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The Presbyterian Review.

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EDITORIAL STAFF.

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Toronto, July 26, 1894.

Our Missions.

IT may be appropriately said that this was a Missionary Assembly, not only in that for the first time in the history of the Canadian church the Moderator is an honored missionary and chosen for that reason, but that in the docket of business, missions overshadowed everything else. It is true that there was animated discussion on other topics of considerable importance, but missions went to the heart of the Assembly. Our own great Home Mission field, and the greater and more urgent continents of darkness and death, no less real in these days of rapid transportation and travel, commanded attention. It is high time that attention was intensified an hundred fold. Sixty generations of unevangelized heathen have gone into a Christless eternity since our Lord established and commissioned His church to preach the gospel to every creature. To-day the responsibility is greater than ever before, because of our greater facilities. How appalling is this in the light of our opportunities and the world's infinite need!

The missionary attitude is the normal condition of every Christian. All cannot go but every face should be turned thitherward, and enquiring "Watchman, what of the night?" David was not permitted to build the temple but his heart was set upon it, he earnestly longed for the privilege, and that desire induced him to lay up material and bequeath the solemn trust to his son. If our congregations were animated with the spirit of David, their sons and daughters would execute their plans, and the true glory of the church would appear. "Churches have always been" says a modern

writer, "tempted to pique themselves in their rich foundations and institutions, on producing champions of the faith, able writers, eloquent preachers, on their aesthetic services, and not on that very thing for which the church exists, the cleansing of the morals of the people and their elevation to a truly spiritual and godly life. It is the individuals who give character to our churches." That is true. No ministry, no congregational life is in line with the Master's teaching and spirit that aims not at the world's redemption, and it need not be said that without His Spirit there will be little blessedness in life or service.

In this work our colleges must necessarily play an important part. If young men came up to our college hall without missionary enthusiasm, none should ever leave them in that condition. Any young men whose hearts have not been inflamed with an interest in mission work are likely to be time servers, an incubus on the church. Let the ardent spirits of the youth of our colleges but come into contact with the thrilling missionary literature of our day and they will be kindled.

Think of the heroic lives, the conquests for Christ under conditions the most unfavorable, the elevation, the true nobility of character induced by the Gospel message amongst the lowest of the race, surely he is too unsusceptible to be of any account in the ministry of Jesus Christ who can resist such miracles of grace. Certainly under such influences very many would say "Here am I send me," and others who would be compelled, sorrowfully, to stay at home, would still be partners in the work. Until recently, our colleges were conducted on the assumption that all the students were to remain in the home-land; but a change is coming over the spirit of our institutions. Witness the immense gathering of students in Detroit last spring, representing 294 institutions of learning, as an evidence of the tendency of the times, yet in few of our colleges has the curriculum of study been modified so as to meet the spirit of the times. That is a question that must sooner or later engage our educational authorities. There is still another phase of the college problem that needs to be considered. Hosts of young men and women are being impelled towards the mission field, whose early training does not enable them to undertake a regular college course, circumstances make that impossible, and no other provision is made, with the result that in many quarters new and irresponsible institutions are springing up, to supply as far as possible that lack. No one is disposed to dispute the importance of a high standard of education, where it is possible to attain it, but the fact remains that very many who have not enjoyed a high degree of culture, have the other and better gift, a burning zeal for the salvation of souls, and have been and are used of God for the ingathering of many. We confidently believe

that much would be done for our Church at home and abroad, even as to the standard of education, if our colleges could adjust themselves to meet this need. Other factors of incalculable consequence in this work are the Sabbath school and Christian Endeavor Society. If these mighty organizations, of unlimited possibilities, were united and concentrated in one prayerful effort to win the world for Christ, in one generation the Gospel would be published in every land—the nations would say, "Come let us go up to the mountain of the Lord—to the house of the God of Jacob and He will teach us of His ways and we will walk in his paths."

The ripening times, the closing century, the successes of missions, invite us to redoubled effort. Every consideration of duty and humanity, temporal and eternal, calls upon the church to awake and put on her strength. And again we say, the chief power and responsibility lie with the ministry, the key-note must be struck by them.

The Missionary Review of the World.

THE July number of this able and widely read Magazine is specially readable. The Editor-in-chief, Dr. Pierson, leads off in a vigorous pronouncement on the need of a new standard of giving, and says truly that the whole system of so-called benevolence needs reconstruction. When a comparison is drawn between the practice of giving to-day and the principle taught in the word of God it is manifest that the heresy is radical, that we are entirely in wrong lines and in serious danger, that "missions are to-day threatened with a collapse from the dry rot in the floor timbers of our financial system." Jesus said "It is more blessed to give than to receive." How many believe it? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." How many business firms are run on the principle that judicious scattering is an element in business success? "Whosoever will save his life will lose it, but whosoever will lose his life for My sake and the Gospel the same shall save it." Thus from every standpoint, commercial and spiritual, the way to wealth and blessedness and eternal life is impartative—giving away. We get that we may give and in giving we quench that selfishness so deeply rooted and eternally accursed—that root of bitterness that Jesus came to extract. Giving is the discipline by which we are expected to become like Him who gave all. Let such a life—sun-like, shedding light and joy in every hand—be compared with the ordinary grasping, self-seeking, self-centred life of the average man, and it is evident that the Gospel spirit has not prevailed. Wealth is hoarded until one wonders how men can endure the strain of caring for it—vast colossal fortunes, serenely indifferent to the appalling poverty and wretchedness of the millions who know not how to maintain life. Dr. Pierson makes reference to a recent article in a leading secular Magazine on "How to live on seven hundred pounds a year," in which provision is made for rent, food, clothing, education, travel, culture, theatres and other amusements, but not a penny for charity. Possibly pannies are given, but nothing more—whatever is given is simply in order to maintain respectability. The whole expenditure of the vast majority is upon self—without one penny of sympathy for the millions who have no bread, and the thousand millions who have never heard of Christ. We are not now speaking of those who devise generous things for the good of humanity, and they are noble and many, but is it not true that with the vast majority giving, Gospel giving, has not deeply entered into

