

Pages Missing

The Presbyterian Review.

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SIXTY YEARS A QUEEN.

To Her Most Gracious Majesty, Queen Victoria.

for the Review

Our Sovereign Lady,—whose fair woman's hand
Has held—so firm and well—for three score years,
'Mid changing cloud and sunshine,—smiles and tears,
The sceptre of our Britain's sea-girt land,
Extending far, as with a magic wand,
Order and peace,—the freedom that endears
The ancient name that all the world reveres—
About thy throne two generations stand,
And call thee blessed, for each peaceful year,
Thou, "by God's grace" has reigned, with sway serene
More prized by thee, than gems of lustre clear,
Or minute guns, or pomp of martial sheen,
The love that binds to thee, thy people dear,
And breathes their world-wide prayer,—God Save the Queen!

FIDELIS.

OVER LAND AND SEA.

An English gentleman has donated \$125,000 to the Princess of Wales's fund for dining the poor in jubilee week. Two hundred thousand persons, it is estimated, must then be provided for. Five pipes of port wine, we are glad to note, offered by wine merchants, have been courteously refused by the committee in charge of the arrangements. Australian dealers are sending on twenty thousand frozen sheep. Of these, twelve thousand will reach the London poor, the remaining eight thousand going to Scotland and Ireland.

On the occasion of the Thanksgiving Service on 20th June, the Marchioness of Tweeddale issued a circular letter inviting all the churches in Scotland of every denomination, to make a collection on that day on behalf of the National Society for the Prevention of Cruelty to Children. The Society, of which Her Majesty is Patroness, owes much to the warm interest and eloquent advocacy of the Marchioness, and it exists "to uphold the sanctity of home life, and to enforce on idle, vicious, drunken, and cruel parents the responsibilities towards their children, who are also the children of the nation, the State of the future." The aims of the Society are excellent, and entirely in accordance with the spirit of the Gospel of Christ.

The Church Missionary Society, which stands at the head of the Missionary Societies of Christendom, and has much to teach other Societies engaged in the same work, is not without the financial trials that have caused so much anxiety in other quarters. Its income for 1896 was reported at the recent Annual May Meeting as £297,625—the largest ever reported, and a truly gigantic figure. Its expenditure was £297,260, an advance of nearly £18,000 upon last year's. This is sailing very near the wind, and seems the more perilous because there is now a total deficit upon the ordinary income of £23,000.

News has been received at the office of the Colonial Missionary Society of the death of the Rev. Robert Laishley which took place suddenly in Auckland, New Zealand. Mr. Laishley was the oldest minister in the service of the Society, and had spent nearly the whole

of his time in the Australasian Colonies where he labored for thirty-seven years.

Active efforts are to be made at Geneva to develop the Calvin Library, founded there some years ago, into an important museum of Reformation history. The object of the promoters of this scheme is not merely to glorify the Reformers but to enable the public to judge them with impartiality. Their intention is to get together by all available means, works and documents of every shade of opinion relating to the Reformation.

A bell has been shipped from the Meneely Bell Company to a church in St. Augustine, Madagascar, coast of Africa, which was inscribed as the gift of the United Norwegian Lutheran churches of the United States to the representative church in that far-off island.

It cost a million dollars to Christianize the Sandwich Islands. Now the annual profit on our commerce with them is that much each year. To get back a hundred per cent. per annum is not a bad investment.

In Prussia over 14,000 Catholics became Protestants lately; ten times as many as changed from protestantism to Catholicism. Over 2,000 Jews became Christians in Germany from 1890 to 1894. The fittest survive.

The Moravians report 150 mission-stations, 400 missionaries, 234 day-schools, with 22,000 scholars, 110 Sunday-schools, and 93,000 converts in foreign lands. These remarkable statistics show that this church abroad is three times the size of the church at home.

A machine has been invented that will make 400 cigarettes a minute. The same man should now invent a machine that will make at least two coffins a minute, as 200 cigarettes are sufficient to kill any able-bodied boy.

Several experts in life insurance have lately declared, as the results of investigation, that habitual beer drinkers are bad risks for insurance. Dr. Bernacki says that the mortality of brewers after forty years of age is very much higher than the average. Self-interest ought to restrain men from fixing on themselves a habit which is demonstrated to be a shortener of life.

We regret to announce the death of the Rev. J. R. Macpherson, minister of the Port Elizabeth Scotch Presbyterian Church, South Africa. Mr. Macpherson was nominated to his post by Sir William Dunn, Bart., M.P., and Principal Caird. He was for some time assistant at Paisley. His death was due to pneumonia induced by wounds accidentally inflicted at a shooting party. The deepest sympathy has been expressed on all sides for Mrs. Macpherson and her child. Nearly 4,000 persons, representing all local bodies and churches, followed the remains to the grave.

The Presbyterian Review.

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EDITORIAL STAFF:

EDITOR. Alexander Fraser, M.A.
 ASSOCIATE EDITORS. Rev. Prof. Spranger, M.A., D.D., Montreal.
 " " Rev. Prof. A. B. Baird, B.D., Winnipeg.
 " " Rev. Donald MacKenzie, B.A., Orangeville.
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 " " Rev. D. D. MacLeod, Barrie.
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Toronto, June 24, 1897.

CHURCH UNION.

One of the most pleasant functions at the General Assembly was the greeting from the Methodist Conference. Rev. Dr. Sparling and Rev. Professor Stewart in conveying the message enlarged on the idea of Church Union. Thus, Dr. Sparling said, was not an age of division, but of union. When he and the Moderator were boys together in St. Mary's there were three Presbyterian and five Methodist bodies; now there was but one of each. The Methodist Church had in the Western Conference 10,000 communicants and 250 ministers and probationers in the field. There was no country in the world where the two bodies came more closely together; in the colleges students of the two denominations were taught together. Professor Stewart stated that during the past year he had studied Presbyterian Church polity as never before, he had been very much struck with the fact that the composition of the different Church courts and their duties and prerogatives were almost identical in the two bodies. He had not been so much struck with the similarity in the theology; but he had frequently commended the work of Rev. Dr. Charles Hodge's work in systematic theology.

No fitter representative of the Church could have replied for the Assembly, to these observations, than Dr. Caven, whose efforts on behalf of Church Union have done so much to remove prejudices among the various denominations. He spoke most cordially of what had been done to bring such bodies as the Methodists and the Presbyterians together. He held that the points of accord were infinitely greater than the points of difference between the two bodies. A great work had been entrusted to each of these two denominations in this country. The task of moulding the destinies of this country was largely in the hands of these two Churches. Dr. Caven described the work of the committees of the two bodies on Church Union. It was not expected that union could take place at once, but they should prepare the way for it. He expressed pleasure at the stand taken by these and other churches recently in Toronto for the sanctity of the Lord's day. He trusted that before long everything that separated these great bodies

would be removed. The following resolution, moved by Dr. Caven, seconded by Dr. King, became the finding of General Assembly: "The General Assembly has listened with much pleasure to the addresses of Dr. Sparling and Dr. Stewart, the representatives of the Conference of Manitoba and the Northwest in the Methodist Church of Canada; the General Assembly prays that the blessing of God may abundantly rest upon the Methodist Church; and that through its zealous labors, the kingdom of our blessed Lord may be greatly advanced in this land.

The speech made by Dr. King supporting this deliverance was impressive and few of those who heard it failed to realize the earnestness of the speaker, uttering as he did an expression of conviction based on his long and practical experience in one of the most difficult fields of the Church. He spoke of the fact of the students of the two colleges trying their strength together in the classes, as a great step in advance. When the students had gone to their respective mission fields they had found co-operation very easy. Perhaps he might not live to see it, but he would cherish the hope that in some way these churches may yet become one.

The question is one deserving of more systematic attention than it has yet received from the Church as a whole. A working scheme by which union would be gradually arrived at, does seem feasible and it is well to keep the question to the front as one of great practical importance.

REV. DR. ROBERTSON'S MISSION.

The fervour of Rev. Dr. Robertson's tribute to Rev. C. W. Gordon's mission work of a few years ago in Great Britain awakens an echo in the breasts of all who have sought to estimate rightly the great influence of that work. It was the inspiration of genius; and the popular imagination of Scotland was fired with respect to church work in the great North West. The memory of Mr. Gordon's visit Dr. Robertson found fragrant, and naturally he places his acknowledgements on record in the General Assembly. If we judge rightly Dr. Robertson's own visit this year was also an epoch-making one fruitful of great results. Arriving from Great Britain, when the Assembly was in session he received a most cordial welcome home, and his fervid address abounded in most stirring passages, and interesting details. At the meetings of the General Assemblies he saw the vast questions dealt with in Scotland, England and Ireland affecting Church and Mission Work the world over, and noted the deepening interest manifested in Canada. He had been cordially received by the Colonial Committee, but had found it easier to get resolutions and sympathy than money, or a hearing in the pulpits. The services, excepting those of the morning he found to be thinly attended. A difficulty encountered from the first was the ignorance of the people of Canada. An impression prevailed, from the splendid churches and large salaries paid to ministers here, also the Foreign Mission work carried on, that the church here was wealthy. Then large sums were given to the poor, persecuted Armenians, the famine and plague in India, towards which £60,000 was given by Glasgow; the Diamond Jubilee Fund and other jubilee enterprises; church extension and other schemes. In the face of all these discouragements he had persevered and visited numbers of congregations. He had secured £700 a year, renewals of subscriptions for three years. In other congregations he had been given very reluctantly, in some cases five minutes, in others ten minutes after the sermon to address the

people. One instance after another was mentioned of contributions of £50, £86 and like amounts for a term of years, when he had been distinctly told that no money was to be expected. Efforts were made also in behalf of the church and Manse Building Fund. To sum up, he got between renewals and subscriptions, he had secured £2,100 a year for three years, besides £1,500 for the church and Manse Fund, making in all £38,000 which he hoped would be increased to £40,000 or £42,000. It was not to be expected that these givings will be continued, unless pace were kept with the growth of settlement, for the moral uplifting of the country and the assimilation of the foreigners.

The interest in Canadian affairs aroused by the Jubilee Celebrations will no doubt help the Canadian delegates to Britain this year.

FOREIGN MISSION COMMITTEE.

General regret will be felt at the retirement of two such faithful servants of the cause, as Rev. Dr. MacLaren and Mr. Hamilton Cassels, Q. C., from the Foreign Mission Committee. It is not too much to say that to the years of self-sacrifice and hard labors they have most devotedly and humbly given to Foreign Missions, is due much of the deep hold that department has taken on the mind of the church. Mr. MacKay well expressed the general feeling when he said he knew not how the committee could get on without them. Differences of opinion will and must always exist as to policy in a living, active cause; and that the Assembly adopted a certain course does not in the least reflect on the good judgment or on the ability of Dr. MacLaren and Mr. Cassels, for the wisdom of the course taken by the Assembly is still to be proved by results. If a tribute were necessary to the seal of the Foreign Mission Committee, or a testimony of the confidence of the Church, what could have been more emphatic than the noble response made to its appeals last spring? These gentlemen retire with the fullest possible confidence of the Church, and nothing but general regret exists that their active services are meantime withheld from the Committee. And one word is here due to the Committee as a whole. It numbers on its membership men of the highest Christian type, men burning with evangelical zeal and love for souls, men whose views of Christ's kingdom soar above local bounds and, whose broad sympathy touches the very core of heathendom. Their names are known as such throughout the land, and to these we add a merited word of acknowledgement when noting with profound regret the severance from them of two of their number with whom they have been in close and loyal co-operation for many years.

The motion adopted by the Assembly regarding Mr. Cassell's retirement was submitted by Rev. Professor Ross. It expressed hearty appreciation of his self-denying labors during fourteen years, and especially during the six years he had occupied the position of convener. Reference was made to the gratifying work done, to which he had given himself with untiring zeal and devotion; to the largely increased prosperity of the foreign missions, to the respect and confidence which he had commanded, and the way in which he had endeared himself to every missionary. The motion was unanimously passed by a standing vote, and Mr. Cassels expressed his deep appreciation of the declaration.

Mr. Cassels will be succeeded in the convenership by Rev. Dr. Moore, Ottawa, the convener, and we bespeak for him the same loyalty as was so readily accorded his predecessor.

Permanent Place of Meeting. While the voice of the Church has been declared as against a permanent place of meeting there is every reason to believe that the feeling in favor of the proposal is growing and that time is on its side. The report to the General Assembly shows that of the 33 Presbyteries reporting 20 are opposed to and 13 in favor of a permanent place of meeting. The wisdom of having such a place is becoming manifest year by year, and there is every reason to believe the step will be determined upon in the near future.

The Indian Famine. Rev. Dr. Warden stated at the General Assembly that the contributions to the Indian Famine Fund had been received in response to an appeal by circular letter for aid in gathering into some of the homes a number of children who had been abandoned by their parents, also to make up a deficit a few hundred dollars had been expended. 5,000 had been sent for the relief of immediate distress and the balance was retained for the purposes specified in the appeal.

Sabbath Observance. The General Assembly gave a sound deliverance on Sabbath Observance, as usual, and the times being specially critical it is to be hoped the church will cordially respond by increased activity. The points in the resolution, (submitted by Dr. Caven) were the laxity which exists in regard to the matter, touching upon the Divine authority regarding the keeping of the Lord's day as permanently binding upon all classes of men; and its indisputable value in relation to both the physical and the spiritual well-being of men.

