for food and shelter, the heart bleeding at bereavements, disappointments and injustice. What is the escape for all this? Christ. He gives rest, not by removing the burdens, but by helping us to bear them. He infuses us with His own spirit and makes us meek and lowly. We become willing to bear trouble. We do not fret under harness. More than this, we take up His work and submit to the limitations He imposes and find the restraint and the work agreeable. His yoke is easy and His burden light. It is amazing how cheerful we can be under all conceivable trial, if only we bear it for Christ's sake. The explanation of this is that one in absolute harmony with the will of Christ, trusts Him and knows that all is well with Him, here and hereafter. A peace that passes all understanding fills him. No matter what cyclone rages about him, he dwells in the centre of the storm where there is ever a great calm.

LOVE, THE CHRISTIAN'S DUTY.

A lawyer, that is, one versed in Jewish ecclesiastical law, plied Christ with questions. He was a legalist, believing that one could be saved by the law. Christ, the Master of dialects led him on to answer himself. What does the law require? The reply came from the Old Testament as the lawyer heard it in the synagogue. We inherit eternal life by supreme love to God and by loving neighbor as self. But what does the law mean? Who is our neighbor? Christ answers by a parable which the lawyer interprets correctly, even though in so doing he condemns himself.

Love to God is the supreme duty. The infinite God has the first claim on our heart and life. He is the Son in our social system and if we circle aright about Him, our relations to one another will be adjusted. But for the sake of clearness, a second command is given,— "Thou shalt love thy neighbor as thyself." But if this language means love to man, why is it put thus peculiarly? For prudential reasons. In the days of Moses, to reveal the duty of love to neighbor was all that man could bear. Those of other races and religions were deemed by both Jew and Gentile as fair prey. To induce them to love as themselves even those only whom they thought their neighbors, would be an immense gain. This first break in the ice-gorge of unselfishness would in time clear the whole stream. Who is your neighbor? The parable of the Good Samaritan showed even the prejudiced but candid lawyer that he is neighbor who shows mercy, and in consequence that he also is neighbor who needs help and can be helped by us. This means vastly more to-day than in Christ's time. Our power of helpfulness is now unlimited by distance. The missionary for spiritual aid or the worker of the Red Cross for physical relief, can go to the most distant quarters of the globe to convey the blessings we put in his hands. The barriers of race, religion, language and the like, were long since broken down. Our neighbor is our brother-man.

Now let the lawyer test himself. Is he fulfilling the whole law? Does he love God with his whole heart and all mankind as himself? In other words, does he place God first in his life and does he honestly mean to do to others as he would that they should do to him? What the lawyer thought of this test is not recorded. We know that no man lives up to the law and that failing of supreme love to God and of love to man as himself, he cannot be saved by obedience, but must be saved by Christ.

*A Meditation based on (Matt. xi. 25-30; Luke x. 17-37); in the Bible Study Union Course on "The Teachings of Christ."

The Pan-Presbyterian Council.

The sixth triennial meeting of the Pan-Presbyterian Council met in Glasgow, Scotland, Wednesday, June 17th. The Council is an alliance of all the Churches throughout the world holding the Presbyterian form of Church Government. The five previous meetings have been held in Edinburgh, Philadelphia, Belfast, London and Toronto.

Representatives were present from the Churches in America, Asia, Africa, Australia, West Indies, Austria, Belgium, Bohemia, France, Greece, Hungary, Italy, Moravia, Spain and Switzerland. The English, Scottish and Irish Churches are also well represented.

The delegates include some of the ablest and foremost men of the Churches they represent; and it is believed that the meetings this year will not only be memorable in themselves, but will do much to strengthen the Union of the Churches and to further the advancement of the cause of Christ throughout the world.

Altho the day was stormy the Cathedral was well filled, except the seats reserved for the delegates to the Council. These met at noon in the halls connected with the Barony Church, and thence, preceded by the magistrates of the city wearing their official robes and followed by a large number of ministers, elders, professors of the University of Glasgow, they marched in procession to the venerable cathedral. At the outer door they were met by the very Rev. J. Marshall Lang, D.D., and the elders of the Cathedral who headed the long procession down the nave to the choir, the part of the building specially fitted for worship. Places had been reserved for the magistrates, delegates, clergy and professors, and, with the grand Cathedral organ playing an appropriate voluntary, all took their places. The service began with the singing of the 122nd Psalm—"I joyed when to the house of God," etc. Afterward the prayers given from a desk in the chancel were engaged in and appropriate lessons were read, the *Te Deum Laudamus* was sung with a grand effect, also the quaint old 124th Psalm "Now Israel may say, and that truly."

Dr. Lang then ascended the pulpit and announced as his text Ephesians iv. 12. The clause, "The building up of the body of Christ." In his introduction he referred to the General Assembly which was held in the Cathedral in November, 1638, which many regarded as marking the second Reformation in religion in Scotland. After a graphic picture of this Assembly he pointed out the contrasts between it and the Assembly about to be constituted, and the wonderful expansions of Scottish Presbyterianism; and he proposed that before entering on special issues they should that day contemplate the ideal Church and the ministry by which the actual Church sought to realize the ideal "Building up the Body of Christ."

At the close of the sermon, the hymn "The Church's one foundation" was sung, an offering was collected, and the benediction was pronounced. Immediately afterward the Holy Communion was administered. A large number of delegates shared with others in the sacred ordinance, and the service was most touching and impressive.

Some of the visitors from abroad went to the Cathedral service early in order to see one of the finest specimens of early English Gothic architecture. Glasgow Cathedral dates from 1136, but took many centuries to complete. It bears traces of the various periods through which it passed to its present form. The citizens of Glasgow have every reason to be proud of their Cathedral, for, when nearly all the finest churches were destroyed at the Reformation, it was attacked, and was only saved by the promptness and energy of the craftsmen of the city. The stained-glass windows, numbering 157, include some of the most beautiful examples of the art. On one of them the face of John the Baptist is said to have been copied from the striking features of Edward Irving, the famous preacher. Specially to be noted is the deep azure blue of those in the crypt of Bertini, of Milan.

After the service in the Cathedral the delegates adjourned to St. Andrew's Hall, where the rest of the meetings were held. St. Andrew's belongs to the Corporation of Glasgow. It has every convenience for delegates—inquiry room, writing room, post office, telephone, etc. The Grand Hall is capable of holding

4,500 persons, and surrounding it are several smaller halls, which seat from 350 to 1,000. There is a fine organ and a beautifully decorated octagonal entrance hall.

In St. Andrew's the Council was constituted and the opening address given by the President. The report of the Executive Committee was presented.

The opening presidential address was by William H. Roberts, D.D., the Stated Clerk of the General Assembly of the Presbyterian Church in America, and elected President of the Western Section on the death of Talbot W. Chambers, D.D. It was understood that the President of the Western Section should preside over this Council. In his address Dr. Roberts dwelt most earnestly upon the great prophetic watchword "In essentials, unity; in non-essentials, liberty; in all things, charity." In this Council he found an auspicious illustration of the increasing recognition of this principle. Already substantial unity has been secured.

On the evening of Wednesday the Lord Provost gave a reception in the City Chambers. The Municipal Buildings, in which the reception was held, is one of the sights of Glasgow. The grand staircase of marble and alabaster cost £30,000, and is beyond description.

On Thursday, June 18th, Dr. Matthews, General Secretary of the Council, presented his report of the Churches affiliated. He reported the membership of denominations unbroken, and that five Presbyteries in Palestine were also represented, the first instance of the sort since the time of the Apostles. The Alliance represents five million communicants and twenty million adherents.

The following is a summary of the statistics:

Churches in	Communicants.
European Continent.....	856,872
Great Britain.....	1,488,330
Asia.....	21,655
Africa.....	178,296
North America.....	2,170,517
South America.....	8,425
West Indies.....	11,781
Australia.....	42,127
New Zealand.....	22,204

Total..... 4,795,216

The total of ministers is 27,043; of congregations, 31,925. These totals come far short of the actual facts on account of the failure of many Churches to make reports.

The Council in entering upon the second week of its session on Monday, June 22nd, considered a motion that its previous action concerning the use of organ music in the services of the Council should not appear in the minutes, and it was so decided.

Invitations for the next Council were presented by Dr. W. H. Roberts, the President, one from Washington, D.C., signed by Wallace Radcliffe, D.D., pastor of the New York Avenue Church, and another from San Francisco. The invitation from Washington was accepted for the year 1899. Resolutions of thanks for the invitation to San Francisco were adopted, and regret expressed that it seemed impracticable to go so far West.

In addition to the papers reported for Monday, June 22nd, attention should be called to a striking address by David Steele, D.D., of the Reformed Presbyterian General Synod, Philadelphia, Penn. His topic was "The Reading of the Scriptures," and he emphasized most forcibly the truth that this part of the Church service should be for instruction in righteousness. He pleaded for cultivated reading, involving careful study, so that the meaning shall be perfectly evident. Reading of the Scripture and prayer, he said, are at the foundation of all religious revivals and the glory of Protestantism.

In the afternoon the Rev. T. J. Wheldon, of Bangor, North Wales, spoke on the elements of praise in the Church service. By praise he understood congregational singing, whose essentials are worship and reverence, and which in its use combines worship and art. He made an earnest plea for the children, claiming that they should have the very best, that they might intertwine their grand national religious inheritance with the best that modern growth and development could furnish. In order to this the music must be the true expression of the words, making worship its great aim,

and doing for words what words cannot do for themselves. The whole discussion on praise was most significant, as indicating a very general agreement that the present condition is a decided improvement on the past.