their being,—it is a mere incident with them, the whole current of life is into the dead sea of self. Now that is idolatry, self-destructive, and ends in perdition. Christ's spirit is self-crucifixion, looking in the things of others, "As every man hath received the gift, even so minister the same as good stewards of the manifold grace of God." How rich would be the fulfilments of promise if the Church were possessed of the idea of stewardship! Until then we shall be barren and unfruitful. A revival of right-giving is the present need.

Special prominence is given in this number of the Missionary Review, to Formosa. There are good engravings of Dr. MacKay and A. Hoa, the Oxford College at Tamsui and the Church at Bangkok. To Canadians the story of North Formosa is happily familiar, and on that account less thrilling than it will be to many of the readers of the Review who have not seen Dr. MacKay nor known the details of his work.

Rev. Jas. Douglas continues his survey of the unoccupied fields of the world, giving a brief account of the geographical conditions of Mongolia, Manchuria, Ili Nepal and Bhotan, Afghanistan and Beloochistan, Siberia, Annam, Tonquin, Cochin China and Arabia. These vast territories cannot be said to be absolutely without the Gospel, for some solitary efforts have been put forth, as that of Gilmour in Mongolia, and the Ion Keith Falconer Mission in South Arabia, but practically they are without the Gospel. The utter degradation, resulting from ignorance, misrule and the religion of devils, make the heart sick. How long, O Lord, how long, until the churches awake and transmit the Gospel entrusted to them for the world's redemption?

The work amongst the Indians of North America is lightly touched by Rev. Egerton R. Young, dealing specially with the work of the Canadian Methodist Church. It is doubtful if ever in any mission more heroic zeal and courage were displayed than by the early missionaries in North America. Parkman's story of the Jesuits amongst the Hurons and Iroquois, seeking to administer the simple rites of baptism to the dying victims of disease or of violence can scarcely be surpassed as a portraiture of self-sacrifice. Then who can ever adequately tell the story of the Moravian missionaries, and of the Brainards! The Indians are an expiring race and will ever evoke such national greatness as will reflect glory upon these devoted men who suffered that they might be saved. But when the day of disclosure comes, when right judgment will be given, it will probably appear that none in the annals of missionary worthies stood higher than these in piety and zeal, nor in that day will receive a more glorious reward. What an opportunity for praise, honour and glory missions provide!

The movements amongst God's ancient people rightly get a share of attention. The work of Joseph Rabinowitz, of Kishnev, Russia, has now been going on for ten years, and has proved itself genuine. Rabinowitz believes in a Jewish National Church, and accordingly still holds to the seventh day Sabbath, and circumcision is retained as well as baptism. Upon some this compromise has had a chilling effect, but there can be no doubt as to the genuineness of the man and the movement in which he leads. Whilst the number of baptisms is not very large, many thousands are enquiring and learning about the Messiah. Rabbi Lichtenstein, of Tapio-Saale, Hungary, leads another

movement, he has not been baptised himself, thinking he can have more power with his own people by remaining un-baptised. His headquarters are at Buda Pesth. The thirteen theses of Rabinowitz, given in extract, constitute his confession of faith, and are chiefly an historical statement of the relation of the Jews to Christ, and their need of Him now as their deliverer.

The Young Baptists' Convention.

A CORDIAL welcome was extended to the delegates to the Young Baptist's Union, who held their convention in Toronto last week, and they carried away with them abundant good wishes and many pleasant memories of their visit, and seldom, if ever, did such a gathering take place in the city of conventions. Besides the advantage of enormous numbers, the Convention had the attraction of a distinguished and highly intelligent personnel, showing that men and women of culture and individuality had been elected to represent the numerous branches of the Union. Needless to say the greatest interest was manifested in the meetings by all classes of the community, and the seating capacity of many auxiliary meeting-places was taxed to accommodate the crowds that turned out to hear the speakers, to learn from the experience of earnest workers, and to draw inspiration from the eloquent words of wisdom spoken. The Presbyterians of Toronto found fit spokesmen in Revs. Dr. McTavish and R. P. McKay to convey their hearty greetings; other religious bodies sent formal greetings and these were received very kindly. The addresses were as a rule brief, pithy and practical, calculated to do much good.

One thing which probably more than any other impressed the visitors, was the Sabbath quiet of Toronto. The Sabbath is kept in the city as it is but in a few places on this continent, and doubtless the delegates will report well of it at their homes, and will seek to restore the observance of the Lord's day in like manner, in their own cities.

The local committee deserves great credit for the admirable management of so large a gathering.