Ministries Revolved by the Church. The General Assembly received the following applicants: Presbytery of Montreal, the Rev. Alfred Legan, B.A., the Rev. David Donie, M.A. Presbytery of Paris, Ont., the Rev. Perry A. Tankham. Presbytery of Brockville, the Rev. Alfred Fitzpatrick, B.B. Presbytery of Halifax, the Rev. Dr. W. S. Whittier, the Rev. A. P. Logan. Presbytery of Guelph, the Rev. B. B. Williams, the Rev. David Anderson, the Rev. Charles Irwin. Presbytery of Winnipeg, the Rev. Geo. Gunn, B.A. Presbytery of Glenboro', Nathaniel Stephenson, on account of his attendance on the remainder of the present sessions of the Manitoba College and passing the examination of the third year in theology. Presbytery of Lanark and Renfrew. Robert Harkness, B.A., licentiate; before being ordained he is required to supplement his previous studies of theology by pursuing a course of study under the care of the Presbytery. Presbytery of Barrie, the Rev. T. W. Noble, B.A., but before being eligible for a call he shall spend a year in mission work.

Committee on Estimates. The remit to Presbyteries on the formation of a General Mission Board was negatived by nineteen to nine presbyteries. The General Assembly received the report which was laid on the table, but the question in another phase came up on a motion by Rev. Mr. MacBeth for a committee on estimates. Mr. MacBeth asked that all committees and boards requiring money be requested to report not later than the first of June, the amount required; and that the committee on estimates take these into consideration and submit to the assembly the amount required in each case, with due regard to the importance of the several departments, and the welfare of the whole work. Rev. C. W. Gordon, argued that there is a place in the church government for a committee of this kind; as there is no one committee that unifies the work of the church. The motion was supported by Rev. Drs. Warden and Robertson, the latter holding that the liberality of the church would as a consequence be exercised towards the most important objects rather than to the most able advocates. A remit on the subject was sent to the Presbyteries for report.

FUTURE CHRISTIAN LIFE OF GREECE.

Editor Presbyterian Review.

DEAR SIR,—Now that all events are flashed across the seas and continents one feels that anything sent by post loses its freshness, but there may be aspects of our struggle with which the most enterprising correspondent troubles himself little, but which to the Christian and philanthropist are of primary interest, namely the possible and probable influence upon the people,—whether they are likely to be crushed by the terrible disappointment or lifted to a higher level through the discipline. We believe that God's dealing with nations as with individuals is intended for good even when He appears in judgment. The result of the war, undertaken on the part of the people with great confidence, has been widely different from what was anticipated, and many are seeking for the deeper reasons.

It is quite evident that neither king nor government had any serious intention to prosecute a war though some brave words were said which made the people believe that they were in earnest, and greatly increased the enthusiasm.

There is no doubt that the people desired war, first for the liberation of Crete, and in general to strike a blow which would lead to a more righteous adjustment of the Eastern question than any likely to result from the action of the powers, yielding to the popular feeling an attitude was taken by the king and government which could hardly fail to lead to war, and yet no adequate preparations were made for it, not even such preparation as was quite within their power, and which would in all probability have secured a very different result. This became apparent as soon as the war began. The soldiers fought bravely, but when the superior members of the foe made it necessary to call for reinforcement at any point instead of the needed support there came usually an order for retreat. Then the army lost confidence in its leaders, and the people in their rulers. The country seemed on the eve of revolution, but wiser and more patriotic counsels prevailed. The ground of anxiety was not from the ordinary Greek public which delights in free discussion amounting even to license, but is seldom betrayed into violence. The danger was, from the heterogeneous elements brought together in the capital, roaming idly about the streets, who should have been aroused at once and put under drill to get ready for the front. But there was neither arms nor clothing ready for them. It was those people who broke into the gunsmiths' shops and helped themselves to what they could find, and then went through the streets clamoring against king and government.

It speaks well for the Athenian community that order was so promptly restored. A stranger looking at the excited crowd could not realize how many thoughtful citizens were everywhere giving utterance to quieting words, appealing to a wiser patriotism. Each retreat has awakened anew the popular indignation but it has still been restrained, and it is to be hoped that the danger from this source has passed. Now people are beginning to look for the deeper reasons, as I said before, of this failure of a Christian nation in its struggle with the Moslem. The dissatisfaction with both military and political leaders is leading men to ask what has been the cause of this general want of reliability, and they are finding the answer in the decay of vital truth. People have been trusting to culture, to the "grand rational idea, Philhellenism, inherited religion, without conformity to its higher teaching." The idea of duty as a controlling principle of daily life has been too much overlooked.

Now there seems to be an awakening to the consciousness of all this. People here always look upon trouble as a punishment for sin, but now many recognize it as the natural result of sin, and say we must turn away from it.

Naturally the first thought is given to the crying abuses in political life, but there is also a growing recognition of individual responsibility even for that, so there is a promise of good in the midst of our sore humiliation and our sorrow for desolated homes. God grant that it may not pass only as a temporary impression. Every patriot and every Christian must be inspired to greater effort to help secure the blessings veiled in this adversity. With all its shortcomings this

is yet an heroic people, with great capacities if rightly developed and rightly guided. Will you not dear Christian friends, pray that there may come to it a great spiritual awakening which will fit it for the execution of an important work wherever it is scattered through the entire East.

Mr. K. and the pastor of the Athens Church are both now with the army distributing Gospels and tracts, the armistice affording the men a little time now. Pray that this effort may be blessed to the salvation of many souls. The British and Foreign Bible Society has made a grant, too, of Scriptures for hospitals which was gratefully accepted.

I cannot close without thanking you for the REVIEW which is not only a welcome visitor in our home but often affords material for our own publications. To me personally it has a special interest, keeping me in touch with the dear home land, as I am a child of Canada, and cherish a warm affection for it, rejoicing in its progress and in its Christian activity.

Sincerely yours,

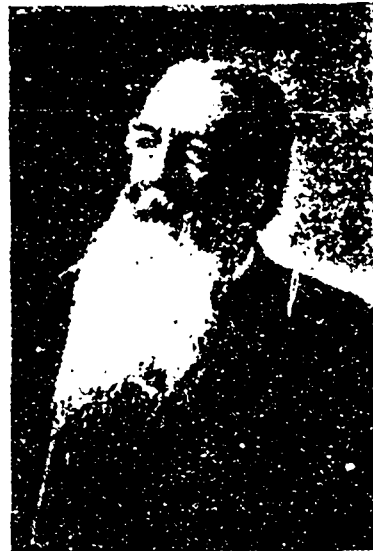
MARGARET K. KALAPATHEKES.

ATHENS, GREECE, May 19th 1897.

SCOTTISH MODERATORS.

THE MODERATOR OF THE JUBILEE U. P. SYNOD.

The Synod has paid a highly deserved compliment in electing as its Jubilee Moderator the Rev. Dr. John



DR. HUTCHISON.

Dr. John Hutchison of Bonnington, Edinburgh Other United Presbyterian ministers may have filled a larger space in the public eye, but he has won the esteem and affection of his brethren in a quite exceptional degree.

Born in Glasgow about sixty years ago, he studied at Glasgow University proceeding afterwards to Germany, where he spent fully a year, and laid the foundations of his extensive knowledge of the German language and literature. Having received license as a

preacher, he was called in 1864 to be first pastor of the congregation at Renfrew. During his ministry there, the church and manse were built, and by his ability and fidelity he gathered around him an attached people. His scholarly gifts, shown in his admirable expository discourses, gradually gained recognition, and his Alma Mater conferred upon him the degree of Doctor of Divinity. In 1877 he accepted the invitation to the newly-formed church at Bonnington, where he has since labored. For the last two years he has had as junior colleague, the Rev. Robt. Small, M. A., formerly of Ecclefechan, and no collegiate charge has been worked under more fortunate auspices.

Dr. Hutchison has carried through life the passion of the student. His sermons are invariably marked by exegetical power, and few men equal him in the capacity of bringing out and applying the precise meaning of a New Testament passage. The best proof of this is to be found in the expository lectures he has published on the Epistles to the Thessalonians and the Epistles to the Philippians, and in his volume on "Our Lord's Signs in St. John's Gospel." Each of these volumes bears the stamp of a refined and cultured intellect. Not less remarkable than the accurate scholarship is the wide and genial sympathy which lays all departments of literature under contribution. He gathers equally happy illustrations from the Latin and Greek Fathers, from mediæval hymns and modern poetry. And penetrating his erudition is a keen spiritual appreciation, all which illuminates and uplifts. More than one minister has confessed that he has derived more stimulus from these

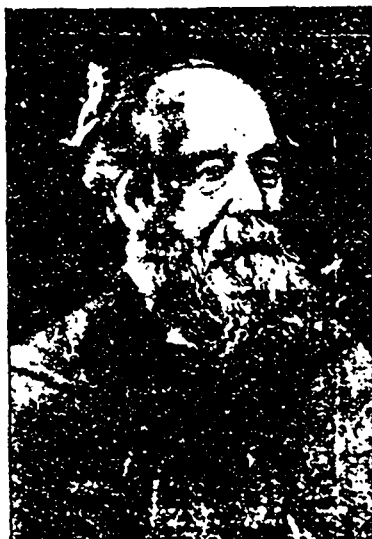
books, with their scholarly precision and suggestive allusions, than from many more pretentious commentaries.

Dr. Hutchison has not taken any very prominent part in public affairs or in the deliberations of Church Courts. His gifts and instincts belong to another sphere. But he has loyally discharged his duty to his Church on many important Committees, where his shrewdness, balance of judgment and unvarying courtesy have been deeply appreciated. His geniality and kindly ways have gained for him troops of friends. One of the great joys of his life has been the doing of friendly services to younger ministers, and especially to theological students. Many of these have received from him an attention and encouragement which older men in the ministry sometimes forget to render to their juniors. For a considerable time he was convener of the Theological Committee, and those who in this connection came in contact with him, felt that he was the right man in the right place. The United Presbyterian Church may be congratulated on having chosen such a man to be its representative in its jubilee celebration.

While in Renfrew Dr. Hutchison married Miss Jane Clark, one of the well-known family of the Clarks of Paisley. She died a year ago. Those who know how identified she was with all her husband's interests and work will regret that it was not given her to rejoice in the honor which has just been conferred on him.

THE MODERATOR OF THE FREE ASSEMBLY.

The Free Church has done well in conferring its highest honor upon the minister of the West Free Church, Greenock.



DR. MACMILLAN.

His pastoral devotedness has won for him a warm place in the hearts, not only of his own people, but of all who have had the privilege to meet him; while his literary activity has secured him almost a world-wide reputation. "The Sabbath of the Fields," for instance, being translated into Danish and Norwegian. Her Majesty, by the way, takes a great interest in Dr. Macmillan's books, and when photographed a year or two ago, had on the table before her one of his volumes, on the top of which was to be seen resting a small note book. At her Majesty's request, too, Dr. Macmillan wrote an interesting paper in the jubilee number of *The Art Journal*, descriptive of Balmoral Castle.

Dr. Macmillan is a Perthshire man, having been born at Aberfeldy, on September 17th, 1833. He was educated at Breadalbane Academy, and afterwards in the University of Edinburgh, where he acquitted himself most successfully. His first charge was at Kirkmichael, a quiet country parish in his native country, where he is said to have laid the foundation of his profound acquaintance with the great masters of religious thought and natural science. It was but natural that Dr. Macmillan should find his way to a more stirring sphere of work, and, in 1864, on the death of the Rev. Wm. Arnot, he was translated to St. Peter's Church, Glasgow, where the high hopes that were entertained of his career were more than fulfilled. Two stars were shining in the city at that time—the Rev. Dr. Walter C. Smith and the Rev. Dr. Buchanan; but the removal of the former to Edinburgh, and the death of the latter brought Dr. Macmillan more prominently before the public, and his services were frequently sought after by various churches. Whilst in Glasgow, the Doctor interested himself largely in educational matters, and for several years was a member of the School Board. He also did valuable work in connection with the Hymnal Committee of the Free Church. During this period he received from St. Andrews the honorary

Degree of Doctor of Laws, and afterwards became a Fellow of the Royal Society of Edinburgh.

In 1878, on the death of Dr. Nelson, Dr. Macmillan was called to Greenock, where he was heartily welcomed by the whole community. And their high expectations have been fully justified; the doctor is still a distinguished and eminent preacher, while, as a writer, he has become well known far and near. Whilst loyal to the Free Church, Dr. Macmillan's catholicity of spirit has done much to endear him to the people of Greenock. Nothing pleases him better than to have frequent exchange of pulpit courtesies; and he has led the way by preaching in many of the churches of other denominations in the town.

Dr. Macmillan never poses as an ecclesiastical statesman or popular leader; and seldom, indeed, has his voice been heard amidst the din of Presbytery or Assembly oratory. Perhaps his greatest effort in this direction was on the occasion of the discussion of a motion by the Rev. M. M'Caskill denouncing the movement for the introduction of instrumental music in the Free Church. Dr. Macmillan resisted Mr. M'Caskill on this occasion, and carried his point. Although a brilliant and versatile occupier of the pulpit, the Doctor was never a "bustling" preacher. His delivery is quiet, gentle, and remarkably persuasive, and his discourses are impressive and inspiring on their own account entirely, and without any ostentatious display. Every discourse of his, as it has been put, bears evidence of remarkable felicity of plan, of construction and wonderful felicity of style.

Dr. Macmillan is an indefatigable writer, and his election to be Moderator of the Free Assembly has not been made without due consideration of his literary ability. He has the poet's eye, and oftentimes, we think, the poet's glowing expression. He is in close and constant touch with nature, and, in reading his works, we become aware that we are under a teacher who can lead us direct to the spirit that is behind and animates all things. His books are mostly of a theological or quasi-scientific description, and, perhaps, the most popular is his "Bible Teachings in Nature," which was published in 1866.

THE ABORIGINES OF FORMOSA.

PRESENT RELATIONS AND CONDITIONS.