Monday evening was devoted to addresses on further characteristics of Presbyterianism. Among them were one by Judge Vanderburg, on "Its Connection with National Character"; one by President Scovel, of Wooster University, Wooster, O., on "Its Sympathy with Popular Education and the Christian Training of Youth"; Dr. John Watson, (Ian Maclaren), did not write on "Religious Literature and Theological Study," because of family sickness. Lord Overtoun spoke on "Its Dependence on Vital Godliness," and said that the Presbyterian differs from other Church orders in that it lacks the ritualistic and sensuous elements, occupying a place midway between Episcopacy, which magnifies office, and Congregationalism, which magnifies the individual, it is thus entirely democratic.

Tuesday, June 23rd was Foreign Mission Day and one of the most inspiring of all. With its reports from Western and Eastern sections, the papers by such men as Drs. George and John Smith, of Edinburgh, Drs. Jacob Chamberlain and Robert Stewart, of India, and others it was easy to appreciate Professor Lindsay's statement that the Presbyterian Churches do more than a quarter of the world's mission work. There was, however, no disposition to overlook the difficulties. Dr. D. S. Mackay, of Newark, N.J., speaking on the new difficulties mentioned four as specially worthy of note, revived and united heathenism, divided Christians, immoral whites and waning missionary interest. There was, however, no pessimism in his address and sufficient encouragement.

Patches of Paganism.

No. 1.

BY ELDER O. B. SERVER.

Views of the religious state of the Dominion are often presented, which are far from being true. It is often described as a homogeneous Christian land. This is wide of the truth. The Dominion is like the leopard, full of heathen spots, these spots are comparatively few in the Eastern portion of the land, but, as we pass from the Maritime Provinces to Quebec, Ontario and the Great North-West, these spots increase the farther westward we journey.

To these dark patches of pure paganism, the Christian philanthropist turns with deep interest and warm sympathy, and it is one of the most encouraging features in the religious outlook of our Dominion, that all the Churches, Protestant and Roman Catholic, are putting forth energetic efforts to wipe out these dark spots, and turn them into gardens of the Lord. He is a poor churl, who would not bid them God-speed.

But, apart from these specimens of pure paganism, there are, growing up, throughout the Dominion, plague spots of semi-heathenism, which can only be viewed with alarm and anxiety. They are largely the product of the apathy and lack of liberality of the Christian Churches, in regard to Home Mission Work. Were that work prosecuted with the vigor and energy that ought to characterize it, and were the pockets of our people completely consecrated, and opened for the promotion of the Great Home Mission cause, these semi-pagan blots in our civilization and Christianity would be speedily wiped out. And this out-burst of Home Mission enthusiasm would affect Foreign Mission work in all its operations, in the most beneficial manner. For it is necessary to emphasize, in the strongest terms, that Home Mission work is the only true foundation for all Foreign, and that hostility or indifference to the Home Mission Scheme is practically hostility or indifference to the Foreign.

My first acquaintance with one of these semi-pagan patches was in the Niagara District, many years ago. It consisted of a group of prosperous farmers, when you went among them they bluntly told you that they felt no need for the Gospel. They had, they said, everything here that they required,—comfortable homes and a fair supply of this world's good's. Jeshurun had waxen fat

and forgotten God. Under such home teaching the young of these households grew up careless and Godless. The unpretending Methodist Church in the settlement had become a complete wreck. No missionary was able to face the rough and roudy element, that dominated the young of the place. The Church presented a sad picture of ruin. Its windows, almost paneless, freely admitted the rain and snow. The walls were falling into decay, and the door had become a target for the young men of the neighborhood, and was riddled with bullets. That desolate building was a dark sign pointing out the semi-heathenism of the settlement, and its terrible sin in casting off the Lord.

And, alas! such wilderness spots are to be found scattered from Newfoundland to British Columbia, in far greater numbers than many suppose, and from them there issues no cry "Come over and help up." These are only the blasphemies of Godlessness and the hissing curses of profanity. And the children growing up in such miasmatic homes, in almost every case, do not know that there is a God.

What an incentive this ought to be to prosecute our Home Mission Work with whole-souled enthusiasm, and, in every way to strengthen the hands of those self-denying and zealous Home Missionaries, who amid many privations and difficulties are holding aloft the Banner of the Cross, in the remote and isolated corners of the Dominion.

God's Word in the Memory.

A friend sat by the bedside of one who was ill, repeating passage after passage of the Bible, most refreshing and comforting to the listener. One who was present afterward remarked, "I was astonished at the number and the accuracy of those quotations. It is a great gift to have such command of the Scriptures simply from memory."

It is, indeed a blessed gift, and the possessors of it should be more numerous than they are. To have a word in season as occasion may arise, for our own soul's refreshing or for others, is better than silver or gold. The habit of memorizing Scripture can be cultivated so that even those who do not commit to memory readily can, by practice, accomplish it. The help of the Holy Spirit is especially promised for this: "He shall bring all things to your remembrance, whatsoever I have said unto you." If we do our part in laying up the sacred treasure by our own mental effort, He will bring it to mind when the occasion comes for its use. Scripture words are most effective in winning souls and in instructing them in the way of life. A teacher whose mind is filled with Bible truth in Bible language, and who yields to the guidance of the Spirit, will never find it difficult to interest and instruct the class.

We have listened to prayers in which sentence after sentence was in Scripture language, which truly were "fervent, effectual, availing much." David says: "Thy Word have I hid in my heart, that I might not sin against Thee," and the prophet says, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart." A man who became blind in the later years of his life could repeat from memory a large portion of the blessed Word which had been stored away in early days. What light shone amid the darkness from these treasures of the mind, brought to remembrance through the promised office of the Holy Spirit. One passage only each day for a year, repeated over and again while we are engaged in work, will make us possessors of three hundred and sixty-five precious thoughts of God as expressed in His written Word. "It is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips."—*Christian Advocate*.

Great preparations are being made for observing the forthcoming eclipse of the sun on August the 9th. Norway and Japan are the two most favourable countries for observation, and British official expeditions are being sent to both places equipped with the latest instruments for acquiring scientific data. The English Astronomer-Royal and two other scientists are going to Japan.

Living Up to One's Teapots.

BY ELIZABETH P. ALLAN.

In the light of the "old china" craze appeared an amusing cartoon which many of you will remember—a willowy figure standing with clasped hands before a rare old teapot, an unusually good "find," saying in rapt tones, "Can I ever live up to it?" We laughed, all over the country, at this mockery of æsthetic despair; but let us remember, now that the laugh is over, what a deal of truth lies under the slippancy.

Can we bring up pure, refined children in dirty houses? Can we bring up healthy ones where the laws of health are broken? Can we make young people industrious if we give them nothing to do? Can we teach them self-restraint if we do not first restrain them? Being sure of a negative answer to these questions, let me put another, one to whose answering I point this little article: Can we form characters of honesty and truth in homes where shams are practiced? Do not answer too hastily. Remember how fashionable shams are, from the laced and ruffled squares that cover your rumpled pillows to the answer at the door that you are "not at home," when you are hanging over the banisters in the upper hall.

My friend boasted merrily to me the other day of a little corner bracket she had for holding a statuette. "It is supposed to be white marble," she said, "and is considered quite handsome and unique; in reality it is pine deftly covered with white, veined oilcloth." Her little boy was leaning against her as she spoke, taking lesson, was he not, in pretending to a style of living beyond their means?

Perhaps I was unduly sensitive about that little boy because I wince to-day, though my own boy has grown a foot or two since, at the remembrance of one of my shams in which he detected me. I had a long visit from a tiresome caller in one of my busiest hours and, when she went away, I exclaimed over the stupidity of people who would come when you were busy and stay so long. "Why, mamma!" said the little boy, who had been sitting quietly at my feet, "you told her you were so glad to see her and asked her not to go away so soon!"

Is this the reason that we look to our country homes, our farmhouses, to supply us with the fresh, vigorous life needed to keep the country from decadence? Because in those plain, solidly-built houses things go for what they really are, and there are no ginger-bread pretences? The furnishing and ordering of our homes is no small part of the education of those little immortals who dwell in them while waiting or their heavenly mansions. Judgment must be laid to the line and righteousness to the plummet even in the bricks and mortar of our homes; even in the things we put into them for use and for adornment, that no habit of deceit or false showing may be formed as the days are going by, but that truth may be our constant and fearless guest here in these earthly abiding places as she is to be our friend and companion at God's right hand.

Church Etiquette.

There is such a thing as church etiquette, and the lack of it is quite as noticeable as a breach of good manners in any other relation of life. Right behaviour in church should be as religiously observed as are any of the rules and regulations of polite society elsewhere. It is quite certain that our conduct at church has not a little to do in deciding the measure of blessing which we may hope to receive, and has a very direct influence upon the minds of those about us.

The following suggestions are not altogether new, but they deserve frequent repetition, in view of the fact that they are so often and so flagrantly violated, even by those who would be quite offended if directly informed that they were guilty of such violations of good breeding. We should always be reverent and attentive; and in all things we should try to be "an example of the believers."

1. If possible, be in time. You need five minutes after coming to get warm or cool; to compose your body and mind, and to whisper a prayer before the service begins.
2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.
3. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn and sing it if you can. Share the book with your neighbour. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door—no matter if you are "at home."

5. Be thoughtful of the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor, or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your coat, overshoes, or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded. They are as much out of place in the house of God as in the house of mourning.

Children's Hobbies.

Don't discourage them, parents. Let the boys have their pets, even if they are somewhat of an inconvenience to you. Don't tell them the "Pail and Milkmaid" story when they are counting on the profits of the sale of the chickens not yet hatched. Let them be enthusiastic over their ventures as long as they are of the right character. It tides the boys over the restless "want-to-do-something" and "want-to-go-somewhere" age.

Fathers don't interest themselves enough in their children's pastimes. When your boy talks over his plans and projects with you, don't throw wet blankets over them even if you can see farther than he and know that the result will not be as grand as he anticipates. Take hold of his interests and help them along in the right direction.