Distinguished Son of a Distinguished Father. Rev. Robert Mackintosh, of the Congregational Church in Dumfries, who has just been appointed Professor of Apologetics in the Lancashire Congregational College, is the son of Dr. Mackintosh, the late Free Church minister of Dunoon, and was assistant for a time to the Rev. Benjamin Bell, Manchester, but passed from the Presbyterian denomination through difficulties about the Westminster Confession of Faith.

War Cloud in the East. The opinion of Rev. W. P. Chalfant, who has lately returned from an eight years stay in Shang Tung Province of North China, where he had charge of the Presbyterian Mission work, is that war between China and Japan is inevitable on account of the Korean embroglio. He thinks it will involve Russia, Britain, France and Germany in a deadly struggle. Should his view as to war breaking out prove correct, the missionaries, numbering over one thousand, will have to leave that country, a contingency which cannot be viewed except with great alarm by the Canadian Church. Mr. Chalfant believes that Russia has long "desired to gobble the Korean kingdom, to have seaports on the east open the year round, those she has now being closed by ice in the winter. While China is fighting Japan, Russia will jump in after Korea. This will draw Great Britain into

the fray. France will then be obliged to join forces with Russia to protect her possessions in Tonquin. Japan will not have to fight alone, as Germany stands ready to help her." The outlook is anything but pleasant, but the dark clouds may break, and sunshine drive away the mists of war contrary to all human expectations.

Presbyterians Lead. Presbyterians still lead in the number of Endeavour "companies," as Secretary Baer this year designates the societies. The following is the way they are divided in the case of the larger bodies: Presbyterians, 6,652 companies; the Congregationalists have 5,488; the Baptists, 3,203; the Disciples of Christ and Christians, 2,895; Methodist Episcopal, 1,287; Methodist Protestants, 963; Lutherans, 851; Cumberland Presbyterians, 744. In Canada the Presbyterians lead with 842; the Methodists are next, with 812; the Baptists have 159; the Congregationalists, 128.

The Holy City. The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the state of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter.

New Zealand Statistics. New Zealand has a population of 626,000. On a recent Sunday a census was taken of the attendants at church. The Presbyterians had more than any other denomination, more than the Episcopalians, Roman Catholics or Methodists, the figures being 40,785 for us, and 37,252, 30,525 and 27,106 for the others respectively. Our folks have accommodation for less than 60,000. Supposing that the latter number represents the regular attendants, it is difficult to account for the remainder of the 141,000 Presbyterians which the census reports. About half of our constituency appear to be lost sheep in New Zealand. Is it so in the West? How many have letters in their trunks, or have apostatized through neglect and worldliness. Take a census of your vicinity and see.

Mr. W. T. Stead. Mr. Stead is carrying on a vigorous campaign in the English cities against the great gambling vice which prevails to an alarming extent in the industrial centres as well as in the cities where race courses furnish greater facilities for the poisoned bookmaker. As to how the churches ought to cope with such evils Mr. Stead threw out some wise, practical suggestions. He said the men and women of different churches should unite to get rid of the evils to which he alluded. The Church militant below ought to be as broad as the Church triumphant above. If they were going to meet a man in heaven and live with him for ever, they ought to be ready to recognize him here on earth. He pleaded for the establishment in every community, but especially in large cities, of a body that would represent all the organizations, institutions, and churches in the community which were endeavouring to get Christ's will carried out; and to advise that this body, in touch with every such association, governing body, and church, should meet once a month or once a quarter; that it should find out what it was agreed upon, and having done this, that it should use its influence to put down evil and to promote the moral, and spiritual well-being of the people.

Union of the Protestant Churches in Canada.

From the Bishop of Saskatchewan and Calgary.

BISHOP'S COURT, CALGARY.

Editor *Presbyterian Review* :

SIR,—Replying to your favor: If I thought my individual opinion on this most important matter would influence public opinion I would gladly give it, but as I don't think it would, I refrain from an expression of it, and beg to refer you to the action taken by our General Synod last autumn, which received my unqualified support.

Following are the resolutions of the General Synod referred to:—

MESSAGE FROM THE UPPER HOUSE, NO. 7.

The President of the Upper House begs to inform the Very Rev. the Prolocutor that the following resolution has been adopted:

Resolved (the Lower House concurring) that the following be adopted and published:—

"We desire hereby to make it known that we adopt and set forth as forming a basis for negotiation with any of the bodies of our separated Christian brethren, with a view to union, the following Articles agreed upon by the Lambeth Conference held in London in the year of our Lord one thousand eight hundred and eighty eight, viz:—

"1. The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's Words of Institution, and of the Elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

Moved by His Honor Judge Macdonald, seconded by the Very Rev. Dean Norman.

That this House do concur in Message No. 7 from the Upper House.—*Carried.*

John Laing, D.D., Moderator of Assembly, 1890.

As becomes a subject so important and difficult, it is with no little diffidence that I venture to answer the queries sent by you for replies:

I Query. Is it desirable that there should be a union of the various Protestant denominations of Canada?

From man's point of view it may seem desirable for certain ends he thinks wise, that all the children of God should be united in one external, visible, corporate organization to be known as the Church of Christ. But as I read Scripture such is not the purpose nor the will of God; neither in the past has such an organization existed, nor as seems to me can it ever exist. God's works are invariably characterized by diversity in unity, and the Church is a work of God's not one of man's.

1. The desire for such a visible corporate organization arises when spiritual life is low and the spiritual nature of the Church of Christ is ignored, or wittingly set aside. Then a demand is made for something visible, tangible discernible by the senses to fill the void; for something belonging to this sense-world subject to the conditions and laws that regulate human society. Such was Israel of old, a worldly, temporal organization; such was the Jewish church, an outward symbol of the spiritual reality. But the Church of Christ is not like that, it is a spiritual reality.