As is well known, the Aboriginal hatred and detestation of the whole Chinese race has ever been well marked. At this time it is almost impossible to prevent them from wreaking dire and savage vengeance on every Chinaman they come across, and it is hard to convince them that the terrible atrocities to which they used to be subjected by the Chinese soldiery have now come to an end. In marked contrast to this state of feeling is the friendship the great majority of tribes continue to show to the Japanese, who, on their side, lose no opportunity of encouraging and fostering such sentiments. The Aborigines are eagerly begging that schools should be established amongst them, for the study of the Japanese language and other subjects of elementary education. Whenever the Japanese has been able to gratify this wish, the ready and cheerful advantage taken of the establishments show that their anxiety was not mere talk.

All, however, has not gone quite as smoothly everywhere, as the following short history will show. On the N.E. side of the Island there is a very fierce tribe called "Ta so-ku." For long, no Japanese went their way, and so the two peoples had little or no opportunity of knowing each other. At the end of 1896, however, a detachment of 13 soldiers, under Lieutenant Juti, were posted at a coast settlement called Shinjio, and in somewhat close contact with the Ta so-ku tribe. Other Japanese came thither and began a small trade with the Ta so-ku, bartering their wares for camphor and gold dust. For a time everything seemed to be going on well, and the Ta-so-ku, were daily becoming more familiar with the Japanese and their ways. During the time of the Chinese regime, a Chinaman by name Lia hao had settled in Shinjio, and began a bartering trade with the Ta-so-ku accumulating no little wealth, and even ingratiating himself in the aboriginal favour and confidence. This Chinaman soon became deeply jealous of his Japanese competitors, and thereupon started in to poison the mind of the Ta-so-ku with reference to Japanese character and intentions. As a result he so worked on these people that on the 20th of December they rose up and massacred Lieut. Jute and his command. The Japanese commander of the Ko-len-ko garrison, on hearing of this disaster, at once issued a circular requisition to seven tribes of aborigines who had remained friendly, and to five Chinese villages, or districts,

informing them of what had occurred, and calling on them to furnish men for a punitive expeditionary force. All these readily responded to the summons, sending a band of 1,300 armed men (Aboriginal and Chinese), to join the commander's standard and act under him. As the commander advanced along the plain to the abode of the Ta-so-ku, the various Aborigines occupying this plain gave in their allegiance to him, and the Ta-so-ku fled towards the forests and tall grass lands. The commander, Major Inouye, thereupon took with him all his Japanese garrison, 600 Aborigines, and proceeded towards Shinjio, first capturing a strong outpost at a place called San-san kio. The Ta-so-ku occupied Shinjio in force, and seemed determined to make a stand there.

On arrival, however, at Shinjio, the Japanese forces met with comparatively little resistance from the defenders, who soon deserted the place, after setting it on fire. Here were found the headless bodies of Lieutenant Juti and the 13 soldiers who died with him. The Taipeh Government now sent Colonel Jujishi to the front, with orders to report on the state of affairs and the best way to cope with them.

Their officer reported that the Ta-so-ku were lodged in a forest so dense that by the interlocking of the branches those walking below were always in darkness "as dense as midnight." That on the grass-land the blades were 3 metres high, and that all the pathways were armed with hidden pointed bamboos which made progress very difficult, and sometimes impossible. He estimated that those of the Ta-so-ku furnished with fire-arms amounted to about 1,000 men, but that the number of the whole tribe cannot be even approximately discovered at present. Reinforcements of about 500 Japanese soldiers were sent to Colonel Jujishi, and he was ordered to try and subjugate the recalcitrant Ta-so-ku.

Col. Jujishi devoted his primary operations to engaging coolies for cutting down trees, and vegetation so as to make paths. As these men worked, they were protected by soldiers, but as the savages were able to shoot from almost inaccessible, and generally hidden points of vantage the loss among both coolies and soldiers soon began to be felt.

After doing what he could, Col. Jujishi reported that even more reinforcements should be sent, if active operations were to be instituted right through the forests and the enemy completely defeated. The policy of the Japanese Government has always been, in dealing with the Aborigines, to abstain, as far as possible, from violent-measures, so long as there seems hope of eventually, through Aboriginal intervention, bringing about a peaceful settlement with those who may, for the time, be inclined to be hostile; and thus Colonel Jujishi has been ordered by the Commander-in-Chief to limit his operations just now to confining the Ta-so-ku to their present locality, and thus effectually prevent them from doing further harm. In the meantime, no doubt, it will be sought to bring influences to bear on them which, it is hoped, may tend to show how much they have been duped and led away by the scoundrel Lia-liao, and perhaps, in time, they may be persuaded to return to an association and connection which will have a minimum of unpleasant antecedents to interfere with future amicable progress. In various parts of the Island this policy has succeeded well with the Aborigines, and as the story just told seems a forcible way of illustrating the methods and intentions of the Japanese in their dealings with the so-called savages, I have thought it might be worth while to narrate the same for your readers' information. The Aborigines, though quite ready to meet treachery and atrocity with as much as they get, are said invariably to be willing to try the effect of keeping faith at first; once deceived, however, or led to suppose that they will be, it is very hard to get them to think otherwise of those who have thus misled them.

MISSION FIELD.

IF THE WATERS COULD SPEAK AS THEY FLOW

BY JANE EYRE.

"If the waters could speak as they flow along
To the depths of the mighty sea,
What sorrow and tears, and laughter and song
Would its pent-up bosom free;
Tales of many a shattered life
And once golden hopes laid low,
Would mingle with those of careers more bright,
If the waters could speak as they flow."

Thus I heard the song, and then I slept and I dreamed.

I thought I was sitting on the banks of the Ganges river listening to the sound of the waters, when suddenly I seemed to understand what they were saying. They told me: "We carry with

us the body of a babe. As we flowed down through the country it grew very dark, and night came down, and in the darkness we heard a moan, and a cry as of a breaking heart, and then a mother throw her babe to us, thinking to appease her God, and after we caught the child she again cried out in anguish, and then she turned away and fled to her home, and we have brought the babe with us."

Again the waters spoke to me and they said: "As we came down we saw a great number of people bowing before a large piece of gold, carved in the form of a man, but with a face which we thought was hideous, and this they worshipped, knowing nothing about the Great God who made them and us, and they were singing, and shouting, and dancing, and we hurried past, not wishing to see more."

Then a voice, but not of the waters, said to me, "Tell them the story of Jesus, for they know it not. They know nothing of the Saviour of mankind," but I answered, "Nay, for I have not time to stop here; I must away."

Then I awakened, but I slept again, and I dreamed.

I thought I was sitting on the banks of the Thames, and the waters spoke to me, and they said: "We have just come from London, and dreadful things are happening there. We saw a man send a knife into the heart of a fellow man, the streets were not well lighted, and the man who had murdered his brother walked away, and God and we alone saw him, and thus no man can bring the murderer to justice." Then they told me of some children they had seen. Said they. "Four little boys, not one of them more than six years old, as men count years old in vice, were cursing and swearing and fighting as we came down. They must have heard God's name, for they used it, but used it only to take it in vain."

"We also saw a little crippled child, with a pale, sad face, begging on the streets. She was jostled by passers-by and we wondered that her little life was not crushed out by passing horses, under whose very feet she seemed to be. Very few in all the passing throng even glanced at her; occasionally a penny was thrown at her, but no one spoke to her kindly. Ah! it was sad. They evidently forgot 'As ye did it not to the least of one of these, my brethren, ye did it not to me.'"

Then a voice, but not of the waters, said to me, "There is work for thee! help the sinful ones here." But I answered, "Nay, for they are not of my people. I have mine own to care for and work for. Charity begins at home." And the voice said, "Watch and pray lest thou keepest thy charity at home after thou dost begin it there."

Then I awakened, and looked about me, but I saw naught, and I slept, and dreamed again.

I thought I was on the banks of the Mississippi, and the waters wailed, and cried out, and they said to me: "We have seen only disaster and death and misery as we came down. We have been pushed down, down, by the waters back of us, and we could not stay within our borders, and were pushed out of our course, and many homes have been destroyed and many persons have been carried down with us. Back, all along our course for miles upon miles, are sufferers. Oh! what misery have we seen!" And they wailed and passed on.

Then a voice, but not of the waters, said to me, "Give help to the suffering here, and do thou comfort the mourners, and feed the hungry, and care for the homeless," but I answered, "Nay, for the government has made an appropriation for their relief and that will be sufficient."

Then I awakened, but only for an instant, and I immediately slept again, and I dreamed.

I thought I sat on the banks of the Ohio River, and the waters spoke to me, and they said: "As we came down along the South Side of Pittsburgh a man stood on the bridge above us and he cried out: 'I cannot live and see my wife and children starve; there is no work until the mills resume, and I cannot see my loved ones without bread for days. I have been placed on the earth to earn my bread by the sweat of my brow, but when no one will permit me to work, and no one will give me work, what shall I do? I am utterly sick at heart? Has God forgotten? Then, forgetting that the loved ones would starve without him, while with him there was always a chance to obtain bread, he threw himself into our midst, and now we carry his body in our bosom.'" These waters had been they which formed the Monongahela River before they met the waters of the Allegheny.

Again the waters spoke, and it was waters which had been the Allegheny River united with the waters which had been the Monongahela River, and in their sorrow for what they had seen together, they said: "Just as we met each other and were joined into one we saw such crime as made us wish to rush onward and not look and not listen, but we could not go faster than we did, and the sights we saw were past description. Crime of every

kind, and although there were guardians of the law, yet there seemed to be an almost total lack of law there. We saw such vice written on the face of even the women and children as made us wish we had passed by another way and so might not have seen what we did."

Then a voice, but not of the waters, said to me, "Help is needed here. Go thou, and give thine aid to the suffering here," but I answered, "Nay, for I do not like to see suffering. I would rather not look on distress. Besides, there is a Department of Charity and a home missionary, and I would not interfere with their work. I'll make a donation out of my next month's allowance for the work, but I have not time to attend to it myself."

Then I tried to waken, but I could not, and I dreamed that I died, and as I had been a church member in life I accordingly started to heaven, but a river flowed from the throne of God, and the waters said to me: "Thou hast started for heaven too late. On earth was thy time. Thou needest not go up, for God has no time to see thee. Thy place is in Hades. While thou wast on earth thou didst seem to hear a voice speak to thee, telling thee what thou shouldst do, but thou didst answer thou hadst not time. At another time thy answer to the voice was 'Charity begins at home,' and the voice warned thee lest thou shouldst keep thy charity there, but thou, ah! thou didst not even begin it there. The voice that spake to thee was the voice of an angel sent from God, and thou didst name the angel, or the voice as thou didst think it was, 'Conscience.' Thou didst attend to thine own affairs during thy probation on earth, and now that thou hast been called hence dost thou think that God, whom thou hast never served, will serve thee? While the Son of God was on earth He served thee, and gave Himself for thee, and became thy Saviour if thou wouldst accept the salvation the lowly Nazarene gave thee, but thou didst pay no attention to heavenly things. Oh! ungrateful heart! If thou goest up He will say, 'I never knew you; depart from me, ye that worketh iniquity.'" I turned away with a sob, for I was afraid to see God, and--

But I awoke. Yes, awoke to find that my probation had not ended, that the last chapter of my life had not forever closed, and that it was not too late to start heavenward. And I wondered if the waters could speak as they flow from the throne of God would very many of those who have ended life here be told by the waters what I thought they told me, or will we be welcomed to the throne?—*Presbyterian Banner.*

LOOKS INTO BOOKS.

The *Validity of Non-Prelatical Ordination* is the title of a pamphlet written by Prof. G. P. Fisher of Yale College and published by the Presbyterian Board of Publication, Philadelphia, at 10 cents. The title is a fair indication of its contents and tone. It is only slightly controversial but vindicates the claims of Presbyterian and Congregational orders to perfect validity as judged by the authority of the New Testament, the organization of the post-apostolic church and the opinions of the Reformers of all schools. The statement is moderately put, but all the more convincing on that account. The paper is apparently meant to be followed by others along similar lines.

The Presbyterian Board of Publication, Philadelphia, has just issued a new edition of Prof. Mitchell's well known work on the Westminster Assembly, its history and standards, which was given as the Baird Lecture in 1882. The issue is a timely one in view of the celebration of the two hundred and fiftieth anniversary of the completion of the historic standards of the Presbyterian Churches. The book is a recognized authority as Dr. Mitchell had unusual facilities for a most careful and thorough study of the whole subject. He has more especially elucidated the relation of the Assembly to the great Puritan movement in England which is recognized by the best historians as the key to what is best in the progress of the nation on its moral and spiritual side. The story is one that ought to be familiar to every Presbyterian and he cannot better study it than in this interesting book which is sold for \$2.00.

THE PLACE OF DEATH IN EVOLUTION. By Newman Smyth, D.D. 12mo. pp. 227. Cloth \$1.25. Charles Scribner's Sons, New York.

The thought maintained in these pages is that of the beneficent service of death to human life. The author has sought to gather up such light as recent biological science claims to project upon its entrance, place and function in the order of nature, and then attempts to show that such knowledge has an interpretative value to the law of human subjection to death and its attendant sufferings. The result of the study is a very bold and broad expansion of the evolutionary theory. The promise of the

natural is made to open into the spiritual and extend onward from the present to the future existence of man. "Life can have no broken lines." "Eternity frames a perfect picture." "The lower working adumbrates the higher foliage." Such are representative sentences taken at random from the closing chapters of the book. We are glad to welcome any new light which can be introduced to cheer the dark fact of our mortality, and in this volume we find much that does afford light; but only to him who takes the one voluntary and intelligent step essential to the spiritual and we might as well say to the natural "ascent of man." On this point the incarnate Author of nature speaks directly and unmistakably when He says, "He that believeth on Me hath everlasting life." It is to be regretted that this distinction has not been brought forward with the clearness which its importance demands. With proper emphasis placed upon the divine conditions in order to "certain and unending progress toward perfection of life," Dr. Smyth's work could be considered one of rare value. In the larger one to which he looks forward it is to be hoped that the point most vitally related to human development may have due prominence.