"Don't bother me about those rabbits," said a father in an impatient tone to his little boy, who had come to him for counsel. "I've got a great deal on my mind this morning of much more importance than those rabbits. What do they amount to, anyhow? Do you think that that father will gain the confidence of that boy in later years when he will long for it?"

"We're so happy, father and I, when we are together," said a little girl as she put her small hand into her father's strong one and looked up into his face with such love and confidence. That father knew just how many doll children the little mother had, their different names and individualities, the tragedies and happiness of their lives. He kept run of the things going on in the little world which his child lived in. We must remember that the outlook for our children is far different from ours. They see the flowers, but not the thorns, when they pick the roses. And yet they have their sorrows and troubles, and "woe unto him who offends one of these little ones." But thanks be to the father, their griefs are soon forgotten and do not weigh down their hearts as in maturer life, when realization brings out all the dark and shadowy facts. "All our lives in our youth were painted on a background of pale gold."

Fathers and mothers, be companions to your children. Mothers will naturally be more with the little ones and identified with their joys and sorrows. But see to it, fathers, that even amid the busy fret and wear of the world's great mart, that you get time to live your children's lives with them.

The Craze For Methods.

This craze for methods is epidemic in not a few churches. The popular notion is that the more methods a church uses, the more progressive and prosperous it is. Methods are pointed out as infallible signs that the church has life, and is seeking to have life more abundantly. There are pastors who are busy trying new methods that they have no time to think of the end to be attained. There are Sunday school teachers who are engaged in collecting new methods as some people collect postage stamps; their chief aim seems to be to get a round million. In some schools the infection works like the land craze among farmers, who must buy a few more acres to round off the farm, and a few more acres to round off the last purchases, and who keep on buying until they are land poor. We know teachers whose usefulness has declined in proportion as their supply of methods has increased.—Richmond Christian Advocate.

How shall we learn to know ourselves? By reflection? Never, but only through action. Strive to do thy duty; then shalt thou know what is in thee.

MISSION FIELD.

Strength in Weakness.*

BY NORMAN H. RUSSELL.

No yearnings are deeper, no prayers more earnest on the part of God's people, than those for *power in service*; and yet the deepening of those longings is always accompanied by an increasing consciousness of weakness. It is about the solution of this difficulty I wish to say a few words; for the Bible reveals to us that this seeming contradiction is the divine order, and that in the words of that wonderful paradox "*When we are weak then are we strong,*" (2 Cor. xii. 10.)

1. In the first place let us realize that "*power belongeth unto God,*" (Psm. lxi. 11.) It is not physical or intellectual, nor in any way inherent in man, or artificially acquired by him, but is a divine prerogative, dispensed by him at will. From the beginning of history, God has been seeking to impress this lesson upon man. How often in His dealings with Israel did He bring them into places of difficulty and danger, where they were impotent to help themselves, and where as the Psalmist tells us (Psm. cvii.): "They cried unto the Lord in their trouble, and He delivered them out of their distress." Again at the taking of Jericho, in the conquest of Midian by Gideon, and later on, the victories of Jehoshaphat and Hezekiah, the great lesson God sought to teach was: "The battle is not yours but God's." "Stand ye and see the salvation of the Lord." Probably there were similar experiences in the life of David which taught him the words that open this paragraph for he says: "God hath spoken once, twice have I heard this, that power belongeth unto God" (Psm. lxiii. 11.)

In contradistinction to this how strong are God's denunciations of those who put their trust in man or man's inventions. "Woe unto them that go down to Egypt for help, and stay on horses and trust in chariots, because they are very strong; but they look not unto the Holy One of Israel neither seek the Lord."

Nor is the teaching of the New Testament different from that of the Old. The power is more spiritual, but it is none the less God given. The disciples were thus bidden: "To tarry ye in the city of Jerusalem until ye be endued with *power from on high*;" and they were to receive power only after the Holy Ghost had come upon them. In agreement with this also are the words of Paul in 1 Cor. ii.: "I came not with excellency of speech or of wisdom . . . I was with you in weakness . . . My speech was not with enticing words of man's wisdom; but in the demonstration of the Spirit and power. Power belongeth unto God and He giveth it to whomsoever He will."

2. Now does God dispense this power? Isaiah tells us (xl. 89) that "*He giveth power to the faint, and to them that have no might He increaseth strength.*" He "giveth to all men liberally" of such as they shall ask Him, but it is to the "*faint*" that He giveth power; and to those who know their lack of might that "*He increaseth strength.*" Moses plead his want of eloquence and his slow tongue, and the Lord said "go and I will be with your mouth and teach thee what thou shalt say." Gideon plead "My family is poor and I am the least in my father's house," but God said, "Surely I will be with thee, and thou shalt smite the Midianites;" Jehoshaphat's prayer was "We have no might," and the Lord answered "Be not afraid—for the battle is not yours but God's"; and Jeremiah said, "I cannot speak for I am a child," but God replied, "Thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak." How truly then Job answered when he said "How hast thou helped him that is without power"? The old adage says "God helps those who help themselves"; the Bible says "God helps those who can't help themselves." The strong, the proud and the self sufficient have no claim on God's power; only to those who can say "I am poor and needy" is He a help and deliverance, (Psm. xl. 17.) The self sufficient do not go to God for help, or if they do, it is more in the spirit of asking God to be a coadjutor in their plans, than of submitting themselves to His plan. The poor and the needy on the other hand, feeling their own utter helplessness, cast themselves wholly upon God; having no confidence in themselves, their whole trust is in God. To those, then, God increaseth strength. This also is the solution of Paul's paradox, "when I am weak then am I strong." God's strength (or power R. V.) as he tells us is made perfect in our weakness (2 Cor. xii. 9) *i. e.* has its perfect manifestation in the weak ones.

3. We are now able to understand the further words of the Prophet (Isa. xl. 29, 30) "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly

* Paper read by Rev. Norman H. Russell, M. A., before a mass meeting of the students in Bombay, India.

fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." How often we have seen the words of the Apostle illustrated in the Christian life, how that God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are." And why? Because those foolish, weak, and base things have no power of their own to trust in and consequently wait on God. It is the youths, the strong young men who faint and grow weary because they trust in themselves. God would have us mistrust our own strength, our intellectual acuteness, our learning. Paul had all of these, yet when he went to the Church at Corinth (1 Cor. ii. 3, 4) his speech was "not with enticing words of man's wisdom, but in demonstration of the Spirit and power. The secret of Paul's strength was his weakness, knowing which he put no trust in himself; he was in his own opinion not a strong young man but a weak one, consequently he put no confidence in himself, conferred not with flesh and blood, but went alone into the wilderness to wait on God; and with what result? Surely of Paul, if of any man, it can be said, "he renewed his strength, he mounted up with wings as eagles, he ran and did not weary, he walked and did not faint."

In reading the "Acts of the Apostles" we invariably find that they disclaim the power that worked in them (*e. g.* Oh. iii. 12.) It is the arrogance to self of that which is only the gracious gift of God, "who worketh in us to will and do of His good pleasure," that becomes a fruitful source of the loss of power. How careful Paul is to acknowledge the power in him to be God's (Eph. iii. 7); and again where he says:—"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Let us beware lest we commit the sin of Simon; this power is not to be sought for its own sake, but rather are we to wait on God that He may work in us according to His good pleasure.

4. Just another word. It may help us to understand the trials and difficulties of life better to know that through them God is working out our destiny by fitting us for service. We won't realize our own weakness, so God forces it upon our attention by breaking us down. Not till his thigh had been smitten and the strong man Jacob weakened for life, did he gain power with God. It was in the hour of weakness that Samson, lifting up his heart in prayer, received strength to slay more of the enemies of his country than during his whole lifetime. Without, however, multiplying illustrations, how plainly in this lesson is taught the life of Paul. Thrice he pleaded with the Lord to take away the thorn in the flesh, but no, it was needed to keep him humble and weak. God's only answer was "My grace is sufficient for thee, for my strength is made perfect in weakness," till finally he was able to say "I take pleasure in infirmities, in reproaches, in necessities, etc., for when I am weak then am I strong. Is it not so with us, dear friends, that God is seeking in these many trials and difficulties, infirmities and reproaches, to make us weak that out of our weakness we may grow strong? He has not answered our prayers as we desired, for He saw that the troubles were necessary to keep us humble. Refusal was better than compliance. Instead of worrying, will we not rather learn like Paul, to "glory in infirmities that the power of Christ may rest upon us." Power we know belongs to the resurrection life, (Phil. iii. 10.) but we cannot attain unto the resurrection, unless we are first made conformable to Christ's death, by fellowship in His sufferings. It is only through such fellowship, through death in life, that we will learn the secret of power. Let us therefore pray "That we may have our hearts enlightened—that we may know, what is the exceeding greatness of His power to usward who believe according to that working of the strength of His might, which He wrought in Christ, when He raised Him from the dead and made Him to sit at His right hand in the heavenly places."—*In Manitoba College Journal.*

A Christian worker remarked, "I should be glad to help people if I could only find those who are worthy." But Jesus did not refrain from helping people until He found those who were worthy of His help. The one to whom He said, "Neither do I condemn thee, go and sin no more," had just been proven most unworthy. It was when man had first proved himself unworthy of a heavenly Father's love and mercy, that there was given to him the promise of a Saviour. Jesus came not to call the worthy, but the unworthy to repentance. With Him the question was not one of worth, but of need. Let us, who claim to be His followers, try to catch His spirit:

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

THINGS WE SHOULD KNOW.