2. The bonds which unite the several parts of an external sensuous organization, must also be external and sensuous. (1) Participation in obligatory external rites (2) common subjection to a visible centre of authority or head—for example, the Historic Episcopate, the Czar, the Pope—this visible head must control, regulate, and energize the organization or body in every part. A visible body without a visible head would be an anomaly, a monster. The necessity of such a visible head or centre of authority underlies the idea of the Papacy.

3. Christ alone is the Head of His Church; Christ, present not in the flesh visibly and sensuously, but by His Spirit dwelling in every believer. All the members of that spiritual body are united to the Head by spiritual bonds, viz., faith and the spirit of grace. External rites performed by the hands of men in the flesh cannot unite a man to Christ; the efficacy of the sacraments depends

wholly on the faith of the recipient and the work of God's Spirit in him.

4. The use commonly made of certain Scriptures is proof of the oneness of the external visible church is not to be justified. John xvii: 11 and 21 teaches only a spiritual, not an external, visible, oneness—"As thou Father art in me, and I in thee," (surely spiritually) so "they may be one in us." This is not a visible, external, but a spiritual oneness. Nor in Romans xii: 5 and 1 Cor. xii: 12 etc., is the one body spoken of a visible, external organization. It is the company of spiritual men who are one with Christ the Head, and with one another by "being baptized in the one Spirit into one body," not in external rites, such as baptism with water and the laying on of episcopal hands. So also in Ephesians iv: 40 there is no reference to the visible church, the "one body" spoken of is like "the one Spirit, one Lord, one Father, one baptism, one God and Father," not an external, corporal and carnal, visible thing, but a spiritual reality.

II Query. Can a basis of union fairly acceptable to the leading Churches be devised?

I think not. But if acceptable to the Churches I do not think it would be acceptable to God.

1. The regular Baptists insist upon an external rite as essential to membership in the Church of Christ, viz: The Baptism of professed believers when adult by immersion under water. They cannot, therefore, unite in forming one Church with Christians who do not practice that rite.

2. Protestant Episcopalians, equally with Romanists, insist upon an external rite as essential to membership in the Church, nay to its very constitutions, viz: The laying on of Episcopal hands in confirmation and ordination. This Historic Episcopate they regard as "a sacred trust, which they may not betray," and as "being of the essence of the constitution of the Church of Christ." They therefore cannot unite with such Christians as take Holy Scripture alone as authoritative regarding the nature and constitution of the Church, and disdain to practice the rite, or to acknowledge the doctrine of Prelatic superiority in bishops as successors of the Apostles.

The Presbyterians, Methodists, and Congregationalist bodies have so much in common both in doctrine and practice that there seems to be no barrier to prevent their union. But I can conceive of no basis on which regular Baptists and High-Church Anglicans can stand alongside of these Churches.

III Query. To what extent and in what direction would the Presbyterian Church be justified in making concessions for the sake of such a union?

Anything in Presbyterian usage not essential may be conceded; nay, no such thing should be required in order to membership in the Church of Christ. On the other hand nothing without warrant and authority from Scripture can be made by the Church's authority essential to the constitution of the Church or obligatory on Christians. The Presbyterian Church, as now constituted, allows for difference of opinion and practice among its members in all matters not injurious or forbidden in the Word of God. I know not what more there is to concede. Certainly no office, ordinance, practice or usage of mere human device and institution can be made binding on Christians, or have conceded to it the place of an essential element in the constitution of the Church. "God alone is Lord of the conscience," and He has left us free from the commandments and traditions of men.

The future will undoubtedly see the nearer approach to each other of Evangelical Christians, and the removal of many misconceptions and prejudices, and of non-Scriptural practices which they have inherited from their God-fearing fore-fathers, this, however, will be the effect of more Scriptural and larger knowledge, and of increasing spirituality and devotedness among Christians. It may be also that God's people will be found closer together by opposition and perhaps persecution at the hands of Churches used for political ends, and of the avowed enemies of God and Revelation, when they find themselves able to deprive Christians of their liberties, and proscribe the religion of Christ.

The wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who really knows and loves him. The absence of any kind of anxiety for the spread of the truth implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of "peace with God through our Lord Jesus Christ," cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to His Church.—*Canon Liddon.*

CLEVELAND CRYSTALIZED.

Arrows that Hit the Mark at the Great Convention.

Language is not adequate to describe the magnificent gathering recently brought to so successful a conclusion at Cleveland. Some idea of its immensity will be obtained from the fact that the two large meeting places, each holding some 12,000 people, were filled to overflowing at each session, and the overflow filled to the doors two large churches. In all 40,000 delegates were registered. Four times as many as Secretary Baer expected the day before the opening. It would be folly to attempt to give anything like a detailed report of the four day's meetings in the space at our disposal, and a mere resume of the speakers and their topics would be neither interesting nor helpful. Nor dare we venture to give expression to our impressions, at present we cannot find words for them. Beginning with Thursday evening therefore, we will give brief selections from the addresses of the most prominent speakers, indicating better than anything else perhaps, the trend of thought upon the great questions dealt with at the Convention.

Thursday Evening, July 12.

HEROES OF FAITH.

"Paul's standard of heroism was very high; the basis of it was faith."