WHAT A YOUNG BOY OUGHT TO KNOW. By Sylvanus Stall, D.D. Author of "Five-Minute Object Sermons to Children," etc. 10mo., pp. 180. Philadelphia. The Var Publishing Company.

We would put this work into the hands of wise parents, but more especially, wise mothers. It is carefully and delicately written by a minister of the Gospel, who fully understands the dangers of ignorance. But such knowledge should be imparted by an older person, and so parents should prayerfully inform themselves of these dangers to their children, and then as prayerfully instruct them.

THE DOCTRINE OF THE AGES. By Robert Cameron. Toronto, Fleming H. Revell Co., and Arbuthnot Bros. Price 75.

This interesting little work, as announced in the introduction was carefully perused in its manuscript form by the late Dr. A. J. Gordon who expressed strong desires for its immediate publication. It contains in its seventeen chapters, covering 165 pages many interesting references to the use of the word "ages," in Scripture and in ancient times. In quotations from Scripture the author has used chiefly the Revised Version, and in some instances has made literal translations from the Greek. It will be read with great interest by those who pay special attention to the fulfillment of prophecy.

THE LOWLY NAZARENE. A Story of Christ. By J. Leroy Nixon. Author of "Hypnotized," etc. 12mo., pp. 308. New York: J. S. Ogilvie Publishing Company.

When we first saw the title of this book, we felt like protesting against another "Story of Christ." But on looking into it, we feel that although the "lowly Nazarene" has been depicted in many "stories" in these latter years, yet there is room for this one. It is one of the most vivid narratives of that period of time and history that has been written, and no one will want to put it down without finishing it. How much imagination the author has taken the liberty of weaving into his story, we cannot say, as we have only glanced through its pages. The story is told in a fascinating manner, and if the incidents in our Saviour's life, and His words and teachings are truly recorded, the dashes of romance in the portrayal of other personages and events does not mar the story. It is delightfully bound and printed.

THE EPISTLE TO THE ROMANS. A Commentary, Logical and Historical. By James M. Stiller, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary, Chester, Pa. Crown, 8vo. Pp. 275. Cloth \$1.25. Toronto. Fleming H. Revell Company.

This commentary is characterized by the same clearness and vigor that made the preceding one on the Acts of the Apostles so engaging and valuable. The author realizes that his sole duty is to make plain the meaning of the apostles, and he makes this his aim. He goes at his task in a straight-forward way, and masterfully reports the message that lies in the chapters of this great theological Epistle. Years of close study and class-room discussion lie back of all this, the author having guided more than twenty classes of theological students through the Book of Romans, fourteen of them using the original text. In the preparation of the book he kept steadily in view two things: first, Paul's own point of view, thus vitally connecting the exposition of the Epistle with the thought of the times in which the text was written; and, secondly, Paul's course of thought, constantly aiming to follow that without a break. The book is bound to prove a help and a stimulus to the student of this great Epistle.

THE HOME CIRCLE.

NOW.

Arise, for the day is passing
While you lie dreaming on ;
Your brothers are cased in armor
And forth to the fight are gone ;
Your place in the ranks awaits you—
Each man has a part to play ;
The past and the future are nothing
In the face of the stern to-day.

Arise from the dream of the future,
Of gaining a hard-fought field,
Of storming the airy fortress,
Of bidding the giant to yield ;
Your future has deeds of glory,
Of honor (God grant it may) ;
But your arm will never be stronger
Or needed as now—to-day.

Arise ! if the past detain you
The sunshine and storms forget :
No chains so unworthy to hold you
As those of a vain regret.
Sad or bright she is lifeless over ;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise for the hour is passing ;
The sound that you dimly hear
Is your enemy marching to battle—
Rise ! Rise ! for the foe is near !
Stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of coming battle
You will waken to find it past.

" FROM GREENLAND'S ICY MOUNTAINS."

In 1819, Reginald Heber, then a young man, and rector of a Shropshire church, went to pay a visit to his father-in-law, Dr. Shepley, the vicar of Wrexham. On Sabbath, Dr. Shepley was to deliver a discourse on behalf of Foreign Missions, and on the previous afternoon he sat chatting upon the theme with a few friends. He knew Mr. Heber's gift in rapid composition, and suddenly said to him,—

" Write something for us to sing at the service to-morrow morning."

The young man retired to another part of the room, and soon appeared again with three verses beginning with that familiar line, " From Greenland's Icy Mountains." He had made no change in them, except to alter " savage " in the seventh line of the second verse to " heathen."

" There, there," remarked Dr. Shepley, on hearing them, " that will do very well."

Mr. Heber was not satisfied. " No, no," said he, " the sense is not complete."

In spite of his father-in-law's earnest protest, he withdrew again, and then returned to read the triumphant stanza:—

" Waft, waft, ye winds the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole ;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

" What shall we sing it to ? " said Dr. Shepley.

Mr. Heber, who had a fine musical ear, suggested a popular air, called " 'Twas when the seas were roaring "

The others agreed in liking his choice, and next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place in our churches to a tune composed by Dr. Lowell Mason. Tune and words are worthy of each other, and will probably never be separated.

As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.

THE COST OF A DELAY

It was snowing fast, and all the air was thick with the soft flakes, whirling rapidly past the wide windows. But the pretty chamber was warm, and filled with a delicate fragrance from the rich crimson roses in the old china bowl on the table. As Hetty hung over them, touching caressingly their velvet petals, one could see

she had wandered into a fair dreamland, and forgotten the storm outside, and the swiftly waning afternoon.

It was not often that Hetty dreamed ; for two thoughts had entered into her heart with power, and she had begun to realize the responsibility of every human life. One thought was of Him who had so loved others that He had given His life for them, and was giving it still. The other was of the many in sore need—within sight and reach—people who had but scant food, no shelter worth the name, no fire in the bitter cold, and who hardly knew what love meant. Yesterday morning her Irish washerwoman had answered her pleasant smile and inquiry as to how she was getting on :

" Shure, Miss Hetty, darlint, there's more poorer nor me," and had gone on to tell her of another family in her tenement house. The mother was dead, the father a drunkard, one of the daughters had gone away, nobody knew where, the other had married quite respectably, but felt herself decidedly above the rest of the family, and refused to take charge of the boy, a cripple, and ill in other ways. " The poor creetur has a hard time, Miss Hetty. It's little nursing he gets, and I'm thinking it's little food, too."

Hetty soon discovered the washerwoman had been sharing her own small supply of fuel and provisions with the boy, until she found the father was using her charity to live in idleness.

" You mustn't take from your little store. I'll go to see him to-day ; " and she smiled at her brightly. " I'll be so glad to help him."

She was true to her promise. Two or three of her girl friends ran in with pleasant plans for the morning, but she resisted all temptations, and was soon on her way to the old friend who had offered to share such expeditions. Mrs. Langdon had an almost life-long experience in works of charity, and Hetty's father was not willing for her to go alone.

They took a street car, but had to get out, and climb a steep, badly paved sidewalk before they reached the house. The man was a shoemaker by profession and his sign was over the lower door, but all their knocking failed to bring any response. Two or three heads had been watching their movements with keen interest from the opposite windows, and several voices informed them, like a chorus, that " he warn't hardly ever in the shop," and advised them to try the rickety flight of steps that led to the alley below.

With some trepidation, Mrs. Langdon descended and Hetty followed. They landed in a narrow, black passage-way with a door in front of them. Knocking here more than once, Hetty at last heard a faint sound inside, pushed the door open and went in. There was a sickly, stifling smell ; and the room was so dark that she could hardly distinguish one object from another. As her eyes became accustomed to the dimness, she saw an old box, a set of drawers, a battered stove without fire, and a grimy looking couch in the farthest corner. Here lay a boy of fifteen, so emaciated that he could not have weighed more than a child of five. To say his face was as white as the bedclothes would have been misleading, as these were black, but there was an unnatural pallor on his face. In spite of the dirt and disease, he was not repulsive ; his face was sweet in expression, and his eyes bright and intelligent. He answered their questions almost eagerly, with a sweet, piping little voice, curiously infantile for his age. The pains in his back and hip were pretty bad, especially nights. And his cough ? Yes, that was bad, too. He didn't like being by himself here the door opened, and the father—an ungainly, bad-looking man slouched in lazily, and sat down on the box—there was no chair—without acknowledging their presence.

The child began to cry, a weak, pitiful cry, and said he wanted him to go away, he didn't want *him* to hear.

" ' Jes' wants to beg fur money—that's what he's up to," said the man, though not unkindly, and as the child continued to cry, he went out. He then begged that they would go to the door, and look to see that his father was not listening.

" I do want a little money," in an eager, shrill voice. " ' Jes' some little pieces of money."

Mrs. Langdon gave Hetty a look of warning, as her hand went to her purse.

"What do you want with it, my child?" she asked.

"To buy beef—jes' a little beef to eat now and then," he begged.

"How could you buy it, my poor child, or have it cooked? We will have some beef nicely cooked for you. That will be better than money."

"Yes," said Hetty, eagerly, "I will have some nice beefsteak and rolls and jelly put up in a basket for you. That will be so much better."

The boy was not satisfied. He turned his wasted little face to the wall, and cried on, refusing to say anything more but "Jes' a little piece of money!"

When they came out they met the father again, and asked him what doctor had been with his little boy.

"Dr. Fairchild, but he ain't been here in a good while now."

"I know him," exclaimed Hetty. "He's our own physician."

"If you want to see him I guess he's at the Children's Hospital, and the man pointed towards the roof of the large building. "My boy's been there once. He'll tell you he's sick enough," he added, sulkily.

"I'll go to the hospital, and ask the doctor what will be best," said Hetty.

"I am afraid I haven't time to go with you," answered Mrs. Langdon, regretfully, as they climbed down the rough ascent.

"I don't mind going there alone. Here's your car just turning the corner; I'll have some coal sent to-day," and Mrs. Langdon stepped on the car, as Hetty hurried across the square to the Children's Hospital. She was just in time to catch Dr. Fairchild, who beamed on her in a fatherly fashion.

When he heard her tale, however, he shook his head gravely.

"I don't understand why the child begged so for a little money," ended Hetty.

"It was to buy whiskey or opium. He takes both—poor little fellow; to ease the pain."

"Is it so bad as that?" cried Hetty, in dismay.

The old doctor nodded his head, "He begs for money to buy it and his father makes him share all he gets."

"His father!" cried Hetty. "Why, the man warned us he was going to beg, and the child seemed afraid of his knowing."

"I am afraid that was only a trick. The father used to make him beg when he was younger. Now he does it willingly. We put him in the hospital, and he was improving, but they took him out to carry on the begging."

"Is there no hope of his getting well—if he came here again?" and Hetty contrasted the warm, clean rooms and the hovel of filth and bad air she had left.

"No; it is too late now. Make him comfortable a month or two, my dear; that is all you can do."

"I ought not to give him money?"

"No; send fuel, good food—not to him, for the father will take most of the food, and perhaps sell the coal. There is an old Scotchman who keeps a shop on the right hand—here's his name and number," and he scribbled it off hastily on a prescription blank. He can be trusted to give it to the boy, and to see he is kept warm. I'll go myself from here, and do all I can to help him."

Hetty hurried away, remembering there was an office where she might leave an order for wood and coal on her way home. Her heart was full of pity for the dying child, and she longed, not only to minister to his bodily needs, but to talk to him, to teach him—but who was that in front of her? She would have known that talwart figure, that light step, anywhere. It was Dick—home from his travels at last—Dick, her old protector and comrade, and later on—but Dick has turned and recognized her; and in the eager delight of meeting, of questions and answers, Hetty suddenly realized that they were nearly at home, and she had forgotten the coal. She consoled herself by remembering that she might send the order by her father the next morning. He went down town so early that it would be filled as quickly as if she had given it to-day.

The next morning she was late for breakfast.

"Papa has gone! Oh, I am so sorry!"

At that moment there was an impetuous ring, Dick had come with a lovely pair of greys for a drive in the

park. When she returned there was just time to dress for a lunch at a friend's. She would surely go before dark, but the snow-flakes were falling as she arose from the table, and her mother would not consent to her going out again. In the midst of the whirling snow Dick's roses arrived, and the dreams hidden in their crimson hearts blotted out all remembrance of trouble.

Yet she was not to be without a reminder. As she entered the library the clergyman was talking to her father, and she heard him say:

"Did you ever notice how swift, how instant our Saviour's response was to need? There was but one exception—the case of Lazarus—and we see how that amazed the disciples—and even that was only awaiting the right hour—not a delay for His own convenience or ease."

A pang of remorse went to Hetty's heart. But tomorrow—whatever happened—she would go. She did not forget again, the order for coal was sent early, and immediately after breakfast she filled a dainty basket with the freshly cooked beefsteak, the rolls, the jelly, a jar of beef tea, and some fragrant peaches. Her heart was light, and she hummed a gay little air to herself as she opened the door, ready for her expedition.

At the steps was an awkward, slouching figure, blurring the white snow like a bad dream.

"Was you going to see my young un?" he asked, harshly. "Cause he's dead!"

Hetty's face blanched, and she staggered back, as if from a blow. The man went on.

"He 'lowed considerable on seeing you again. Said you promised him a fire, and something to eat."

The tears came fast. The man put out his hand.

"I'll have some expense burying him decent."

Hetty put some money in his hand, and went back into the house.

Too late. She had meant to do so much, and she had done nothing, and now it was too late. She prayed with bitter tears that never again might she be allowed to put aside another's need for her own selfish pleasure or ease.