I. The Origin of the Shorter Catechism.

On July 1st 1643 there convened at Westminster an assembly of divines which for influence and importance ranks second only to the Council of Nicee. This gathering was the result of a movement towards harmony in creed and worship on the part of the three kingdoms, that had its inception in the courts of the Scottish Church. The assembly met at the call of the famous Long parliament, which Cromwell some years later so unceremoniously dismissed. It was composed of one hundred and twenty-one English clergymen, and thirty English laymen, together with five Scotch ministers and three elders. The names of these eight Scotch commissioners should be known by all young Presbyterians, and are as follows:—Alexander Henderson, Rector of the University of Edinburgh; Robert Baillie, Principal of Glasgow University; George Gillespie, of Edinburgh, the youngest of the party; Samuel Rutherford, Principal of St. Mary's College, St. Andrews, Robert Douglas, who, however, did not take his seat; John Earl, of Cassils; John Lord Maitland, who, as Duke of Lauderdale, afterwards became the bitter persecutor of the cause he now warmly espoused; and Sir Archibald Johnstone, of Warriston, one of the Session Court judges. The task these men had before them was no bright one, it being the preparation of a creed, a form of worship, and a system of church government, which might be used in common by the church in England, Ireland and Scotland. For nine years it sat and labored diligently at this noble work, and as a fruit of its labors, perhaps the richest and most abiding we have had since the year 1647, four years after its convening, that most wonderful compilation of Scripture truth outside the Word of God itself, the Shorter Catechism. This invaluable little book may be looked upon as the Godgiven outcome of circumstances and conditions eminently fitted for its birth. The troublous times dating from 1600-45, had been marked by numerous attempts to condense and formulate in easily teachable language the great fundamental truths and doctrines of the Bible. None of these however had met with general favor, though all helped to pave the way for the one we now so greatly prize. The Shorter Catechism was not the compilation of any one sect or branch of the church; it was the result of the combined thought of the ablest and holiest men in all the then existing Protestant bodies. Episcopalians, Presbyterians, Independents or Congregationalists, and Erastians, all united in its production; so that we find in its one hundred and seven questions the strongest thought of the Reformed Church, in a day when the Puritan faith had just emerged from the furnace of persecution, tried like burnished gold. Let the young people of the Presbyterian Church in Canada, next to their Bibles prize and study the Shorter Catechism. It has in it those elements that are productive of strength of character, and depth of spiritual life. It will give them a grasp of Christian doctrine that will enable them to read the Word intelligently, and will serve them in good stead as ballast and anchorage in these shallow days of shifting winds and cantish liberality. It was Thomas Carlyle who said, "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him for ever.'"

A MIGHTY GATHERING.

By the time this issue is in the hands of our readers the fifteenth International O. E. Convention will be in session at Washington. This Convention gives promise of being not only the largest, but the most interesting and hopeful of the whole series of phenomenal gatherings that had their inception now fifteen years ago. The most prominent characteristic of the Convention so far as may be judged from the provisional programme is the emphasis which will be laid on the deepening of the spiritual life of the individual members. The preliminary Wednesday evening prayer meetings will be devoted to this subject, and they will strike the keynote of all the following sessions. This feature is one which should give great cause for thankfulness on the part of all well wishers of the movement, since it is evident that the future of Christian Endeavor depends upon the spiritual phase of the work being given the leading and dominant place. We need have no

fear of disaster from the number of dangers that threaten the cause on every hand if only the Holy Ghost be given His place as controller, and His guidance submitted to in all things.

The Canadian Presbyterian Rally promises to be a great success. The Rev. Mr. Geggie from Nova Scotia is in charge and has succeeded in securing a number of good speakers from among our ministers and laymen to take part in the proceedings. Rev. Wm. Patterson and Rev. John Niel will be present from Toronto. Further news of the Convention will be given next week.

BICYCLE NOTES.

REV. F. D. MEYER.

All the world is on wheels. Whether it be the busy thoroughfare of the great city, or the deserted market-place of a country town, you are sure within five minutes to encounter a bicycle. Stealthily, noiselessly, like the advent of the spring, the bicycle has covered the land. The young exquisite rides it for pleasure; the working man comes in from the village to his work in foundry or factory at six o'clock in the morning; the country postman, the colporteur, the local preacher, find it indispensable; women without limit, from royalty to the very servant-girls, all have learnt, are learning, or will learn, how to ride in some fashion this wonderful and useful contrivance for shortening weary miles, inhaling country air, and acting as a nerve tonic on weary brains and jaded systems.

I am told that in many parts of the country hotels that have been disused from the old coaching days are suddenly awaking from the sleep of fifty years and becoming the centres of bustle and business, and, for my part, I hail the bicycle as likely to attract women from heated drawing rooms, and young men from billiard table and tap room, into God's own world, to breathe His own health-giving air. In my judgment also it is likely to prove the solution to the serious problem of how to avoid the use of public conveyances on Sunday. For my part, I would infinitely prefer to see my congregation come on bicycles and tricycles, than that a crowd of omnibuses, trams, and cabs should be laid under requisition to bring my people to their accustomed places on the Lord's day.

Never till I commenced to learn to ride a bicycle did I so practically understand the failure in the moral world of which the Apostle Paul speaks in Romans 7. You notice other people ride so easily and securely, you talk with them of the using to remember or avoid, you receive with the utmost attention the directions of your instructor as to how to do it, you dream that you are careering over the familiar roads with swift and easy motion; but when you mount and attempt to realize your ideal, lo, it has vanished, the machine becomes unsteady, the wheels wobble to and fro, as likely as not you are precipitated to the ground. How often have I in such experiences recalled the Apostle's words, "To will is present with me, but how to perform I find not."

The other day a crowd in the street directed my attention to an auto-motor bicycle, into which some motive-power was introduced in virtue of which it sped lightly over the ground, needing only careful piloting; and it suggested to me a longing that into my moral nature there might also come some transcendent power which would do for me what I cannot do for myself. Oh, for the power of God to work effectually in the soul! Oh, that the law of the Spirit of Life which is in Christ Jesus might make us free from the law of failure and disappointment which so often attends our best efforts, and enable us to realize the ideals that beckon to us!—*Christian Endeavor.*

Mr. Gibson of Swatow (a son of the late Dr. Gibson of Glasgow, and an English Presbyterian missionary) gives the following remarkable *vidimus*, showing the growth which has been made by the Christian Church, during the century, in China:—

"In 1807 the work was begun.

"In 1843 there were 6 communicants.

"In 1853 there were 350 communicants; increase, 344 in ten years, or 34 per annum.

"In 1865 there were 2,000 communicants; increase, 1,650 in twelve years, or 140 per annum.

"In 1876 there were 13,035 communicants; increase, 11,035 in eleven years, or 1,003 per annum.

"In 1886 there were 28,000 communicants; increase, 14,965 in ten years, or 1,496 per annum.

"In 1889 there were 37,287 communicants; increase, 9,287 in three years, or 3,076 per annum.

"Taking the later years, from 1876 to 1889, for which we have the best statistics, and which are the best test of present conditions, we find that in these thirteen years the increase of communicants has been 24,252. But as these are communicants only, we may multiply by three to get the increase in number of Christian community. This is a very moderate estimate, indeed."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JULY:—"Pray that the fellowship typified by the Christian Endeavor movement, based upon fidelity to Christ and loyalty to one's own Church may prevail, and that it may be greatly promoted by the International Convention at Washington."

Books and Reading.

DAILY READINGS.

First Day—Read to remember—Prov. iii. 1-6.

Second Day—Read understandingly—Neh. viii. 1-8.

Third Day—Read zealously—Acts viii. 26-39.

Fourth Day—Burn the bad books—Acts xix. 13-20.

Fifth Day—Choose wise books—Ecol. xii. 8-14.

Sixth Day—The Book of books—2 Tim. iii. 10-17.

PRAYER MEETING TOPIC, July 19—BOOKS AND READING; HOW TO GET GOOD THEREFROM.—Prov. iii. 13-23; 1 Tim. iv. 13.

BOOKS.—Next to men themselves, books are either the greatest friends or the greatest enemies of mankind. Books are not mere aggregations of pages in pasteboard covers, books are concrete thought, and since thought is at the foundation of character, and the source of action, their relation to human affairs is of the greatest importance. For this reason one should be as careful in choosing his books, as he is in selecting his life companions. Ruskin in his beautiful essay entitled "*Sesame and Lillies*," which I would advise every one to read, divides books into two great classes, the books of the hour, and the books of all time; each of these he again subdivides into good and bad. The good of both classes have their place and purpose to fulfil. The one is useful for the moment, telling us perhaps the facts of passing events, or happily and healthfully whiling away the weary hour. But they are not to be counted as "books" in the fullest sense of the word, they are merely the multiplications of the pleasant talk of some person whom we could not otherwise hear. "A book is written" says Ruskin "not to multiply the voice merely, not to carry it merely, but to preserve it. The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it, clearly and melodiously if he may; clearly, at all events. In the sum of his life he finds this to be the thing, or group of things, manifest to him;—this the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to siege. He would fain set it down forever; engrave it on rock, if he could; saying, 'This is the best of me; for the rest, I ate, and drank, and slept, loved and hated like another; my life was as the vapor, and is not; but this I saw and knew; this, if anything of mine; is worth you memory.' That is his 'writing'; it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription or Scripture. That is a 'book.'" These are wise words, and words to be heeded. Let us cultivate the friendship of good books for all time, giving them first place in our reading, and allowing the books of the hour, good though they be, to stand as men chance companions, pleasant for the gossip of a passing moment.