"It takes an amount of faith to be an orthodox scientist. When you come to evolution it takes faith Simon pure, more faith than to believe in Jonah and the whale."

"By faith Enoch walked with God; he did not try to get God to walk with him."

"It is easier to be a hero on Mount Carmel, calling down fire on the prophets of Baal, than under the juniper trees of common life."

"Fear makes cowards or heroes. Fear to do right makes a coward, fear to do wrong makes a hero."—A. C. Dixon, D.D., Brooklyn.

Friday Morning, July 13.

GOOD CITIZENSHIP.

"Within the next ten years, a million Junior Endeavorers will become voters."

"The giant evil of the 19th century is the organized liquor traffic. But in the battle at Elah there came a stripling, a youth who slew Goliath. I say to you, the David for this Goliath of strong drink is the organized Christian youth."—Mr. E. D. Wheelock, Chicago.

"Men who would worship the almighty dollar can never be patriots."—E. B. Chappell, D.D., St. Louis.

"Ontario the whitest, fairest, cleanest daughter of the great motherland."

"What is temperance? A claret cup, a drop of sherry, a glass of ale, a pint of wine, a bottle of whisky, a shameful night, a blank day, debt, dishonor, disease, despair, delirium, death."

"From the first, the strong, clean, moderate drinker has been, and is to-day, the weak man's school master to lead him to the gutter."

"I will confess Christ before people, and on election day, which in this land of equal rights is man's day, I will show myself a Christian voter, fit to represent unfranchised womanhood at the polls. I will go to Him, hear His words, and whatsoever He says unto me I will do it. Upon this rock I will build my politics and the gates of hell shall not prevail against it."—John G. Woolley, Chicago.

Friday Evening.

THE CHRISTIAN WORKER.

"The most dangerous men in the fields of reform are those most in earnest, and least intelligent."

"What we are is God's gift to us; what we make of ourselves is our gift to God."

"It is not what we are, but what we may become that means most for our master."

"Education is the chief process through which the Lord is shaping and moulding men for carrying out his designs."—Claims of an educated life, W. J. Tucker, D.D., Hazover, N.H.

"The working Christ would have working disciples."

"Christian work is the law of spiritual life, and it is the law of spiritual prosperity. Christian work is the law of Christian character, and Christian work shall be the test of the judgment day."

"An ideal life of consecrated service would be to begin in childhood, and to render an uninterrupted, a Holy Spirit directed

service until at the close of life's long day, the whisper is heard from the Master, 'Come up hither.'"

"Life must not be measured by years, but by character in Christ Jesus, and by work done for Christ and humanity."

"The great qualifier for Christian work is the Holy Spirit. This vital truth cannot be too often repeated, 'Not by might, nor by power, but by My Spirit,' saith the Lord."—Dr. Jno. Potts, Toronto.

Saturday Morning, July 14.

JUNIOR WORK.

AN OPEN PARLIAMENT:—Dr. Brett, Jersey City, led in an open parliament. Some of the ideas brought out are given.

"The place to begin character building is with the little child. Washington Juniors are building a country home for poor children. Seven hundred juniors raised \$400 for missions. Fourteen out of forty in one junior society have joined the church since last December. One society is educating four children in Turkey."

INTERDENOMINATIONAL FELLOWSHIP.

"Christian Endeavor is not undenominational, but interdenominational."—Dr. Dickinson.

"The most effective unity is a common loyalty to truth and duty."

"We all will agree that the ground of Christian unity is broader than accord in doctrinal beliefs. That which makes a man a Christian should unite him with all who receive the same Christ."

"Organic union is not essential for those who would combine to establish and extend Christian principles. But co-operation is an imperative command."

"The most potent influences at work to-day in the interests of a closer fellowship, are to be found in the active relations of Christianity to the necessities of the age."—P. R. Danley, D.D., Springfield, Ill.

Saturday Afternoon.

JUNIOR RALLY.

Some 5,000 juniors gathered in the Sangerfest Hall on Saturday afternoon to listen to stirring addresses, from which we quote a few characteristic sentences.

"Above all, little folks, have convictions concerning Jesus Christ. He is worthy of your love and loyalty. Never be ashamed of him or of his cause."—Show your colors, Rev. H. W. Pope.

"One word more to the boy at the throttle. Be steady, be true, be noble, and cherish none but holy ambitions. Close the throttle against all forms of vice, and all shades of meanness."—The boy at the Throttle, Rev. A. W. Spooner, Camden, N.J.

"Boys and girls, you are looking forward eagerly to the time when you will be men and women and leaders in the churches. You are going to live—many of you—to see mighty gatherings in the mission fields. You will be loyal to your Christ. You may be called into the very work which we do now. How are you to be ready?"

While you are in school study and play. Cultivate your minds by good books, and by knowing the best people: your hearts by sympathy with God's poor; strengthen your bodies not by indulgence in "sweets," which by and by will bring a harvest of headaches, indigestion and blue days, but by tennis and other outdoor games, by walks and climbing mountains or trees, by swimming and by riding your horses or bicycles. Memorize portions of God's book and sacred hymns. By and by it will be less easy. Learn to sing, and play if you can on piano, organ or violin. Then, in whatever way you enter into life's work with sound bodies, clear minds, God's work in your heart and His Spirit to guide you, you will be ready for honest service for your King."—Dr. Pauline Root, Madura S., India.

Sunday Afternoon, July 15.