Dick called to her from the library window. He had a book in his hand:

"Listen, Hetty—isn't this fine? 'If there is any kindness I can show my fellow-being, let me do it now; let me not delay it, nor permit myself to be hindered. he and I shall not pass this way again.'"

"I will take that for my life motto," said Hetty, earnestly.

THE BIBLE CLASS.

PAUL AND THE GREAT COLLECTION.

(For July 4th—Acts 20, 1-30; 1 Cor. 16, 1-4; 2 Cor. chap. 7 9.)

BY PHILIP A. NORDELL, D.D.

One thing especially enjoined on Paul by the Apostles in Jerusalem after the council touching the relation of the Gentile converts to the Jewish law was a remembrance of the poor saints in Jerusalem and Judea. Several reasons may have combined to bring about this impoverishment, such as the disturbed political condition of the country, frequent failures of crops and consequent famines, Jewish intolerance which naturally placed the Christians at disadvantage in procuring employment, and, perhaps chiefly, the effects of the early enthusiasm which sought to realize itself in an ideal but impracticable communism. Whatever the causes, the fact is indisputable that the Jewish believers in and around Jerusalem fell into a distressing economic condition that invited help from the richer Gentile churches and made it most welcome. Paul's eagerness to comply with the request of the council was due in part therefore to a sympathetic desire to relieve as far as possible the sufferings of the Jewish Christians from the abundance of their Gentile brethren. But a still deeper reason urged him to engage in this scheme of beneficence. His long and heroic efforts to avoid a rupture between the Jewish and the Gentile branches of the church are well known. This collection which represented the good will of all the Gentile churches founded by him, he seems to have regarded as the crowning work of his life in allaying the prejudices of the older branch of the church toward the younger.

PAUL'S DOCTRINE OF BENEFICENCE.

Paul's teachings in connection with the great collection for the poor saints in Jerusalem abound in practical suggestions of permanent value.

*An Exposition of Lesson 27 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Christianity does not exhaust itself in holy raptures, in ecstatic emotions, in generous feelings, in hallelujahs, in exhortations, or in hymns of praise. So far from being a sentimental affair it is the most practical concern of life. It does not ignore the blessedness of receiving, but it lays emphasis on the superior blessedness of giving. Giving is the only word in the English language that rhymes with living. Giving is a test of living. Pre-eminently so in the Christian life, where the cheerful surrender of whatever is due to us of material goods is an evidence of the supreme surrender of ourselves to Christ. Christianity therefore does not present the giving of money, time, thought, sympathy, as something that will be rewarded by the approbation of God and of men, but as a duty owed to God and to men.

The early church needed liberal contributions from all its members. Christian giving for Christian uses is one of the high privileges of the church in every age. God puts resources into Christian hands that they may be wisely used for the advancement of His kingdom. To hoard them is as great a misunderstanding of the obligations of stewardship as to squander them on self. Without money the larger part of the Lord's work in this world would stop. A consecrated talent for acquiring wealth is as much needed as a consecrated talent for preaching. Each should be regarded as a divine call to service.

The work of stimulating the beneficence of the churches requires men of the highest ability. Paul engaged in it with all the ardor and enthusiasm of his great soul, and joined with himself in this noble work Titus, his ablest fellow-worker, and another unnamed brother so distinguished that his praise was in all the churches. What a pitiable conception of his high ministry that church-collector had who in the writer's hearing once spoke of it as "a dirty work." At the same time how little those who are asked to give appreciate the immense service rendered them by him who appeals for contributions for Christian enterprises. Those who solicit are really helping to complete the work of Christ in those from whom they solicit, that is the effacement of selfishness and the enthronement of love. No ministry deserves to be encouraged with a greater feeling of gratitude.

Paul shows also that in Christian giving the spirit of willingness counts more than the amount actually given. God regards quality more than quantity. Willingness to give a little, out of one's poverty is, like the widow's mite, more prized than ostentatious contributions of large amounts prompted by selfish motives. At the same time intention to give, without performance, counts for as little as apple-blossoms without fruit. Like faith, charity without work is dead.

Christian giving, we are also taught, implies the exercise of wisdom. Not every appeal is deserving. Not every appeal that is deserving can in every instance be granted without jeopardizing other interests still more deserving. No one is required to impoverish himself that another may be made rich. This would simply shift the obligation on the latter in favor of the former, and the result would be social chaos. Christianity seeks rather to equalize burdens, so that one may not be unduly pressed while another abounds in resources that he can hardly begin to use for self alone. "Our luxuries should yield to our neighbor's comforts, and our comforts to his necessities." Finally, he who gives wisely will strive so to give as to stimulate, rather than paralyze, the benevolence of others.

THE GENERAL ASSEMBLY.

Sabbath Schools Report and Recommendations by Special Committee—Aged and Infirm Minister's Fund Reports—Representation of Ministers to the Assembly.

MINNISO, June 21st, 1897.

At the time of going to press last week the General Assembly had entered the second week of its session, and had had many of the reports by standing committees before it.

On Monday the sum of \$250 cash was voted to Revs. Dr. Gregg, Dr. Somerville and A. McMillan for special services in connection with the preparation of the new Hymnal.

Rev. Dr. Fotheringham's report on Sabbath Schools was presented, including the recommendations that some one be appointed to take charge of the literature, the removal of the business from St. John to Toronto as a centre, which it was believed would save \$1,000 a year; and that a loan of \$5,500 be furnished at once. Mr. Fotheringham moved that the report and also an overture from the Presbytery of Matland be referred to a committee to be appointed by the Moderator, to consider carefully the financial situation. A number of motions on this report were referred to a special com-

mittee, which at a later stage recommended (1) That the publication of the Sabbath school supplies be continued; (2) that the committee on the Presbyterian Record be requested to undertake the work from January 1st, 1898; (3) that the Sabbath School committee be instructed to take steps toward the removal of the existing deficit, and that all the collections on children's day be devoted to this object, and that the raising of a loan be authorized; (4) that the publication of the Record and the supplies in Toronto be authorized if it can be carried on more advantageously there than in Montreal; (5) that thanks be tendered the committee and especially the convener, and that appreciation of Mr. Fotheringham's valuable services in connection with the publication of Sabbath school supplies take a tangible form.

The report on applications by students was presented by Rev. Dr. Thompson; and greetings from the Council of the Alliance of Reformed churches were read by Rev. Dr. Cochrane, to which a reply was moved by Rev. Dr. Warden. March 31st was fixed upon as the end of the financial year of the Church. The name of Rev. James Murray, Newcastle, N.B., was placed on the roll as a retired minister. Rev. Dr. J. B. Muir's application for retirement was allowed to stand and Rev. Thos. Scouler's name was ordered to be retained on the roll of the Presbytery of Westminster, he having accepted the chaplaincy of the Penitentiary.

The report of the Aged and Infirm Ministers' Committee, Eastern Section, already published in the Review, was presented by Rev. Mr. Cumming, Truro; and that of the Western Section by Mr. J. K. Macdonald. The adoption of the latter was moved by Rev. Peter Wright, seconded by Mr. W. Drysdale. The motion included also an expression of cordial thanks to the committee, and especially to the convener and the agent of the fund for their energetic efforts; and of gratitude to God for the good measure of success notwithstanding the commercial depression of the last three years; it further commended the fund to all the people, and requested the ministers to afford every facility to the agents towards securing the endowment fund.

Rev. Dr. D. L. McCrae moved that a small committee be appointed to confer with the committee on the Aged and Infirm Ministers' Fund to look into the whole question of the regulations and administration of the fund, and to consider the alleged grievances in connection therewith, with a view of inducing a greater number of our ministers to connect themselves with it and of drawing out towards it a larger liberality on the part of our congregations, and to report to the next General Assembly; the committee to consist of Dr. Fletcher, convener; Dr. McMillan, Principal Grant, J. K. Macdonald, Rev. D. D. McLeod, of Barrie, the mover; Mr. D. D. Wilson, Col. D. McCrae, of Guelph, elders. This was seconded by Mr. Grahame.

Rev. Dr. Laing objected to the clause *re* alleged grievances, and it was left out by the mover who also agreed to leave the nomination of the Committee in the hands of the Moderator.

Mr. J. K. Macdonald replied to the amendment, after which the motion adopting the report was carried, and the Moderator nominated the following committee to confer with the standing committee:—Dr. D. L. McCrae, J. A. Turnbull, J. G. Shearer, A. W. Hutt, G. W. Jordan, ministers; George Rutherford, Col. McCrae, J. Armstrong, and J. R. McNeally, elders.

The report on Foreign Missions, an abstract of which has appeared in these columns, was presented by Mr. Hamilton Cassels Q.C. The motion for adoption was made by Dr. Morrison and carried, and several missionaries on furlough made addresses. The Moderator announced a telegram of congratulation from Lady Aberdeen.

On Tuesday the day's work was begun by the passing of loyal and Jubilee addresses. It was agreed to meet next year in Knox Church, Montreal.

Rev. Dr. Warden presented the report of the committee on returns to remits. The remit of the proposal to change the representation to the Assembly from one in four to one in six had been reported on by 40 Presbyteries, of which 31 favored the change and 9 opposed. 33 Presbyteries had reported on the remit as to a permanent place of meeting; 13 were in favor of a stated place, and 20 were in opposition.

The voice of the church as to representation was next discussed by the Assembly.

Rev. Dr. Gregg objected to the change that it would tend towards a system of prelacy, by which the whole business of the church would be managed by about fifty persons.

Mr. Robert Murray, editor of the Halifax Witness, favored the change. He pointed out that there could not be a fair representation from remote Presbyteries under the present arrangement, as the expenses of the commissioners could not be paid as would be the case if the change were made. The Assembly, with a representation of one in four was unwieldy. The change would largely improve the chances of poor men.

Principal MacRae moved, seconded by Mr. Robt. Murray, for a change in the Assembly act, to make the Assembly consist of one-sixth of the number of ministers on the rolls of the Presbyteries, and an equal number of laymen. This motion was lost by a vote of 65 for and 79 against. The Moderator characterized the result as a very extraordinary thing.

At a later stage Rev. J. A. Redden moved, seconded by Mr. James McLean, for a reconsideration of the question of representation of the Presbyteries in the General Assembly. The principal reason given was that a number of the leading members had been absent in an important committee by order of the Assembly, at the time the vote was taken. In the course of the discussion Dr. Grant held that it was unprecedented that the General Assembly should vote contrary to the judgment of 31 Presbyteries out of 40; that there would be a larger court than before if the representation were reduced from one-fourth to one-sixth; and that many desired the adoption of a scheme to pay the expenses of the representatives, and to pay the expenses of one-fourth would swamp the fund. After several speeches had been made in defence of the action of the Assembly as the supreme court of the church, the motion for reconsideration was lost, 48 members voting for and 61 against.

Rev. J. G. Stuart gave notice of a motion that a Judicial committee be appointed by the Moderator to consider the question of a quadrennial session of the Assembly, and of giving larger power to our synods, and to report to this Assembly.

The report on the memorial of the missionaries in India was presented by Rev. Dr. Gordon. It will appear in our issue of next week.

The Augmentation report for the East was presented by Rev. Dr. Bruce and for the West by Rev. Dr. Warden and were supported eloquently and passed.

Rev. Professor Scrimger introduced the report on French Evangelization, a summary of which has already appeared. Rev. Dr. McTavish and Rev. Peter Wright moved and seconded its adoption in able speeches and it was heartily adopted. The relations between Coligny College and the committee were made the subject of reference to a special committee the adoption of whose report at a later stage changed the control from the committee to a Presbyterian Board and the name to "Presbyterian Ladies College," Ottawa.

ON WEDNESDAY—Rev. Principal Cavan moved his resolution on religious teaching, of which he had given notice on Friday. The mover gave two reasons for his motions: First, that other religious bodies, particularly the Church of England, were taking action, and a request had been made that the matter should be brought forward at the Assembly.

Secondly, he held that a church which had done so much to mould religious opinion should give expression. His object was not controversial or political, but a defence of the attitude the Church holds. There was unity among the ministers and members on two points affirmed in the preamble. Our morality cannot exist without the doctrine of the Christian religion. It is impossible, even if it were desirable, to separate religion from the welfare of the State. He did not wish Public schools to teach the distinctive doctrines of Presbyterianism or the spiritual aspects held by all the Evangelical Churches, but it was possible to have a line of Bible teaching such as that in the old Irish readers, which gave delightful and trustful summaries of Biblical doctrine, to which no Christian, Protestant or Roman Catholic, could object. It was possible for children to memorize considerable parts of the Bible. By the appointment of a committee, the Assembly would provide an organ or instrument to represent the sentiments of the Church in all parts of the Dominion. The speaker desired next, with the greatest respect, to notice the action of the Church of England in the Diocese of Toronto. There were two movements not only divergent, but almost inconsistent with each other. The one was almost exactly in line with that proposed by the Assembly, to give the religious element a little larger place, a somewhat more decided predominance along the present lines. It was asked that half an hour daily should be available for such religious teaching. The other line of movements had a certain significance; it had a large sympathy in other dioceses; it was a line of action which would impair, if not entirely destroy the unity of our Public school system. It was the system of voluntary schools. Thirty families, it was proposed, should have the right to form for themselves a school, provide a building for educational purposes, perhaps availing themselves of rooms in the church. These distinctive religious views of the Church would be thoroughly taught if certificated teachers were employed, and the Public school textbooks used. The school would be entitled pro rata to public funds in proportion to the amount of work done. Such schools would be part of the Public schools system. He did not wish to see that system established. He wished to preserve unity, as far as pos-

sible. The religious value of unity was not inconsiderable, and the national value was immensely great. The result of the voluntary system would be to give an immense advantage to the larger denomination, and to make it almost impossible to organize instruction in many parts of the country. The men advocating this system were men of excellent standing.