READING.—Reading is an art that must be cultivated. To understand the surface meaning of certain words in certain order is not to read. To read is to get at the writer's thought, and the first question to settle before reading is whether the writer's thought is worth getting at. This being so we should discriminate in what we read; we should read with a purpose; and read with a plan. If you prefer the company of the newspaper Sojohist, to the wisdom of Socrates or Marcus Aurelius, it is an indication that your mental digestion is out of order and needs a tonic. Exert your will power, and compel yourself to choose the books you intend to read from those that the flight of years has stamped with the mark of permanence. Soon you will find your taste growing under the training, to crave for such substantial food, and to despise the sweetened dainties of the ephemeral press. In all this we have not mentioned the one great Book, the Bible. It is of course supreme; and no other course of reading will so effectively train our minds to reject the useless and harmful, and to seek the best and most helpful in literature, as a study of the Divine Word. We cannot do better than close with the counsel of the Master, "Search the Scriptures, for in them ye think ye have Eternal Life and they are they which testify of Me."

The latest enlargement in Christian Endeavor is the Senior Society. It is composed of older Christians and graduates from Young People's Society. The pledge of the Senior Society is made applicable to the mid-week prayer meeting. The society holds no meetings of its own and its purpose is wholly to strengthen the mid-week church services and to retain the interest of the older Christians in active church work.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON III.—THE ARK BROUGHT TO JERUSALEM.—JULY 19

(2 Sam. vi. 1-12.)

GOLDEN TEXT.—"O Lord of hosts, blessed is the man that trusteth in Thee." Ps. lxxxiv. 12.

CENTRAL TRUTH.—National Religion.

ANALYSIS.—

The Ark
Uzzah's
The Blessing

SOUGHT, v. 1-5.
SIN, v. 6-10.
BROUGHT, v. 11, 12.

TIME AND PLACES.—B. C. 1047. Kirjath-jearim or Baale of Judah; Nachon's threshing floor; the home of Obbededom, near Mount Zion.

INTRODUCTORY.—The multiplication of David's wives and a war with the Philistines are the two events noted between the last lesson and this. David brought the ark to Jerusalem because that had become the political center of a nation the government of which was understood to be in the hands of God. God's "house" and the king's house should be close together, if the king was to God's vicegerent.

VERSE BY VERSE.—V. 1 "All the chosen men."—These are always "chosen men" in all communities, who have made themselves such by their own choice of that which is noblest, truest and most knowing to God. Would you be one of God's "chosen men?" You may be, if you choose.

2. "To bring up the ark of God."—The ark in those days was visible manifestation of God's presence, the national emblem of religion. For a long time it had been neglected and forgotten, and God had lost His place in the life of His people. Now David went to bring it up again to Zion. We, as servants of God, are charged with this duty in our civic and national life, of keeping prominent the fact that God rules, and that all human legislators and governors owe to Him and His laws their first allegiance.

3. "A new cart."—It was a vehicle specially constructed, and doubtless carefully made for the sacred duty it had to perform; but it was a human device, and not God's plan for the carrying of the ark; and this neglect to follow the divine method was the one of a number of causes that resulted in the death of Uzzah. How many "new carts," are made to-day to do God's work. Human schemes, ingenious contrivances, and worldly wise methods of all kinds are enlisted in the cause of Christ and service of the sanctuary; and the results are similar. The work is hindered and delayed, and those who thus attempt it become often spiritually dead.

5. "Played before the lord."—True religion is a joyful thing, and they who would make it otherwise are rebels on the name and character of God. Of course the religion of Jesus Christ is not frivolous, but on the other hand it is not funereal. Reverence and solemnity need never exclude happiness and joy.

V. 6. "Uzzah took hold of it."—Uzzah's sin was irreverence. That he failed to recognize the sanctity of the ark, and not he only, but David as well, is evident from their disobedience to God's instructions as to the method of carrying it. This spirit of irreverence required to be checked, because it threatened safety of the nation. Had the ark been carried into Zion under an inadequate appreciation of its awful holiness, disaster might have followed its presence as it did in the Philistine cities. Thus Uzzah became a warning to the people, and fell a victim to his rashness, in accordance with God's law, (Num. iv. 15.)

V. 9. "How shall the ark of the Lord come to me?"—We see evidences of the salutary effect produced by Uzzah's death in these words of David. The red solemnity of the work he is doing now dawned upon him with increased force, and he fears to go further, until he knows more definitely God's will and way for the accomplishment of this noble purpose.

V. 11. "The Lord blessed Obbededom."—This is the natural result of a reverent recognition of God's presence in the home. Then the ark of God could be but in one place at one time; to-day every believer is an ark of God, and should be a source of blessing wherever he may dwell.

V. 12. "Brought up the ark."—No doubt David had improved those three months by finding out God's plan for doing the work, and now returned to Obbededom's house ready to follow the Divine guidance, with the result of unqualified success. Do not be discouraged if your work, that you think is for God, fails. Get back to God; give up your own cherished plans, learn His way; and then return to the work, ready to be led and guided in all things by the Holy Ghost.

Looks into Books.

JULY ARTICLES YOU SHOULD READ.

A French friend of Browning, by Thos. Bentzon, in "Scribner."
Literary Landmarks of Venice, by Laurence Hutton, in "Harper."

Glimpses of Venezuela and Guiana, by W. W. King, in the "Century."

The Money of the Far East, by Geo. Pell, in the "Eclectic."

The Ice Age by W. Uphan, in the "Popular Science Monthly."

South American Poets, by Hezekiah Butterworth, in "Review of Reviews."

Oliver Wendell Holmes, His Life and Letters, in "The Bookman."

Religious Elements of Education, by Rev. Dr. Sutherland, in the "Methodist Magazine."

Gunpowder, by Lieut. Ellecott, in "St. Nicholas."

THE MESSAGES to the seven churches of Asia: being the Inaugural of the Enthroned King, a Beacon on Oriental Shores, by Rev. Thomas Murphy, D. D., LL. D., Philadelphia, Presbyterian Board of Publication and Sabbath School Work. 1895. \$3.00.

This is a substantial volume of 675 pages gotten up in good style and apparently meant to be the permanent monument of the author's life. It contains a great deal of interesting information and of edifying material in popular form that might have been given in successive courses of sermons about forty years ago. The writing is painstaking and dignified, but there is a surprising dearth of original ideas and one will search through it in vain for anything approaching scientific exegesis of these opening chapters of the Apocalypse. No proper foundation for the interpretation of the messages is laid by showing their very evident relation to the preceding vision of the Christ as the Royal Judge. There is a chapter at the end, which ought to have been put at the beginning, on the keynote of the Apocalypse, which seems to promise such a foundation, but which stops short before it comes to the point. The confusion of ideas which appears in the title as given above runs all through the book, and prevents the writer from grasping firmly the dominant idea of the series. The book is not likely to do any particular harm to the few who will ever read it through, but the Presbyterian Board of Publication does itself little good by becoming foster mother to religious literature of the type which it represents. Dr. Craven's prefatory note does far more credit to his heart than to his head. As a true friend to the author, he ought to have advised the suppression of the book.

THE CHRISTIAN MINISTRY AND MODERN THOUGHT: Higher Criticism, by Rev. W. D. Armstrong, M. A., Ph. D. William Briggs, Toronto.

This is one of the lectures delivered in Knox College by Dr. Armstrong, of Ottawa, during the Alumni Conference in January last. It is an intelligent and able plea for a conservative attitude towards old beliefs on matters dealt with by the higher critics, but without prejudice towards that which is new. Like most of those who are not specialists, he feels that the results about which many are now so sure, are likely to be seriously modified in the conservative direction before finality is reached, and that in any case the essentials of religion cannot be affected by any of the conclusions that may be reached on critical questions. The advice which it gives is timely and might be profitably read by many others besides ministers. It is handsomely printed and is worth preserving.

A YEAR'S SERMONS. By S. D. McConnell, D. D., author of "Sermon Stuff," "Sons of God," etc. 12mo, cloth binding, pp. 810, \$1.25. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Under a most modest title we have in this volume a collection of fifty-two remarkable sermons. Dr. McConnell's originality stands unquestioned. His marked ability in the "art of putting things" is excessively attractive, and in nothing that he has written is this ability more apparent than in this volume. These sermons, in their present form, were never delivered. They were prepared weekly, during a year, for the editorial pages of a secular newspaper in Philadelphia. Each sermon is short and to the point, and is couched in a language which is always readable. Whilst they are reverent, they are plain, clear and incisive.

Their titles are such as are calculated to excite the attention, without any attempt at sensationalism. For example: "The Market Value of a Soul," "A Liason with the World," "Sinning by Proxy," "The Tyranny of Business," "Revelation and Man's Capacity" and a score of others equally striking. The volume is dedicated "to the congregation outside the church, that people who are the fascination and the despair of the preacher, this volume is with hopefulness and doubtfulness inscribed."

NEW SERIES OF BOOKLETS. Containing Poems of Comfort and of Consolation. Printed in two colors. Price 20 cents each. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

These daintily printed booklets, in red and black, are just what one wants now and again for presentation to friends when occasions arise. They make charming little tokens for cultivated minds; are suitable for comfort in cases of bereavement or sore trials, while conveying beautiful lessons of faith, hope and love. The following famous poems are included in the series: "Not Changed but Glorified," "Not Knowing," by Mrs. Brainard, "Resignation," by Longfellow, "Compensation," by Miss Havergal, and "Crossing the Bar," by Tennyson, with "The Pilot" by Henry Alford, the two last named being printed together.

AMERICAN MEDITATIVE LYRICS. By Theodore W. Hunt, Ph. D., Litt. D., Professor of English in the College of New Jersey. 205 pages, 16mo, illustrated, \$1.00. New York, E. B. Treat.

This little volume is a beautiful collection of studies of the spiritual element in poetry, as illustrated more particularly in the works of Bryant, Longfellow, Emerson, Poe, Whittier, Lowell, Taylor, Holmes, and Mrs. Stowe; while the concluding chapters treat of elegies, hymns and some later lyrics. For a frontispiece the volume gives a grouped facsimile of the poet's autographs, and each chapter is headed by an excellent portrait of the poet therein treated. In its bright dress the book is most attractive to the eye, and its pages lead one pleasantly along until he is beguiled before he knows it into an interesting and serious study of an important branch of literature. Prof. Hunt's deeper sympathies are with earnest work, and his full literary furnishing makes even his lighter essays full of profitable instruction.