MISSIONS.

"In proportion to our privileges, in that same proportion is the debt to give."

"The lesson that Christ has taught the world is the lesson of giving, and giving ourselves for Him and for the world."—Systematic Giving, Rev. E. E. Baker, Dayton, O.

The largest Christian gathering ever held in China, was a recent Christian Endeavor rally in Shanghai.

Christian Endeavor societies reported having given \$330,000 in missions during the past year.

At a Missionary Committee Conference held during the Convention, one hundred young people signified their readiness to go to foreign lands.

Sunday Evening, July, 16.
CLOSING SERMON.

Rev. Dr. Behrends of Brooklyn, preached the closing sermon in the tent. His text was Luke ix: 33.

"There are contrasts and contradictions in every human life; the mountain of rest and the valley of work. We must choose one."

"Let us carry the glory of the mountain down into the darkness of the valley. Let us eat and drink and do all to the glory of God."

"One of the apostles said, 'Our citizenship is in Heaven.' Remember that. But your residence and your work is on earth."

What a world this will be when the beauty of the mountain becomes the beauty of the valley, when every burden becomes a crown, every grave a monument of victory. God grant it may be so with all of us."

The great Convention closed with a consecration service in which each delegation present rose and recited a verse or sang a hymn. Canada sang the second verse of the hymn published in this department two weeks ago. Then the thousands dismissed with the mizpah benediction, never, all of them, to meet again outside of God's glory land. And the Thirteenth International Convention was closed.

Rev. W. Patterson's Address.



REV. W. PATTERSON.

enthusiasm has done harm when used in a bad sense is no reason why it should be condemned. Because steam and electricity have been the cause of the death of many during the last half century, we do not condemn them, but, on the other hand, we feel that we could not get along without them. So with enthusiasm. While it has done harm when used in a bad sense, yet nothing great can be accomplished without it. When used in a good sense it means filled or inspired by God, an ardent love for God from which will naturally flow a love for our fellow men.

This kind of enthusiasm emboldens men, lifting them above all fear, enabling them to overcome all difficulties and reach the goal they desire regardless of all opposition.

Now as Christian Endeavorers we all have a goal which we are striving to reach. Between us and that goal there are countless difficulties and these difficulties cannot be overcome or the goal reached unless we become enthusiasts in the highest and best sense of the word. In order to get a clear conception of this subject it might be well for us to glance at the lives of those men who through faith and enthusiasm accomplished so much in their day and generation and then we will have some idea of the great possibilities which lie before us.

Take Moses as the first example. His love for his brethren and his desire to set them free led him to give up the pleasures of sin, the glory of Egypt and the luxury of the king's palace. Many were the difficulties which lay in his path, much there was to cool his ardor, but his love for Israel was so great that he overcame all obstacles. Look at Gideon and his three hundred! Were they not enthusiasts? Was it not the great desire they had to free their country from the enemy that lifted them above the fear which drove back the 22,000? Was it not their desire for freedom which lifted them above the self-indulgence that made the thousands fall down by the water's side to quench their thirst at their leisure? What a grand sight presents itself when we see the 300 lamps flash in the midnight darkness and hear from 300 voices the shout, "The sword of the Lord and of Gideon!" Yes, they were enthusiasts. Perhaps one of the best examples of Old Testament enthusiasm was Nehemiah. You know it was laid on his heart to rebuild the walls of Jerusalem. In order to do this he had to make many sacrifices, he had to deny himself many pleasures by leaving the palace of the king with whom he was such a favorite, then he had many difficulties to contend with in carrying on the work. Some of those who should have gone in heartily with him and helped him, became indifferent and said it could not be done.

As Christian Endeavorers we have to encounter this same difficulty, for when we set our hearts upon doing some work for God and humanity we will find many of those who should stand by us

to encourage and help, throwing cold water on it and saying it cannot be done. But we should remember that what ought to be done can be done and if we are true enthusiasts we will not allow the indifference of others to turn us from doing what we believe to be right, but we will press forward as Nehemiah did.

In the second place there were those who mocked Nehemiah and laughed at his work, saying if a fox would go upon the walls they would fall.

Ridicule is one of the hardest things to bear. It is the fear of being laughed at that keeps so many of our young people from taking part in meetings and engaging in Christian work.

If we are as enthusiastic in our work as Nehemiah was in his, none of these things will move us or turn us from the goal we are trying to reach. Again Nehemiah was tried in another way—four times his enemies in the guise of friends tried to get him down on the plain or into one of the villages, to have a friendly conference.

What a subtle temptation this was. Could there be any harm in meeting on the plain? It would have taken Nehemiah from his work. How often the world tries to draw Christians away from their post of duty and says: "Is there any harm in a game of cards? Is there any harm in a dance? Is there any harm in going to the theater?"

Now, just imagine Nehemiah dancing on the plain while Labball played the fiddle and Lobiah called out the reel.

No, you cannot imagine such a thing for Nehemiah said he was doing a great work and he could not come down. If he was doing a great work in building up the walls of the old city how much greater is the work on which we are engaged, in rescuing the perishing, and helping to build up the church of God.

Then those who mocked him and tried to allure him from his work, began to persecute him.

It will always be so with us. Those who mock and try to get us drawn away from the work of the Lord will hate and despise us if we remain true to our principles.