The Rev. Principal Grant seconded the motion, and it was unanimously carried. The Moderator was chosen to name the committee.

Rev. Mr. Cumming, of Truro, convener of the special committee on the foreign missionary work, presented the report of that committee. It expressed, (1) gratitude for success in the fields and sympathy with brethren in affliction, especially in Formosa, where so many had suffered violence and death; (2) a sense of loss in the death of Mrs. Ewart, appreciation of her services and sympathy with her family; (3) Recommended the proposal to begin work in Corea to the Synod of the Maritime provinces, with power to take action; (4) Expressed preference for the present method of Maritime service in the New Hebrides by a commercial line of steamers, but agreed to continue the £250 sterling contribution if a different method were adopted. (On motion of Rev. E. Scott, this clause was deleted.) (5) That Rev. Professor Baird be added to the western section of the foreign mission committee, representing the Synod of Manitoba and the Northwest Territories. The estimates for the current year were submitted; they were, for the western division. New Hebrides, \$7,000; Trinidad, St. Lucien and Demerara, \$21,000; deficit, \$4,000; interest and expenses, \$1,000; total \$33,000. Western division general fund, \$77,694, including for India, \$22,733; Formosa, \$9,436; Honan, \$16,500; Indians of Manitoba, and the Northwest, \$6,600; Indians, British Columbia, \$1,020; Chinese, B. C., etc., \$4,000; total, \$77,694. Western division, W. F. M. S., India, \$26,105; Honan, \$2,700; Formosa, \$1,125; Indians, Manitoba and Northwest, \$10,731; Indians, British Columbia, \$2,170; total W. F. M. S., \$42,831.

This report evoked much interesting discussion and a resolution was adopted on motion of Principal Cavan, seconded by Rev. Joseph Hogg, to the effect that unless the church shall contribute with increasing liberality, retrenchment would be inevitable; that the Assembly recognizes the growing liberality of so many congregations, notes with regret that not a few congregations are doing almost nothing for the evangelization of the word; and with great earnestness directs the Presbyteries to see to it that the work of the church, especially in Foreign Missions, is effectually brought before all the congregations under their care; and that, if possible, systematic efforts be adopted by every one of the congregations.

Col. MacRae moved, seconded by Rev. Mr. Strachan, that in the opinion of the General Assembly, it is desirable to put the whole mission work of the church under the control of one committee to be designated the mission committee, and to be subdivided into Eastern and Western sections. This was allowed to stand as a notice.

The report on Church and Masses Building Fund was brought in by Chief Justice Taylor and it was adopted. Rev. Peter Wright submitted the report of the committee on Church Life and Work. He stated that 50 Presbyteries and 90 per cent., of the sessions had responded to requests for information. The committee was an amalgamation of four committees which had been made two years ago, those on the state of religion, on temperance, on Sabbath observance and on systematic beneficence. The speaker desired to waive his right to speak at length, and gave a large part of his time to Rev. Dr. Robertson. He concluded by reading a few extracts from the report, together with the recommendations. The latter were taken up and passed *seriatim*: they (1) gratefully recognized the Divine blessing. (2) urged upon the Sessions and Presbyteries the importance of family religion; (3) that the ministers and elders consider the making of prayer meetings more attractive; (4) strongly recommended some form of Presbyterian visitation; with the special design of promoting the spiritual life of the people; (5) commending voluntary systematic proportionate weekly offerings; (6) affirming the value of the Christian Sabbath; (7) expressed appreciation of Ontario and Dominion legislation on the Sabbath question; (8) rejoiced at the growth of temperance sentiment and urged the instilling of temperance principles and the advocacy of total abstinence into the minds of the young; (9) urged the carrying of the plebiscite by an overwhelming majority. On motion of Mr. Walter Paul the debate on it was adjourned.

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FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—FIRST CONVERTS IN EUROPE.—JULY 4.
(Acts xvi. 6-15.)

GOLDEN TEXT—"The entrance of thy words giveth light."—Psalm cxix. 130.

TIME AND PLACE—"A. D. 52; Philippi in Macedonia.

INTRODUCTION—After Paul and Barnabas separated, Barnabas took Mark with him, while Paul chose Silas, one of the delegates from the Jerusalem church, for his companion, on his second missionary journey. Now, Timothy, a convert of Lystra, on the first journey, joins the party. He was the child of Lois and Eunice, taught the Holy Scriptures from his youth, trained to a religious life, and prepared, through the providence of God, by the sight of Paul's sufferings, to be his comfort, support and companion. Luke joined the company at Troas.

VERSE BY VERSE.—V. 6. "Throughout Phrygia—An undefined region round about Antioch of Pisidia, to the north, east and west. It included the churches of Colosse, Laodicea, and Thyatira. "Forbidden of the Holy Ghost"—Either by some special providence, or by direct communication of the Spirit, in order to lead them into a wider and more important field, the very heart of civilized heathendom. The restraint was only temporary. Three years later, Paul came to Ephesus and for two years preached to Jews and Greeks in Asia, "Asia"—Not the continent, nor Asia Minor, but the Roman province, bordering on the Aegean Sea, of which Ephesus was the capital.

V. 7. "Come to Myia"—Come over against Myia, a province on the Aegean Sea. "Bithynia"—Northeast of Myia, on the southwest shore of the Black Sea. "The Spirit suffered them not"—The Spirit sent by Jesus, according to His promise—the Holy Spirit. Our Lord, by irresistible intimations, restrained Paul, so that no other route remained open except the one on the seacoast, and thence to Europe.

V. 8. "Came to Troas"—A noted seaport, where travellers from the upper coasts of Asia commonly took ship to pass into Europe. Here Paul and his assistants, Silas and Timothy, were joined by Luke, the writer of this history, and a native of Antioch.

V. 9. "A vision"—This was the third supernatural revelation; not a dream, but a waking vision. "A man"—Not an actual Macedonian, nor their actual representative, stood before Paul, but only a vision. The heathen do not present themselves before us, but God casts a shadow of their need, and Himself calls us. Not lack of visions, but lack of obedience is ours. An angel, in the form of a man. "Macedonia"—This most celebrated country lay to the north of Greece. Thessalonica was its capital. It had numerous flourishing cities, of which Philippi, Thessalonica, Amphipolis, Apollonia, and Berea are mentioned in the Acts. It now constitutes a part of Turkey; and notwithstanding the oppression of the Turks, Christianity, though in a poor condition, exists to this day. "Come over"—Understood by Paul to be a call from the Lord to preach in Macedonia.

V. 10. "Immediately"—The vision, the voice, and the call for help, were all God-sent, and Paul was ready the moment the way was made plain. "Endeavored"—By seeking for a ship in which to cross the Aegean Sea. "Assuredly gathering"—Concluding, from the Spirit's denial to remain in Asia, that this was the open door to the field of labor, which God appointed.

V. 11. "Samothracia"—An island in the Aegean Sea, halfway between Troas and Neapolis. "Neapolis"—Naples, the seaport of Philippi, sixty-five miles from Troas.

V. 12. "Philippi"—About ten miles from Neapolis; built by Philip of Macedonia, the father of Alexander the Great, who named it after himself. "A colony"—Founded by Augustus. The civil magistrates and military authorities were Roman. The inhabitants did not settle as they pleased, but were sent out by authority from Rome.

V. 13. "We"—Paul, with his fervent soul and strong intellect; Silas, with his zeal and prophetic gifts, Luke, with his scholarly culture and professional attainments, and Timothy, with his youthful earnestness. "A riverside"—The Gangas, a small stream close to the city, especially chosen because it served for the ablutions connected with Jewish worship. "We sat"—The posture of teachers. "Spoke unto the women"—Claudius had banished from Rome and her colonies all men known to be Jews, and so there were only women in attendance at this Hebrew service.

V. 14. "Lydia"—A woman of wealth and force. She had come from the very province where Paul had been, by the Spirit, forbidden to speak. "Seller of purple"—Lydian women were celebrated for the art of purple dyes and fabrics, the traffic in which was profitable, they being worn chiefly by princes and the rich. "Worshipped

God"—As a proselyte to the Jewish faith. Lydia and her household, worshiping God according to their light, were in the way of salvation. "Whose heart the Lord opened"—Enlightened, impressed by His Spirit, and so prepared to receive the truth. "Attended unto these things"—Believed them, and received them as the doctrines of God.

V. 15. "Her household"—All who may be included in this term joined with Lydia in her new faith. "If ye have judged me to be faithful"—If my present reception of the Gospel of Christ be a proof to you that I have been faithful to the Lord, come into my house and abide there. "Come . . . abide"—We have here the first example of that Christian hospitality which was enjoined, and so lovingly practiced in the apostolic church. "Constrained us"—Impelled us by strong entreaty.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's second journey begun—Acts xv. 36; xvi. 5.

Second Day—First Converts in Europe—Acts xvi. 6-15.

Third Day—Peter called to the Gentiles—Acts x. 1-22.

Fourth Day—Peter obeying the call—Acts x. 23-48.

Fifth Day—Paul to the Saints at Philippi—Phil. i. 1-30.

Sixth Day—"My Brethren dearly beloved."—Phil. iv. 1-23.

PRAYER MEETING TOPIC, July 4—CONSECRATED PATRIOTS—WHAT WILL THEY DO?—Deut. 32. 1-18.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright,
With freedom's holy light,
Protect us by Thy might,
Great God our King."

The consecrated patriot is one who lives in his country as seeking always a better country, that is, a heavenly.

Many a man who thinks he would give up his life for his country will not give up the little portion of his life the next primary demands.

The patriot cannot know too much of history. Let fire flash through his veins from the lives of all the great men his country has produced.

No patriotism without prayer. How can God direct the country save by directing its citizens in their citizenship?

The song of Moses strikes the keynote of all consecrated patriotism when it says: "Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment; a God of truth and without iniquity, just and right is He." The true patriot will always remember this truth: "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Ex. xix. 5, 6; Deut. vii. 6; xiv. 2; xxxiii. 29; Ps. xxxiii. 12; lxxxix. 15, 18; cxlv. 15.

The consecrated patriot will "keep himself unspotted from the world," and strive to exalt the pure and undefiled religion of the Son of God as the supreme hope of the individual and of the nation, and make Christianity not only in name, but also in fact, the all prevailing religion of a puissant people zealous of good works, and serving the Lord in sincerity and in truth.

CONSECRATED LIFE.

We must be struck by the words that the Apostle Paul always jiked to use about himself, "the slave of Jesus Christ." If Jesus Christ is our Master and our Lord, and we are body and soul and spirit His, His bond-servants, His willing slaves, what wonderful blessing, peace and rest comes into the soul. The Word of God says: Ye are not your own, ye are bought with a price." But do we practically realize it? Do we day by day aim at living as those who are not their own, but have been bought with a price. In these days of haste and worry, we lose so much of blessedness in our life just because we do not get sufficient quiet with the Lord. Some of us who have to be early at business, and in the hurry the temptation will often come to let prayer and Bible-reading go. But see to it at all costs that you have seasons of quietness with the Lord, heart-to-heart communion with Him, lying low in His presence, praying if the Spirit prompt you to pray. Silent of the Spirit lead you to be silent, all the time joyfully conscious of being in the presence of the King.

What the Church of God calls for to day is surrendered lives. We want men and women consecrated Patriots, who are wholly given up to God and who can say with all their hearts, "Whose I am and whom I serve."

Do not be over-anxious to go to the mission field to become a consecrated Patriot for the cause of Christ you can become one at home."

What is serving Christ? Is it not just serving Him in the home, in the office, in the shop, or wherever He sends us? Just as Gabriel and the other angels are ready to do every good work so we want to stand ready. It may be some little act of self-denial or thoughtfulness that no one else knows anything about. Let our life be wholly given up to God, and that life shall be a power of love and blessing in the home, in the Church, in the world, and it will be a life of perfect hope and peace and rest, crowned at last with joy unexpressed and full of glory.

THE LITTLE FOLK.

A TOURNAMENT OF AUTHORS.

BY MARTHA BURR BANKS.

"Aunt Kate," said John Salisbury, one evening, "can't you think us up a new game? A lot of the girls and boys are coming in here next Friday night for a little fun, and we want something to entertain ourselves with that isn't quite as old as Adam."

"Oh, John," replied his aunt, with a comical little pucker to her forehead, "I feel almost as old as Adam myself, with my exertions in getting up amusements for you grasping young people."

"But you are so good at it," responded John consolingly.

"I don't believe that I have an idea in my head," said his aunt; "but wait a moment," she continued, as her eyes fell upon John's younger brother and sister, who were playing "Authors" in a corner of the room, "I have heard of a game called 'Living Whist'; why couldn't there be a game of 'Living Authors'?"

"That sounds good," said John. "I haven't a notion what you'd make of the thing, but it's sure to come to something if you get after it, Aunt Kate. Have it ready to tell me about to-morrow afternoon, won't you? And I wish you'd devise some way of rewarding the victors instead of giving prizes. Prizes are dead stale." And with these modest bequests to his aunt's good will and ingenuity, John betook himself to his studies.

But his confidence in her willingness and ability was not misplaced. By the following afternoon she had enough of a plan in mind to talk it over with John; and when the young folks assembled on Friday evening, they found what John called "A Tournament of Authors" arranged for them.

John's aunt held a basket containing thirty-five cards that had been prepared in sets of five, one card of each set bearing the name of a well-known writer, and each of the other four cards being inscribed with the name of a character from one of his books. All the cards were now shuffled in together, and each player had a card fastened to him; and the players having received the names of authors were told to go look for the characters belonging to them, and to gather them into groups; while the ones having the names of characters were sent in search of their respective authors. Soon "Charles Dickens," "Louisa Alcott," and other noted writers were seeking out their brain-children. No direct information might be given from one person to another, but hints as to the parts taken might be gleaned from the conversation of those engaged in the game.