CHRIST AND MODERN UNBELIEF. By Randolph H. McKim, D. D. A course of seven lectures, 12mo, cloth, \$1.00; paper covers, 50 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Between the last century and the end of the nineteenth, unbelief has shifted its ground. Of the last century we may say, "There were giants in those days," when Butler and Paley arose and conquered Deism with its own weapons. Then it was unnecessary to prove the existence of a personal God. Then there was no other religion which unbelievers would plead for if Christianity were disproved. It held the field. The genuineness of the sacred books of the Christians has scarcely a solitary impugner. Now, however, all is changed. Pantheism, agnosticism, Oriental mythology, and modern criticism are an hostile array against God, the Bible and Jesus Christ Himself. It is obvious that new points of attack and new phases of sceptical thought must be met by new arguments. This is what this volume aims to supply. It essays to state what is the precise point to be proved, and how far any of the objections raised by modern doubt are vital, so that if any of them be conceded Christ's religion would still imperatively, supremely and exclusively claim the homage of mankind.

The style of the book is popular and crisp, and the whole of these published lectures, as to treatment, leave little to be desired by either advocate, inquirer or doubter.

ALDEN'S LIVING TOPICS CYCLOPEDIA. The second volume of this useful publication extending from Boy. to Con., contains the latest facts concerning the nations, Brazil, British Empire, Bulgaria, Cape Colony, Chile, Chinese Empire, and others, and concerning three states, California, Colorado and Connecticut; also concerning six large cities of the U. S. The facts are commonly from one year to five years later than can be found in any of the leading cyclopedias, and commonly a year later than the 1896 almanacs and annuals. We name only leading titles; besides there are hundreds of others, all of them "living" topics. One wonders how busy seekers after knowledge have got along without such an up-to-date cyclopaedia. The whole series of six handy volumes is to be completed during the year, and at the surprisingly low cost of \$1.50 to \$3.00 for the set, with liberal discounts for advance orders. Specimen pages may be had free by addressing the publisher, John B. Alden, 10 and 12 Vandewater St., New York.

THE MISSIONARY GAME. The "Missionary Game of the World" is the title of a card game which has just been published. The arrangement is the same as that in the "Chataqua Games" series which have become so popular, which have had such good results in educating children old and young through the medium of a simple and fascinating recreation. The Missionary Game is the work of a Canadian, Miss E. F. Parker, of Aymer, Que., and the questions on the cards cover the whole range of Protestant missionary effort.

THE LITTLE FOLK.

The King's Picture Book.

BY S. M. CRAWLEY BOEVEY.

An old man walked at sunset in the King's highway. His hair and beard were white, and his steps were noiseless as the tide on a summer night. On his shoulder sat a dove and a raven, before him flitted an owl, and he walked slowly, for the weight of years he carried was heavy; besides, he had other things. One hand held an hour glass, the other a reaping hook, and round the man's neck by a chain hung a golden casket.

Presently he halted, for a few paces in front was a little, ragged, barefoot girl, whose sad blue eyes looked out of a face that was thin and white, as no child's ought to be.

"What are you doing?" asked he of the hour glass.

"Nothing," answered she, half ashamed; and she put a finger to her lips.

"This is my highway," said the old man gravely, "and those who walk in it are my subjects; they are bound to serve me."

"Are you the king, then?" inquired the other with a wondering look. "If so, who is your crown, and what is in that casket?"

"I am King Time," was the gentle reply. "In this," and he glanced at the hour glass, "I measure my subjects' lives, and when the harvest of their good deeds is ripe, I reap it with this hook. My casket is full of nice things, gifts and treats, with rose-coloured hope at the bottom to beautify the rest. But," and a smile faded from the speaker's lips, "how is it that you are here idle, for none are too young to serve me?"

"I have no home, no parents," said the little one pleadingly. "Folk call me Dorothy, and I beg for bread."

"God's gift," murmured his Majesty to himself, yet thrown carelessly aside as if of no account. "Come with me," he added, kindly, "and I will find for you all you need. You must learn neither to misuse me, nor to become a slave."

Before long the pair reached a place where lived some rich people who had all they wanted except children, and they welcomed Dorothy gladly as a loan from the hand of King Time. Before turning to go, he strewed the floor with myrtle leaves and bright hopes from his casket, saying:

"She was a stranger and you took her in. On you will surely rest a choice blessing."

Dorothy prospered in her new home, and did her best to serve the old man who had befriended her, though she had not understood all he said, and wondered sometimes if she should ever see him again.

One night he visited the child when she lay snugly tucked into her white bed, and she welcomed him gladly because she knew him again by the birds and the hour glass. Instead of the reaping hook his Majesty carried a picture book, which he opened as he sat down, saying:

"Live and learn, dear, for the hour has come in which you must see some evil things that you may the better avoid them. Look here."

On the first page the gazer saw two girls, many years older than herself, one of whom had a gay piece of fancy work across her knees, and in the lap of the other was a novel. Yet neither girl was occupied, for the worker idly fingered a skein of tangled silks, and the reader lounged in an easy chair, chatting, with hands clasped behind her head.

"How slowly time goes in this dull place," said she with a yawn. "Life is hardly worth the living if there's not a dance in prospect, or a party of some sort."

The raven here croaked angrily, and the King whispered in Dorothy's ear:

"These are some of my would-be murderers, poor silly things! Their chief thought is how to kill time, as they express it. Now, look here."

The next picture was a gas-lit room, in which a bald-headed man sat poring over a big book at a desk, while his finger pointed to columns of figures. Soon a servant appeared at the door.

"Please sir," said he, "a poor woman has come to see you. May she enter?"

The bald-headed man glanced at the clock above him.

"Half-an-hour after business hours, Thomas. The office is closed, and she must come again to-morrow."

"She seems in great distress, sir, and has walked a long way," persisted Thomas. But his master only frowned as he shrugged his shoulders.

"Can't help that," said he, "I'm busy. She must call again," and the door was shut.

"That's a slave," explained the King. "He has grown into a sort of machine, and won't stir out of his way or stop for anybody."

Again the raven croaked, flapping its wings, and the page was turned over. On the next there were several small pictures, at sight of which the dove began to coo softly. One was the ward in a children's hospital, and between the rows of cots walked sweet-faced women in white caps, who gave smiles or tender words as they moved along, tending, comforting, amusing. Another scene was a prison cell, in which a chaplain talked earnestly to a criminal, who sat sullenly by with folded arms, while good and evil struggled together within him. Then came a village school full of happy child faces, with a mistress hard at work in their midst. Lastly, might be seen a couple of girls plodding through the snow to take a basket of good things to the inmates of a tumbledown, thatched cottage in the distance.

"I was sick, and in prison, and ye visited me," murmured the King, as he shut the book and rose to his feet.

"All these are doing something for others," said Dorothy, after a few minutes of thought. "Is that the best way of serving you?"

A sudden light came into the elder's upturned face, and the dove fluttered down on the little one's shoulder, nestling there with a caressing air.

"Child," answered Time, "there is so much to be done for others, and so many ways of doing it, that there is no excuse for an instant's idleness. See, the sand grains in my hour glass are of gold, and when they have run through they can never be recalled, because I always replace them by fresh ones. Store them up, then, as they pass, and remember that each kindly unselfish action, every loving word, quarrel smoothed, or enemy reconciled, is an atom of gold laid up in my store-house to benefit you in the end. But woe to those who make themselves slaves instead of faithful servants, and doubly woe to such as misuse me."

"Hoot," said the owl, "these are true words of wisdom."

Dorothy's eyes were downcast, and when she next raised them the sun was shining, for another day had begun. But she never forgot that Royal visit, and, as she grew up, all loved her more and more, because she knew the secret of the best service for King Time.

A Friend in Need.

Brennus, more commonly known as Bren, is a friend of mine, who wears all the year round a glossy black coat, a magnificent tan waistcoat, and a white shoker. One look at his thoughtful brown eyes must assure you that Bren is gifted with plenty of sense, and a few hours in his company must convince anybody that he has the manners of a gentleman.

So thought Jack, who became in consequence a staunch ally, though he, unlike Bren, could not claim the smallest connection with the Collie family, nor indeed with aristocracy of any kind. Yes, truth to tell, Jack was a mere nobody, without a feature suggestive of a long pedigree! His tail was stumpy, his nose a snub, and his yellow eyes with red rims to them seemed to carry on the idea of his tight-fitting, reddish coat. He was accustomed to alights, and having no envy or malice in his nature, Jack was content that Bren should have the double portion of attention to which his appearance and manner entitled him. After all, both animals owned four legs, living hearts, and a language of their own, so they lived together under the same roof on excellent terms.

This being a true story, the reader must be told that Bren had a weak point—in fact, a bad one—in the shape of cowardice, and he would do anything to escape acquaintance with his neighbours' teeth. Few were ill-tempered enough to quarrel with such a well-conducted collie, but Bren had one enemy, a distant cousin in poor circumstances, who no doubt felt disgusted that his relation should be so much better off than himself. Bluff was a farmer's dog, a powerful beast, whose teeth and temper were well known as things to be avoided in all the countryside.

One day Bren trotted into a field, at the far end of which his cousin happened to be with the farmer. Bren espied his enemy, halted, sat down, and reasoned somewhat as follows for a short space: "There's that quarrelsome creature again. What a nuisance. If he sees me, there'll be a fight, and then he's sure to get the best of it; he always does. Yet I want to go on. Happy thought—I'll fetch Jack and we'll tackle him together. Two are better than one any day, and dear Jack is as brave as a lion."