Let us bear in mind that the world has not changed since the days of Nehemiah, or the time of Christ, and there is nothing that Christians require to guard against more than conformity to the world. But if we are filled with divine enthusiasm our hearts are aglow with love to Him who hath redeemed us, if our chief desire is to do His will like Nehemiah we may surmount all difficulties and bear off the palm of triumph, having finished the work that was given us to do.

Now if we come down to the New Testament times we find that our Lord Himself was an enthusiast, in the highest and best sense of the word. What a wonderful life so full of enthusiasm and good works. And look at His disciples. They forsook all and followed Him.

Take Paul, who before his conversion was an enthusiast in the bad sense of the word—a wild fanatic, a cruel zealot.

But after his conversion he became an enthusiast of the right kind, for him to live was Christ and to suffer for his Lord he counted all joy. He counted not his life dear unto him and was willing to become all things to all men in order that he might gain some. He laid aside every weight and forgetting the things that were behind he pressed toward the goal and when he reached it he could cry out in triumph, "I have fought a good fight, I have finished my course, I have kept the faith."

See how much enthusiasm was displayed by the Christians in the first centuries. After the ascension of the Lord there were 120 gathered together in an upper room. They had no political influence, neither had they gold and silver, but they were determined to carry out their Lord's command and take the gospel to every creature and proclaim it to every nation. The power of the great Roman empire was opposed to them, as was also the prejudice and hatred of the Jewish nation, who crucified their King, but notwithstanding this, in the third century Christianity climbed into the throne of the Caesars and the cross found a place on the national banner. If we come down to the time of the reformation we will find that all the great leaders were great enthusiasts. The enthusiasm of Luther knew no bounds. The potentates might as well try to stop the incoming tide as to turn him from that upon which his heart was set. Those of you who have read the history of Scotland know what kind of a man Knox was. All the great evangelists of late centuries were men full of enthusiasm. And what shall I say of the missionaries, men like Carey, Moffat, Livingstone, Judson, Paton and others, who have not counted their lives dear unto them, who have left country and kindred, comforts and pleasures and have gone into the dark places of the earth that are still full of the habitations of cruelty, because the love of Christ was constraining them. The Christian Endeavor movement has conferred a great boon on the church by rekindling the fire of enthusiasm in many Christian hearts and the work is only well begun, for there are still in all our congregations many professing Christians who are not engaged in any active Christian work, and these are the hardest people to manage.

It is well for us to turn our eyes to the fields that are already white to harvest, and think how few are the laborers. When we think of all He has done for us and of all the privileges we enjoy, let us not forget the hundreds of millions in the regions beyond who have never heard of a Saviour's love and who know nothing about the joy of salvation. Surely if we think of these things, pondering them in our hearts, we will become more enthusiastic in the service of our Lord, and when we hear the voice saying to us, "Who will go?" each of us will respond, "Here am I, send me."

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

For the Sabbath School.

International S. S. Lesson.

LESSON VI.—AUG. 5.—MARK I., 1-11.

(The Baptism of Jesus.)

GOLDEN TEXT.—"Thou art my beloved Son, in whom I am well pleased."—Mark i: 11.

EXPLANATORY—THE FORERUNNER OF CHRIST.—Vs. 1-3. The beginning of the Gospel. This verse is a title to the book of Mark. It is equivalent to the liturgical phrase "Here beginneth" the gospel, etc. The gospel. Shortened from "good spell": i.e., good story, news, tidings. The best news the world ever received was brought by Jesus Christ; nay, more, Jesus Christ himself was the good news, "the gospel alive." Jesus Christ, the Son of God. This is the full title of our Lord, a complete description of our glorious Saviour. Jesus (meaning *Saviour*) was his personal name, showing his human nature. He was a perfect man. Christ (meaning *anointed*) is the Greek equivalent of the Hebrew *Messiah*, the official title of the expected King and Saviour, the Hope of Israel, foretold throughout the Old Testament. He was the promised Messiah. The Son of God. This declares his eternal and divine nature, as expressed more fully in John i: 1-3, 14. He was the true God, the second person in the glorious Trinity.

As it is written. (R.V., *even as*) Note the punctuation of verses 2, 3, 4, in the Revised Version, where this phrase is connected with verse 4. *Even as* the prophets foretold, so *John came, etc.* In the prophets. Verse 2 is from Mal. iii: 1, and verse 3 from Isa. xl: 3. "These two prophecies are to the Catholic believer the keynote of all that follows. Every miracle and every action and every suffering of Jesus recorded in this evangelical narrative is to be looked upon in the light of these two prophecies." Behold I send my messenger before thy face. As heralds went before the oriental kings, proclaiming their coming, and bidding every one to make way for them, so John was a herald to make proclamation of the coming of Christ and his kingdom.

The Need of Preparation. The world was indeed a moral wilderness when the time drew near for the coming of its King. It was full of obstacles of every kind,—the military power of the Romans which had conquered the world; the throne of the emperor and the very structure of society; the pride, the learning, the prejudices of the whole Jewish nation; all the sins and evils and selfishness of the human heart. And still every unregenerate heart is a wilderness abounding in obstacles to the coming of its King. The voice comes to us, *Prepare ye the way of the Lord.* (1) Fill up the valleys, the sins of omission,—defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all crooked places, crooked dealings with others, confess sins.