The groups were numbered according to the order in which they were completed, and when the last missing sheep was driven into its proper fold, the six groups first formed were drawn up as in a spelling-match, in two rows, three on one side and three on the other, and each group was pitted against the one opposite to it, in a second contest. In this contest the group in each set in which the greater number of individual members could name the stories in which they appeared was accounted worthy of taking another step. If the trial resulted in a tie between any two groups, the question of progression had to be settled by drawing lots.

Then the three successful groups, with the seventh group, which had before been left out of the struggle, were placed in battle array in sets of two. This time the victory was to lie with the group in each set in which the several members, speaking in turn, back and forth from one side to the other, could mention the larger number of other books written by the author heading the group. Any one failing to reply in the right way at the right time would be dropped from the conflict.

The two groups remaining after this winning process were then matched against each other, by the same method as previously used, in order to see in

which group the members could tell of the most characters in the books of their special author. Last of all, the members of the group that had come unscathed through all the tests were sifted down to the one member who could give the best account of his assumed character, and this conqueror was declared by Aunt Kate, the umpire of the game, to have earned the position of judge, and might pronounce sentence upon those groups that had not come through the ordeal so well.

This person happened to be John, and the following penalties were inflicted upon his opponents:

Group Two had to blindfold one of its members and let him try to blow out a lighted handle.

Group Three was told to have one of its number guess at the height of somebody in the room, and to measure the guess against the wall.

Group Four was requested to ask one of its members to recite two lines of a "Mother Goose" rhyme backwards without a mistake.

Group Five had to blindfold two of its members, have them turned round three times, and then send them to shake hands with each other.

Group Six was required to have one of its number relate a story three minutes' length, without pausing and without using the words "and" or "but."

Group Seven was obliged to place one of its men in a low clothes-basket, hung on a broomstick laid from one chair to another, and there have him balance himself with the aid of a cane, while with the cane he tried to knock off the checkers placed on the chairs, one checker being put at each of the four corners of the basket.

Any one in a group was entitled to a trial of the task imposed upon it, and any one who performed it satisfactorily was presented with a cap motto containing a cap and also a small musical instrument, which was speedily put into use.

And so, with the flourish of trumpets and the blowing of whistles, the tournament was ended.—The Outlook.

A KANGAROO STORY.

Mr. R. Maitland, of Maryborough, Queensland, sends to the "Spectator" an account of a battle, which, he says, "I had the rare fortune to witness some years ago between two old male kangaroos. I was riding along one evening near sundown, when the black boy, who accompanied me, suddenly pulled up his horse just as he topped the crest of the ridge we were rising, held up his hand in warning, and then beckoned to me to join him. When I had crept quietly up alongside him, and could look down into the gully below, I stared in amazement at the scene before me, for there, grouped in a circle of about a hundred yards or so across, stood some fifty or sixty forest kangaroos, every one of them erect and looking on with evident interest at the spectacle of two immense 'old men,' who in the middle of the ring, were engaged in deadly combat. Claspings in fierce embrace with their short muscular arms, they swayed to and fro in their efforts to force each other to the ground, every now and again dealing ferocious kicks at each other's stomachs with the long knife-like toe of their hind feet, kicks which they avoided with wonderful agility by a sort of backward jump, without, however, releasing their grip of each other's bodies for a moment. The whole scene, the two combatants with their upright figures gripping and swaying in the centre exactly as two wrestlers might have done, with the ring of erect grey-bodied on-lookers, was singularly interesting, and for some ten minutes or more we stood and watched them until a snort from one of our horses gave them the alarm, and they were off in all directions in a moment. On riding up to examine the spot we found tufts of fur and blood marks upon the grass in several places, and the state of the ground for some yards round about showed very plainly that the struggle had been a fierce one. Neither of the combatants, however, had been disabled, for they bounded away amongst the others, and we saw them no more."

Church News

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

GENERAL.

The new Presbyterian church at Whitewood, Assa., was opened on June 6th, Rev. Principal Grant, of Kingston, preaching the dedicatory sermon.

The Presbytery of Stratford has sustained a call from Atwood and Monkton to Rev. P. A. McLeod, M.A., B.D., of Nony. Salary \$1,000 per annum, with manse.

Rev. A. D. MacKinnon, B.D., a recent graduate of Queen's College, Kingston, is now in charge of St. Andrew's church, Boston, left vacant by the death last fall of Rev. Dr. McDonald.

Rev. Mr. McCollough, a retired Presbyterian minister, died at his home in Oshawa on Sunday, June 13th, aged 47. He has been in poor health for some time and since taking up his residence there has lived a very quiet life.

The Rev. W. A. Duncan, pastor, dispensed the Sacrament of the Lord's Supper in St. Andrew's church, Sault Ste. Marie, Ont., on Sabbath the 6th inst. When 15 new members were received, making a total of 46 for the current half year.

On Sabbath, June 6th, the Rev. J. F. Macfarlane, B.A., occupied the pulpit of Knox church, Galt, and preached two admirable and well-thought-out discourses, which were greatly enjoyed by the large congregations present.

The congregation of Kildonan church which has been without a pastor for some time, at a meeting held recently, decided to extend a call to Rev. J. H. Cameron, now of Russell, Man. Mr. Cameron has had charge of the Russell congregation for a couple of years.

Rev. J. S. Gordon, pastor of the Mount Pleasant Presbyterian church, Vancouver, has intimated to his congregation that he will send in his resignation to the Presbytery which meets in New Westminster next month. He is taking this step owing to ill-health.

Rev. Mr. McIntosh was ordained in Moncton Presbyterian church, Saturday, June 5th, the Rev. J. M. Robinson performing the ordination ceremony. Mr. McIntosh will take charge of missions at Grand Bay, Nerepis and Jerusalem. Rev. Edwin Smith, B. A., was inducted into the charge of the Presbyterian congregations at Sbediao and Scotch Settlement, same day.

A new Presbyterian church is being erected at Molesworth. The building is to consist of a stone basement surmounted by a red brick edifice, and is to be completed by October 15th. It will be an attractive building 36x58 feet in size, with seating capacity for about 350 people. The church will be lighted with stained glass windows and heated with a furnace, and will cost about \$3,500 when completed.

The anniversary services of St. Paul's, Winchester, were held Sabbath, June 6th. Rev. R. E. Knowles, of Ottawa, preached morning and evening, and gave his famous lecture on "The Sunny South" on Monday evening. The Sabbath services as well as the lecture was well attended. Mr. Knowles' sermons were brilliant and powerful, and his lecture exceedingly interesting. The pastor, Rev. D. S. S. Connery, presided at the lecture.

The Rev. J. M. Douglas, M. P. for East Assinibois, conducted anniversary services in Knox Church, Cornwall, on Sunday and Monday, 30th and 31st May. Communion was dispensed by the pastor, Rev. J. Hastie, when thirteen were received. The Rev. Mr. Douglas preached both morning and evening, and delivered two sermons of singular beauty and force. His address on Monday evening on his experience as missionary in Central India was very graphic.

A special meeting of the Brockville Presbytery was held in Brockville on June 3 to take action in connection with the call from the congregation of St. John's church to Rev. D. Strachan, of Hespeler, Ont. Rev. Mr. Anton of Merrickville, moderator, presided. The call to Rev. Mr. Strachan, which was

numerously signed, was presented by Mr. W. B. Smellie. The Presbytery sustained the call and provisional arrangements were made for the induction, in the event of the call being accepted. The arrangements are that Rev. Mr. McKenzie will preside at the induction; Rev. Mr. Bryan, of Westport, will preach; Rev. Mr. Sinclair, of Spencerville, will address the minister, and Rev. Mr. Hellock, of Morawood, the people. Rev. Mr. McFarlane, of South Mountain, and Mr. Smellie were appointed to prosecute the call before the Guelph Presbytery.

The induction of the Rev. James Ratray into the charge of Melville Church, Eganville, took place on May 25. The church was well filled. The committee appointed by the Presbytery of Lanark and Renfrew to carry out the induction, were all present. The Rev. Dr. Campbell of Renfrew presiding. The Rev. Mr. Hutcheson of Almonte preached, the address to the minister was delivered by Rev. Dr. Crombie of Smith's Falls, and that to the people by the Rev. J. M. McLean, of Rosobank.

The Rev. Dr. Alexander Jackson, formerly pastor of a church in Galt, Ont., and who recently accepted a call to the East Madison avenue Presbyterian church, Cleveland, Ohio, was installed as pastor of the church. About five hundred members of the church and a number of the Presbyterian clergy of this city witnessed the ceremony. The Rev. Dr. Hiram Chayden, the senior clergyman of the Cleveland Presbytery preached the installation sermon, and the Rev. Dr. Freeman delivered the charge of the congregation. At the conclusion of the latter's address Dr. Jackson made reply to the remarks of both clergymen. Since Dr. Jackson's arrival on this side of the line he has made a host of friends. Many of these were present at the informal reception which followed the services, and offered their congratulations. The East Madison avenue church is one of the largest and most influential in the city.

A social was given under the auspices of the Ladies' Aid Society of Division street Presbyterian church, Owen Sound, on May 28. There was a very fair attendance, the majority being ladies. The great feature of the evening was the presentation to Dr. Somerville of a gown and cassock, accompanied by a bunch of superb roses and an address from Mrs. D. A. Creaser, who with Mrs. Dolio presented the gown to the doctor on behalf of the Ladies' Aid and the congregation. After the ladies had robed him, Dr. Somerville made an excellent speech, thanking those who had assisted in the work of love, and endearing himself still more to the hearts of his hearers by the feelings he awakened. This is the second gown that has been presented to the doctor, the first one having been worn for sixteen years. The other numbers on the programme were a solo by Miss Maud Amslie, instrumental duet by Mrs. J. C. Forster and Miss Creaser, solo by Mrs. P. Eaton and another speech from Dr. Somerville.

Rev. David MacLaren, of Alexandria, was the subject of two genuine surprises a few days before his departure for Winnipeg and San Francisco. His Junior C. E. Society presented him with a very feeling address and a handsome gold pen. Two days later when taking tea at the house of Mr. J. Lockie Wilson, about 140 of his congregation swarmed into the house and grounds, and took possession. After some hours of social intercourse the entire company surrounded a huge bonfire on the lawn, when Mr. J. Simpson read a very kindly worded address to Mr. MacLaren and his worthy wife, and Mrs. Peter Leslie presented a well-filled purse. Mr. MacLaren thanked the congregation as well as he could in the circumstances. The company then crowded into the honan to enjoy the refreshments provided by the ladies. It is pleasing to note that this is not the first or even the second time that the people of Alexandria have openly expressed their fond attachment to Mr. and Mrs. MacLaren during the past eleven years.

At a meeting of the congregation of the Presbyterian Church of the Cordant, Toronto, it was resolved to proceed with the erection of their proposed new building on the northeast corner of Avenue road and

Roxborough street, but with the provision that contracts for different portions of the school house, with which they propose to be satisfied in the meantime, shall only be given when the funds to pay for such contracts shall either be on hand or promised by reliable persons to be paid before such contracts come to be paid for. The school house will cost some \$8,000, and as the site is paid for and as funds are in hand to enable the work of building to be fairly begun upon the above principle and the indications, are that the proposed plan will meet with such general approval by the Presbyterians of Toronto as to enlist substantial help in the work it is hoped by the Building Committee that before the new year the congregation will be able to worship in their new building and without any debt or mortgage upon it. It is understood that the congregation have contributed in cash and reliable undertakings among themselves some \$5,000.

The Presbytery of Winnipeg met in St. Stephen's church recently for the induction of Rev. Chas. W. Gordon to the pastoral charge of the congregation. Rev. Dr. Bryce, moderator of the Presbytery, presided. Rev. Donald Munro, of Point Douglas church, preached an appropriate sermon from Acts i. 8. The Moderator having put the questions of the formula to the new pastor, and having received his answers, inducted him to the charge of the congregation, all of the Presbytery welcoming Mr. Gordon. Rev. Samuel Houston, of Kingston, Ont., then addressed the minister, pointing out the importance of true Gospel preaching; and the necessity for careful study on the part of the minister. Rev. Dr. Du Val, pastor of Knox church, then addressed the congregation as being a daughter of Knox church. He referred to the founding of the mother church, the interest taken in the West End Mission, and gave his best wishes for the congregation and pastor. Mr. Dewar, on behalf of the young people of the congregation, presented the pastor with a handsome gift, to which Mr. Gordon responded in a suitable manner. The Presbytery adjourned, when Mr. Gordon was cordially welcomed to his new sphere.

PRESBYTERY OF INVERNESS

met at Whyocoomagh on the 25th ult., Rev. D. McLeod, M. A., being present was asked to sit as corresponding member. A commission from the session of Baddeck, appointing Mr. J. W. Archibald representative elder in place of the late Mr. L. McFadyen, was approved. Rev. D. McDougall and the clerk were appointed a committee to draft a suitable obituary minute of Mr. McFadyen. Mr. L. H. McLean, M. A., one of the graduates of the Presbyterian College, Halifax, in April last, was examined for license. His trials were very cordially sustained, and he was duly licensed to preach the Gospel within the bounds of the Presbytery or wherever God may order. Mr. Thomas D. McLennan, Port Hastings, was present to ask for the services of Mr. McLean for the summer. He was appointed to labor there and at River Inhabitants till next meeting of Presbytery at least. Little Narrows applied for Rev. D. McLeod for the month of June. The request was granted. Mr. J. W. McPhail was continued at Middle River, Mr. L. A. McLean at Arichat, etc., and Mr. L. Beaton at Forks Baddeck. Revs. A. McMillan, J. Rose, and the clerk were appointed commissioners to deal with matters requiring attention at Baddeck. The Presbytery is to meet again at Whyocoomagh July 13. D. McDONALD, Clerk.