No sooner said than done. With bushy tail lowered, Bren hurried home, told the state of affairs to Jack, and in a few minutes the friends were trotting quickly across the field. But Bluff soon caught sight of them, and rushed to battle, caring little for the fact that there were two to be dealt with, because the red dog was less than half his size, while Bren was a born coward. Bluff, however, did not reckon on Jack's pluck and endurance; so, after a pitched battle, the sheepdog was fairly driven from the field, leaving the friends to go their way, covered with wounds and glory.

The farmer who watched the whole affair with some amusement told this story to Bren's master and from him I heard it only the other day.

Church News.

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

Montreal Notes.

The Presbytery of Montreal held its usual mid-summer meeting on the 30th ult. The attendance was fairly good, and the discussions exceedingly interesting. Specially full were the reports given by the commissioners to the General Assembly, one of the elders particularly, Mr. D. Torrance Fraser, having taken the trouble to present his in writing. He also at the same time took occasion to inform the Presbytery of the action taken by the International Sunday School Convention at Boston, in refusing to appoint Dr. MacVicar, the nominee of the General Assembly, on the Lesson Committee. Instead of him another Canadian was appointed who, however, represents a church which has never generally adopted the International Lessons, though steadily represented for the last twelve years. It is probable that in some form the matter will be brought before the attention of the Assembly. A good deal of attention was given to Home Mission matters, and steps were taken looking to the better organization of a large district in the Laurentian mountains which is sparsely settled, and has never yet been satisfactorily worked. The hindrances have been the poverty of the people, the wide separation of the stations, the roughness of the roads, the variety of languages used, English, French and Gaelic, and the variety of churches working in the field. A committee was appointed to study the situation and report as to the best way to overcome these difficulties. A committee was also appointed to see what could be done towards a better organization of the summer resorts in the neighborhood of the city, for Sunday services. It was decided to open a new station at Kensington, a growing suburb, and to make inquiry with reference to a number of other points in the vicinity of the city. A petition was presented from a number of Christian Jews, asking for the resumption of the Jewish mission which was dropped some time ago on the retirement of the missionary. Action was deferred for the purpose of making further inquiry, but it is noteworthy that several baptisms have taken place during the past few months of Jewish converts, and there is certainly a good deal of inquiry among the Jewish residents as to Christianity. Something surely ought to be done adequately to meet their needs.

In the course of conversation with the members of Presbytery, very decided exception was taken to a suggestion in your recent editorial suggesting that the time was near at hand when the great interests of the church will be centered in Toronto and when the General Assembly will as a rule convene in that city. The chief ground of exception was that it would necessarily perpetuate the separate organization of the Maritime Provinces, which obtains at the present time. At the time of the union in 1875, this course was adopted as a temporary expedient until the means of communication between east and west could be improved. But it was never contemplated as a permanent arrangement and the time is come when the advisability of continuing it might fairly be considered. It is a distinct loss of interest in our own work to have two Foreign Mission committees, two Home Mission committees, two Augmentation committees, etc. It would vastly increase the enthusiasm over the schemes, if they were all unified. The present arrangement is also a distinct menace to the future of our church. So long as all is going well there may seem to be no danger. But if any question should arise to occasion sectional friction, the existing division would form an easy line of cleavage to break the church in two when otherwise, with a little patience, such a calamity might be avoided. We certainly ought not at the present time to listen to any proposals which would have the effect of making the present situation permanent. If we cannot change it now, let us at least keep the door open for doing so when the right time comes.

A number of the city pastors are now

away on their usual summer vacation, and their pulpits are being supplied by others. Dr. MacKay has gone to Cap a l'Aigle, and Dr. Barclay to Scotland. The pulpit of the latter is being supplied by Prof. Ross.

Calvin church and Sabbath school had their annual picnic on Dominion Day at Graham, on the bank of the Ottawa. It proved a most charming outing.

Orrastown W. C. T. U. held a successful picnic on the first of July, which was attended by about a thousand people. The proceeds will be devoted to the erection of a hall in which to hold their meetings.

North West Notes.

Dr. George Adam Smith, of the Free Church College, Glasgow, preached to crowded congregations in Winnipeg on the 28th ult. His sermon in Knox Church in the morning was based on John 12:36, "While ye have the light, believe on the light, that ye may become sons of light." The subject of the evening sermon in St. Stephen's, was the 23rd Psalm. In each case a deep impression was made by the strength and freshness of treatment of the subject and by the preacher's earnestness and directness.

Dr. Smith's lectures on "Hebrew Poetry" have attracted wide attention and have been attended by audiences which included many besides students and ministers and many who were not Presbyterians. The series closed on Monday the 29th, and on the afternoon of the same day Dr. Smith left for Chicago, where he is now delivering the same course of lectures.

Augustine Church, Winnipeg, gave a welcome reception on Tuesday evening last, to permit the members of the congregation and their friends to greet the newly married pastor, Rev. R. G. MacBeth and his bride on their arrival from Ontario.

The absence of many of the Winnipeg ministers from their pulpits during the sittings of the General Assembly has been compensated in great measure by the sermons of Dr. F. R. Beattie, of Louisville, Kentucky, who is delivering a series of lectures in Manitoba College.

Mr. J. H. Brown, student missionary at Pierson, in Southwestern Manitoba, died suddenly last week. His mother who had come from Toronto to pay him a visit, arrived only in time to accompany the body back to Ontario. Mr. Brown was a student of Knox College, in his final year and had been a member of Erskine Church, Toronto. Very great regret is felt both on account of his death and on account of the painful circumstances accompanying it.

The Rev. C. B. Pitblado has returned from a holiday visit to California.

General.

Rev. Wm. M. Reid, of Onondaga, has received a unanimous call from the congregations of Leaskdale and Zephyr, Ont.

Rev. Dr. Sedgewick and wife, have gone for a trip to Scotland. They went via Sydney, C. B., in the S. S. Micmac.

Rev. J. A. Macdonald, pastor of Knox Church, St. Thomas, preaches his farewell sermon on July 19. His resignation will be disposed of at a meeting of the London Presbytery to be held at Port Stanley on July 14.

Rev. L. G. McNeil will open the new St. Andrew's Presbyterian Church, at St. John's Nfld. and will leave St. John, N. B., the last week in July, to conduct the dedication services. Mr. McNeil was a former pastor of the congregation.

Rev. W. J. McCaughan of Belfast, Ireland, is on a visit to America. He is one of the most eloquent of the many eloquent men in the Irish Presbyterian Church. He has been for several years convener of the Lashentation Fund committee. Mr. McCaughan will preach in St. Andrew's Church, Toronto, on August 2nd.

The Rev. A. Macgillivray, pastor of Bonar Church, leaves for British Columbia and the North West, on Thursday. The Holy Communion was celebrated on the 28th ult., when twenty-three new members were added, and a thank offering of three-hundred dollars was made. Mr. Macgillivray will be

absent until the end of August, his pulpit being supplied by W. J. Herbison, B. A., of Kingston.

Rev. Donald McKenzie received a cordial reception at the hands of his congregation upon his return on June 31st, from his six months' tour of Europe. A large and admiring audience assembled to greet him in the basement of St. Andrew's that evening. Over the platform were the words, "Welcome Home," while to Rev. D. Hamilton, who filled Mr. McKenzie's pulpit in his absence, was dedicated a similar banner, bearing the inscription, "Farewell." Rev. Mr. Hamilton presided.

After a well rendered musical programme, short addresses were delivered by Rev. Mr. Orr, of Mono Mills; Rev. Mr. Goodman, of Orangville; and Rev. Mr. Crosby. Mr. Steele read an address, in which the congregation, through the Session, extended a cordial welcome home to Mr. McKenzie and expressed their appreciation of his many estimable qualities as pastor and preacher. Mr. McKenzie, in reply, spoke at some length, relating some of the humorous as well as the instructive experiences of his trip. Choice refreshments were then served by the ladies.

The 75th anniversary of St. Andrew's Church, Lanark, was fittingly commemorated on Sabbath, June 28th. The Rev. A. H. Scott, of Perth, preached two masterly sermons appropriate to the occasion. On Monday evening there was a large meeting over which the Rev. Jas. Wilson, a former pastor, presided. The Rev. D. M. Buchanan, the present pastor, read an interesting sketch of the church's history. During the evening addresses were delivered by Rev. Messrs. Currie, Leitch, Binnie, McIntosh, and Mr. W. C. Caldwell. Miss Playfair sang two very appropriate songs and the special music by the choir was much appreciated.

At a meeting held in St. Andrew's Church, Lanark, last Monday evening, in connection with the 75th anniversary of the organization of the congregation an interesting history of the church was read. A striking feature of the history of the congregation and one which speaks highly of the efficiency of the Rev. D. M. Buchanan's pastorate, is that during the past three years, since his induction, the congregation has increased over one-third and that the increase in membership in attendance at the Sunday School and in the yearly revenue has been greater under his three years pastorate than during the previous sixty years.

At a meeting of the Lanark and Renfrew Presbytery at Carleton Place lately the question of Rev. Mr. Grant's resignation of the pastorate of St. Andrew's congregation came up for consideration. Messrs. D. Shaw and John Paul appeared on behalf of the session, and Messrs. J. W. Wylie and A. J. McAdam on behalf of the board of managers. When Mr. Grant was asked his mind he expressed his determination to adhere to his resignation. On motion of Rev. Mr. Currie it was agreed to accept the resignation, which took effect on Sunday, June 28th, and that Rev. A. A. Scott, of Carleton Place, be appointed moderator of session pro tem. Rev. A. H. Scott, of Perth, declared the congregation vacant on Sunday July 5.