PRESBYTERY OF GLENGARRY.

Within the past ten days this Presbytery has had the pleasure of settling three young men in important charges.

On 25th May Presbytery met at Dalhousie Mills. Rev. J. McLeod, the Moderator, presided and Rev. P. F. Langill preached. After the usual questions had been answered, Mr. John B. McKinnon, B.D., was ordained by Presbytery to the office of the holy ministry, and duly inducted into the pastoral charge of Dalhousie Mills and Cote St. George. Rev. David MacLaren then addressed the pastor and Rev. A. Graham the congregation. On the 31st May Presbytery met again in St. Elmo. The trial discourses of Mr. Hugh D. Leitch having been sustained Rev. J. B. McKinnon

Preached the sermon. After the ordination and induction of Mr. Leitch, he was addressed by Rev. A. Macallum, and Rev. James Cormach spoke to the congregation.

On the 1st June Presbytery ordained and inducted Mr. James W. McLean into the pastoral charge of Kirkhill congregation. On this occasion Rev. H. D. Leitch preached, Rev. A. Macallum spoke to the pastor, and Rev. David MacLaren addressed the congregation.

It was with great satisfaction that Glengarry welcomes from our colleges of Kingston, Montreal and Toronto respectively these three young men each of whom is gifted with the Gaelic tongue.

It is hoped that their pastorates may be long, and happy and much blessed.—DAVID MACLAREN, Clerk.

ORANGEVILLE PRESBYTERIAL W.F.M.S.

The semi-annual meeting of the Orangeville Presbyterial W.F.M.S. was held in Dundalk on Wednesday June 2nd 1897, Mrs. Elliott presiding. The chief features of the programme were Miss Henderson's (Chottenham) comprehensive report of the annual meetings, Mrs. Hamilton's (Erin) able paper entitled "Woman's Part in the Great Commission" and the valuable suggestions of Mrs. Bowie (Mount Forest) in her address on "How to deepen and extend the interest in mission work in our auxiliaries and congregations." The proceedings were varied and enlivened by a solo from Mrs. Fraser (Orangeville) and a duet by Mrs and Miss Bowerman of Dundalk.

Mrs. Lalor and Mrs. Fraser were appointed to prepare a minute on the death of Mrs. Ewart which they did as follows:—

It was with profound sorrow that we read in the public press of the decease of our beloved President Mrs. Ewart, who for the space of sixteen years so ably filled the chair at our annual meetings; and who was so eminently qualified both by nature and grace to be a leader in all that pertains to godliness. May her mantle like that of Elijah fall on some worthy successor who will fill her place to the full.

Rest, noble spirit, thy work is done,
The battle's fought, the victory's won.

PRESBYTERY OF BARRIE.

This Presbytery met on 4th May. The formation of a new Presbytery proposed by the Presbytery of Lanark and Kenfrew was fully considered, and the following motion adopted. "That the Presbytery realizes the importance of the formation of a new Presbytery in the District indicated, and declares its willingness to support any well matured scheme when the time is ripe for the formation of the same."

Resignations of Commission to the General Assembly were received from Messrs. McLeod, Findlay, Dr. Clark, Ministers, George Grant M.A., T. McKee, W. Aikens Elders. In their stead were elected Messrs. G. B. Greig, S. McLean, R. N. Grant, Ministers. C. J. Miller, S. Elder, J. G. Hood Elders.

Next regular meeting at Barrie—Tuesday 6th July at 10.30 a.m.—Ronn. Moodie, Clerk.

PRESBYTERY OF MAITLAND.

Met at Wingham, May 18. The resignation of Rev. A. Sutherland laid on the table at last meeting was taken up for consideration. Messrs. Dunoon, Murchison and John MacDonald, commissioners from the Session and congregation, were heard. A resolution of the congregation of Knox Church, Ripley, asking Mr. Sutherland to withdraw his resignation was presented by Mr. D. Murchison, and was warmly supported by the commissioners who spoke of the high esteem and love in which Mr. Sutherland is held by the congregation. The Presbytery expressed their desire that Mr. Sutherland should withdraw his resignation. Mr. Sutherland spoke with much tenderness of his attachment to his congregation and also the Presbytery, yet owing to the infirmation of age, being in the 81st year of his age and 52nd of his ministry he insisted on his resignation being accepted.

The Presbytery with much regret accepted the resignation to take effect

June 21st, and placed on record their high esteem for their venerable father and appreciation of his many excellent qualities, gifts and graces, as a faithful ambassador of Christ.

An overture to the General Assembly asking delay in the appointment of a permanent editor of Sabbath School literature, until nominations are made by all the Presbyteries of the church was adopted. Messrs. Miller and Malcolm were appointed to support the overture before Assembly.

The Presbytery expressed its appreciation of the labors of Rev. Murdoch MacKenzie, of Honan, in visiting so many of the congregation within the bounds and desires to convey to him its sincere thanks therefor.

Messrs. Anderson and Sutherland resigned their appointments as commissioners to the Assembly and the following were appointed commissioners: Rev. D. B. MacRae, J. Malcolm, D. Perrie and Mr. John Aitken Elder, Treasurer Mr. John McNameara, of Ripley, was reported as a student within the bounds.

Mr. Murray was appointed interim Moderator of the Session of Knox Church, Ripley, and instructed to declare the pulpit vacant on June 27th.

Circulars were received from several Presbyteries, intimating their intention to ask leave of the General Assembly to receive as ministers of the Presbyterian Church in Canada:

8 ministers from the Presbyterian Church, U. S. A., 1 from the U. P. Church, Scotland; 1 from Presbyterian Church, New South Wales; 1 from the Baptist Church; 1 from the Church of England and 1 from the Congregational Church. A report on the Statistical returns of the congregations was read, and on motion was received and adopted.

The next meeting of Presbytery will be held at Wingham July 20, at 11 a.m. John MacNab, Clerk.

Lucknow, May 22, 1897.

TORONTO McALL AUXILIARY.

The closing meeting, for the vacation months, of the Toronto Auxiliary of the Canadian McAll Association was held on Thursday afternoon, May 3rd. The President, Mrs. Duncan Clark, occupied the chair. An article on the Needs of France, read by Mrs. Howitt—told clearly and concisely the special religious conditions, opportunities and needs of France. The three chief needs of the present day seem to be: 1st. "The Old Gospel." 2nd. "Intelligent Study of God's Word." 3rd. "The Awakening of a Missionary Spirit;" while two great opportunities in the evangelization of France lie in. 1. The many devoted and thoroughly orthodox pastors and preachers and other Christian workers. 2. The whole machinery of the McAll Mission, which only needs to be extended and worked more and more by the French themselves to become a universal blessing."

An admirable account of the very successful and enthusiastic Annual Convention of the American McAll Association was read by Mr. Sills.

The speakers at this convention included Dr. Parkhurst of New York and Dr. Paden of Philadelphia, the address of the latter being founded upon personal experience of the work in Paris and contained an eloquent tribute to the share the McAll Mission has had in making the France of to-day a different France from that of 1871.

The bright and enthusiastic spirit of the Convention proved inspiring to the workers in Toronto.

At the close of the meeting an interesting bible reading was given by Mrs. Anderson, of the "China Inland Mission," on the subject of "Work." Miss Caven read a most encouraging letter from the general Treasurer in France, which is as follows:

April 21st, 1897.
Dear Miss Caven.—I thank you much for yours of the 6th inst., with the draft for £192.11 enclosed from your Association. It is most cheering to see that you have been able to increase your collections this year, and we are very grateful to you for your steadfast help and fellowship in this work in France, which is so greatly needed, more than ever—a sin seems to us
We are hoping to end up this year practically free of debt. I cannot quite

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CANADIAN HOUSE,

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tell yet, as I have not all the accounts in. It will be a great blessing if this is so, as we have been long burdened with a heavy deficit.

We are cheered by our outlook in spite of the many difficulties that surround us. The boat is doing well, most interesting meetings are being held in the country places on the upper part of the Seine, above Fontainebleau. The people are gathering nightly in good numbers. On Monday last, Easter Monday, Mr. Greig went with some of his young people. They had the Boat crowded out, and a most interesting time. The young people had their fiddles and instruments, and the country folk were enchanted to hear these Parisians singing the hymns with go and liveliness with the accompaniments. It was all so new to them.

We have good news from Mr. Durrelman as from many country stations. Let us pray and labour on in faith and patience, and God will bless and water his own seed sown.

With Christian regards, believe me, yours very truly,

W. Soltau.

OBITUARY.

The Rev. Samuel Jones, Brussels, Ont., died May 22nd, 1897. He was born in Kingston, Seymour, Wales, in 1808, was brought up among the Welsh Calvinistic Methodists, and when a young lad began a life of Christian activity and usefulness. In 1833 he was ordained in the Baptist Church, and labored as a missionary in Lancashire and Yorkshire, England. In 1836, he crossed the Atlantic, and for 7 years labored with the Baptist denomination at Elizabethtown, N. Y., and then removed to Canada, preaching at Beamsville and St. Mary's, when in 1866 he applied for admission to the ministry of the Presbyterian Church, and was received by the Synod at Hamilton. He was inducted into the pastorate of Knox Church, Ainsleyville, now Brussels, on May 7th, 1867, where he labored with diligence, fidelity and success for twenty years, retiring from the active duties of the ministry owing to the infirmities of advancing years, with the approval of the General Assembly, in 1887. In 1892 he was inducted into the eldership of Melville Church, Brussels. Mr. Jones was an able preacher, clear simple and forcible in style, an earnest and faithful pastor, and was a man of deep humility. By his genial disposition and courteous manner, he brought sunshine to all with whom he associated. He was by his co-presbyters beloved and esteemed as a venerable father. His memory fragrant with the graces that adorned his long and fruitful life will live for many a year. His end was peace.

A PECULIAR CASE.

Distressing Results Following Vaccination.

A Young Daughter of David McHardy, of Fergus, the Victim—Has Suffered the Most Intense Agony—Doctors Failed to Help Her.

From the Fergus News Record.

Nearly every person in this section is acquainted with Mr. David McHardy, the popular leader of St. Andrew's church choir, Fergus. Our reporter called upon Mr. McHardy at his home in Upper Nichol recently, and from him and his estimable wife a tale of terrible suffering was elicited, suffering that has brought a once exceptionally strong and healthy child to the verge of the grave. The subject of the sketch, Lena McHardy, is fourteen years of age, and her parents say she has not grown any since her illness began some two years and a half ago. Her terrible suffering dates from the time she was vaccinated in June, 1894, and what she has since undergone has aroused the deepest sympathy of all the friends of the family. In conversation with Mr. McHardy and his wife, the following facts were elicited:—"Two years ago last June," said the father, "Lena was vaccinated by a doctor in Fergus. The arm was very sore and swollen all summer, and became so bad that it was a mass of sores from the shoulder to the elbow. In October 1894 a large lump appeared on her back, over one of her lungs. The doctor who vaccinated her, treated her all that summer, calling very frequently, but the medicine he gave her did no good and she was growing weaker and weaker. When the lump broke out on her back another doctor was consulted, who said she was in a very bad state of health. Her constitution appeared to be completely undermined, and her appetite had completely failed. The last doctor called in gave some outward applications, and lanced the gathering, but it did not give the patient any benefit. Nine such gatherings have appeared since that time, but each broke and disappeared of its own accord, only however, to be followed by another. The child became very puny, and little or no food would remain on her stomach. At night she would fairly rave with the pain in her arm and back, and consequently her trouble was aggravated by a loss of sleep. She had the heat of attendance but to no avail, and she was slowly but surely sinking. Friends advised a treatment with Dr. Williams' Pink Pills and as a last resort they were tried. To the surprise of both parents and friends Lena began to improve soon after beginning the use of the pills. Her appetite returned, she became stronger and her general health much improved. The sores have not yet left her back and arm, but her constitution is being so very much improved under the treatment with Dr. Williams' Pink Pills that her parents are looking for a complete cure. Mr. and Mrs. McHardy thank Pink Pills for the present improved condition of their child, as they have done her more good than the scores of bottles of doctor's medicine which she took.

Dr. Williams' Pink Pills are a blood builder and nerve restorer. They supply the blood with its life and healthgiving properties, thus driving disease from the system. There are numerous pink colored imitations, against which the public is warned. The genuine Pink Pills can be had only in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all others.

INSURANCE THOUGHT.

A contemporary well says:—"Many people ask: 'How much insurance ought I to carry?' The question can only be answered by asking another, 'How do you want your wife and family to live after you are gone? Do you want them to have the comforts they have been accustomed to, or are you willing to have them go shabby and hungry?' Remember that you will not be here to advise and regulate the expenditure,

Imitations Abound.

Be on your guard. There are over 15 imitation Lead Packets of

"SALADA" CEYLON TEA

being pressed on the public. See that the word "SALADA" is on the packet. This is your safety.

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and that with your death, except in unusual cases, the earning power stops. Your wife will heartily co-operate with you in making up the difference sufficient to leave your family well provided for and comfortable, rather than by neglect in doing so leave them to a life of pinching economy. While the difference in payments between a small and a liberal endowment policy is counted by hundreds, the difference in results is reckoned by thousands. It is very rare that we get too much of a good thing. Men are often heard to lament that they had not taken more insurance when the opportunity offered."

After perusing the above, the man who thinks enough of his family to provide for their present welfare should seriously consider the matter of life insurance, and act at once to make ample provision for their future welfare, by procuring a policy of life insurance in that strong and successful company, the North American Life.

The Compound Investment Policy issued by the North American is a very liberal contract and contains many desirable advantages.

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