A telegram from Manitoba announces the death of Mr. J. H. Brown, M.A., LL.B., a brilliant student of the class of '94 in Toronto University. Mr. Brown, who since his graduation had been studying theology at Knox College, was engaged in mission work in Manitoba. About a week ago his mother received a telegram saying that he was seriously ill, and went up immediately. No particulars of his illness have been received, the only word being a telegram to Principal King stating that Mrs. Brown was coming east with the remains. Mr. Brown was born in Markdale, and was 24 years of age. His remarkably brilliant University career attracted a great deal of attention, and he was generally admitted to be one of the most gifted students who have graduated in many years. After completing his course he became General Secretary of the University branch of the Y. M. C. A. for a year, in addition to this taking his first year at Knox College and the degrees of M.A. and LL.B. At the time of his death Mr. Brown was in his

third year at Knox College. Throughout his University and college career Mr. Brown was remarkably popular both with his fellow-students and instructors. He was universally regarded as a man of absolute uprightness, kindness of disposition and peculiar breadth of character. His death will be lamented by a very large number of friends. Mr. Brown lived with his mother on Palmerston avenue and was a member of Erskine Church.

The Dominion Day garden party given by the Ladies' Aid of St. Andrew's Church, Thamesford, at the residence of Mr. Geo. Hogg, netted one hundred and twenty dollars. There was about 500 persons present.

At a meeting of the Executive Committee of the Presbyterian Foreign Mission Board on Thursday, two Toronto young ladies were appointed to leave as missionaries for Honan, China, in August. They are Miss Devina Robb and Miss M. K. Pyke, a teacher in Victoria school.

At the last meeting of the Presbytery of Lindsay, Rev. Mr. Reid, now of Onondaga, was at the request of the people of Leaskdale and Zephyr, appointed to those fields for one year.

A church is about to be erected by the good people of Dunchurch. Mr. D. M. Robertson, the student in charge, is pushing the work forward and it is hoped that in a few days work will be begun. The church is to be of brick, with basement 30x40. Costing in all, about \$1,200.

A special meeting of the Presbytery of Winnipeg, was held June 19th, in Manitoba college. The business before the court was the consideration of a call addressed by the congregation of Selkirk to the Rev. J. M. Gray, of Stirling, Ont. The Rev. John Hogg reported that he had presided at a meeting at Selkirk last Monday evening, at which the congregation had unanimously resolved to give this call. The action of Rev. Mr. Hogg was endorsed by the Presbytery.

A call from the congregation of Selkirk, in the Presbytery of Winnipeg, in favor of the Rev. James M. Gray, of Stirling, in the Presbytery of Kingston, has been forwarded from Winnipeg Presbytery, with request for Mr. Gray's translation. All parties interested are cited to appear at the ordinary meeting of the Presbytery of Kingston, to be held in John Street Church, Belleville, on the 1st Tuesday in July, at 2 p. m., when the question of Mr. Gray's translation will be considered.

Mr. S. Fraser MacLennan, B.A., a son of Rev. G. MacLennan, Pinkerton, has recently graduated Doctor of Philosophy from the University of Chicago. The degree is considered equal to any of the German degrees and usually requires three years after graduation in Arts. But Mr. MacLennan not only secured the "Magna cum laude" but did the work in two years, besides lecturing in the University during the summer quarter. We heartily congratulate Mr. MacLennan, on obtaining this degree so early in life and expect to see him well to the front in the philosophical world. Dr. MacLennan is at present lecturing in the University of Chicago on ethics and experimental psychology.

Mr. Lawrence Moncrieff, representative of the congregation, addressed the Presbytery, assuring its members that it was extremely desirable that Selkirk should have a Presbyterian minister at as early a date as possible and stating also that the congregation regarded Rev. Mr. Gray as an eminently suitable minister for the charge. On motion of the Rev. John Hogg, seconded by the Rev. William McKinley, the call was sustained and ordered to be transmitted to the Presbytery of Kingston, of which the Rev. Mr. Gray is a member. Rev. Prof. Hart, who is now in Ontario, and the Rev. Dr. T. G. Smith, of Kingston, were appointed to support the call when it comes up for consideration in the Kingston Presbytery.

It was a very unanimous meeting of the members and adherents of the King Street East Presbyterian Church, London, which was held last night to moderate a call to Rev. Thomas Wilson, of Dutton. Rev. J. G. Stuart acted as interim-moderator, and Mr. Wm.

Gall was appointed clerk. Rev. Mr. Stuart explained that Mr. Wilson had not been asked to preach, as he had already received a call from the congregation, and had been heard before by it. Then the question of stipend was discussed. Mr. McHattie, on behalf of the board of managers, moved that it be \$900. Mr. Patterson seconded. Finally it was agreed to guarantee \$900, with the promise of an increase as soon as the congregation would warrant it. Messrs. Jas. Grant, G. Parkins and Fred Cheesbrough were appointed to appear before the Presbytery, and prosecute the call on behalf of the elders. Messrs. McHattie, L. G. Patterson, Wm. McLean and G. W. Eadey were appointed to represent the elders. Mr. Stuart for the congregation, and Mr. A. B. Mackay for the adherents. It is understood that Mr. Wilson accepts. The Presbytery deals with the call in July. It is largely signed.

Coligny College, Ottawa, Closing Exercises.

The midsummer closing exercises in connection with Coligny College were held on the 22nd and 23rd of June, and were attended by a large number of invited guests. The first evening was devoted to art and the second to literature. On both occasions, however, music formed a large part of the program, and was heartily appreciated.

One of the especially pleasing features was the exhibition of art work, being the result of the season's work by the pupils. This department under the direction of Miss Curry has achieved very gratifying results and it is doubtful if for quality of work it is surpassed by any other similar institution in the country. The exhibition this year contains some very fine specimens in water color, oils, crayons, and shading from east. Miss Curry is an adept and her skillful painstaking teaching is abundantly in evidence in the fine collection on exhibition at the school. A new feature in connection with this department was introduced at Christmas, that of painting china. Some very chaste work was shown last evening being the production of Miss L. Bryson who has made creditable progress. The prize for general proficiency was awarded to Miss Jessie Henderson.

The fancy work department was also attractive and the pupils under Mrs. Kenley, have attained high honors.

Previous to the distribution of prizes at Coligny College, last evening, a pleasing programme of music was carried out by the pupils. The selections, which were well rendered were as follows: Quartette, Misses M. Shanks, L. Dalton, M. Hignan, and J. Henderson; chorus, "After the Rain," choral class; piano solo, Miss M. Shanks; song, "The Children's Home," Miss F. Miller; piano duet, Miss M. Shanks, and L. Dalton; violin solo, Miss L. Houlston; piano solo, Miss M. Crawford; song, "The Flight of Ages," Miss M. Shanks; violin duet, Miss L. Houlston, and M. Crawford; solo, Miss M. Jamieson.

Prizes were afterwards distributed.

During the exercises addresses were made by Dr. Warden, the retiring secretary-treasurer of the college and Rev. Mr. Cruickshank who succeeds him in that capacity.

In addition to the two evening entertainments, a special exhibition was given in the morning of the Kindergarten department. A large number of the parents attended and the children under Miss Hardy's direction, gave a clever presentation of the work covered. Although the College has never had a more interesting closing or a more successful session. Miss McBratney, the principal, has proved herself a lady most admirably fitted for the conduct of an institution of this character and the institution deserves the heartiest support from the public.

The attention of our readers is drawn to the change of time table of the steamer "Greyhound," running to Oakville, the "strawberry town." A trip in addition to the 10 a.m., is now being made leaving Yonge street wharf east side, every day at 2.15 p.m., returning will leave Oakville at 6.15 p.m., arriving in Toronto about 8 o'clock.

Ladies, and those wishing to avoid the crush on the Saturday afternoon trip should avail themselves of this change in the time table.

Obituary.

While the Rev. A. K. MacLennan of Dalhousie Mills, Ont., was assisting at a communion in Hampden, Ont., he received the sad news of his brother's death at Boston, Mass., where he had been pastor of the First U. P. Church. He was a fervent, Godfearing young man, and a most attractive preacher of the gospel. During his short ministry in Boston, the membership and adherents of his congregation, had more than doubled. He was greatly beloved by the congregation and fellow-Presbyterians. He leaves behind a widow and one little boy four years of age. His remains are to be removed to C.B., N.S., where they will be interred in the family burying ground.

BOILING RIVER

It is sure enough. It is not as large as the Mississippi, indeed it is quite small, but a mighty interesting stream for all that. It issues from the sides of a Mountain in a thousand tiny rills, more or less and of almost as many colors. These gather themselves into pools and lakelets on the mountain's side, covering an area of about 200 acres. Overflowing their boundaries they slowly trickle down the sides of the mountain forming small cliffs, the most wonderful in the world. From a distance one can hardly believe what the eyesight reveals—white, black, orange, lemon, terra cotta, green, blue, red, pink, separate and in manifold combinations stand out before him. It is a hill of painted cliffs on the sides of the mountain that rises high above. And the odd part of it is that each of these exquisite colors represent a different temperature. Does that startle your credulity? Even so it is true.

When through with this beautiful painting process, these waters again come together and then, as if full of mischief like a pack of small boys trying to play hide and seek, dive down and remain under the ground for a space of two miles and then flow out from the mouth of a conyomita as one of the clearest, most beautiful, green streams imaginable. Where these waters emerge from the mountain into the little lakes they are hot, boiling hot. During their dark underground journey they fall several hundred feet and also many degrees in hotness, so that when they again see daylight they are much cooler. This then is Boiling River, an underground mountain stream of hot water.

But you ask, where is it? Where can I see it? It is in Yellowstone Park at Mammoth Hot Springs. It is one of the lesser,—mind you the lesser—wonders of this land of wonders. Go there and see it by all means but first send to Chas. S. Fee, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland '96, that tells all about this renowned region.

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