JOHN THE BAPTIST PREPARING THE WAY FOR CHRIST.—Vs. 4-8. Studying these verses in connection with the description of John's work as given in Matthew and Luke, we note several ways in which John prepared

the way for the work of Jesus Christ. First. John called the attention of the people to the fact that the new kingdom of God was at hand. His preaching would set them to searching the scriptures and watching the signs of the times (Matt. 3:2). Second: He led the people to deep conviction of sin, and thus made the people feel their need of a Saviour. Third. He awakened a general interest among the masses. There was a wide extended ferment of thought and feeling and hope, and this was a great and necessary preparation for the reception of Christ. To come to a people without thought of or interest in religious things is like sowing good seed on the frozen ground of winter or the sands of Sahara.

JESUS CHRIST ENTERING UPON HIS WORK BY BAPTISM.—Vs. 9-11. 9. In those days. While John was preaching and baptizing. Probably in January, A.D. 27. Jesus came from Nazareth. His home with his parents, where he lived till he was now about thirty years old (Luke 3:23), the age at which the Levites began their ministry, and the rabbis their teaching. He left Nazareth, and came to Bethabara for the purpose of being baptized, thus commencing his ministry. And was baptized of John in Jordan. It is uncertain where, but probably at a ford near Jerico, where John had been baptizing.

Why Jesus was baptized. Matthew says it was in order "to fulfill all righteousness." (1) It was right for all good men to be baptised; and Jesus, as a man, was under obligations to do whatever was incumbent on other good men. If one so deeply devout had stayed away from the ministry and baptism of the new prophet it would have been setting a very bad example, unless explained. (2) Jesus was the example for his disciples to imitate; and as baptism was to be an ordinance of perpetual obligation in the new dispensation, we see in the baptism of Jesus an example to his followers. (3) Thus, by his own personal obedience to all righteousness, Jesus was prepared to teach the people.

Public profession and obedience. The true follower of Christ must follow him in this public renunciation of sin and profession of religion.

10. And straightway coming up out of the water. As soon as the baptism was completed, and he was going up the bank of the river. He went up praying. All such solemn ordinances should be bathed in a spirit of prayer. Even to Jesus the best gifts came through prayer. The heavens opened: All that had hidden from him the view of His heavenly home and His Father above had rent asunder, and he saw into the very heaven of heavens. And the Spirit like a dove descending upon Him. The Holy Spirit descended not only in the manner of a dove, but in the bodily shape which I cannot understand in any but the literal sense, as the *bodily shape of a dove*. The dove was historically connected in the Jewish mind with the abatement of the waters after the flood, and has become, as well as the olive branch, a symbol of peace among all Christian people; and it is referred to by Christ as a symbol of harmlessness and gentleness. We should add purity, and a loving attractive nature.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

1894		THIRD QUARTER.				1894	
1894.	BIBLE LESSON			PROVE THAT	COMMIT TO MEMORY		
					PROOF.	GOLDEN TEXT.	CATECHISM.
July 1	The Birth of Jesus.....	Luke	2: 1-6	Jesus is the Promised Messiah.....	Acts 17: 3	Luke 2: 11	Question. 82
" 8	Presentation in the Temple.....	Luke	2: 25-38	God answers Prayer.....	Matt. 21: 22	Luke 2: 29	83
" 15	Visit of the Wise Men.....	Matt.	2: 1-12	We should offer our best to God.....	1 Sam. 24: 24	Matt. 2: 11	84
" 22	Flight into Egypt.....	Matt.	2: 13-23	God watches over His people.....	Ps. 112: 3	Ps. 111: 8	85
" 29	The Youth of Jesus.....	Luke	2: 40-52	Children should obey their parents.....	Eph. 6: 1	Luke 2: 42	86
Aug. 5	The Baptism of Jesus.....	Mark	1: 1-11	We should confess our sins to God.....	1 John 1: 9	Mark 1: 11	87
" 12	Temptation of Jesus.....	Matt.	4: 1-11	We should search the Scriptures.....	John 5: 39	Heb. 4: 15	88
" 19	First Disciples of Jesus.....	John	1: 35-49	We should tell others about Jesus.....	Matt. 28: 19	John 1: 41	89
" 26	First Miracle of Jesus.....	John	2: 1-11	Jesus is all powerful.....	Mark 16: 6	John 2: 11	90
Sept. 2	Jesus Cleansing the Temple.....	John	2: 13-16	Christ rose from the dead.....	Mark 16: 6	John 2: 16	91
" 9	Jesus and Nicodemus.....	John	3: 1-16	We need new hearts.....	Ps. 51: 26	John 3: 16	92-93
" 16	Jesus at Jacob's Well.....	John	4: 1-26	Jesus knows all things.....	John 2: 24	John 4: 14	94
" 23	Daniel's Abstinence.....	Dan.	1: 8-20	Intemperance excludes from heaven.....	1 Cor. 6: 20	1 Th. 1: 8	95
" 30	REVIEW			Christ's kingdom is everlasting.....	Ps. 145: 13	Mark 1: 25	REVIEW.

Fleming H. Revell Co., Tor-nto.

Mission Field.

THE Burmah Christian Karens of Burmah are running a sawmill and making a profit out of it. Last year they added \$4,000 to the endowment of their normal and industrial institute.

THE Moravians have now 5 missionaries at their stations to the north of Lake Nyassa, only one of them with a wife. A day's journey off is the Berlin mission, and not very far away is Livingstonia, the Scottish Free Church field.

THE Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of the hour the cash is forthcoming from America.

A BAPTIST association in Burmah is named after the place where Dr. Judson suffered his cruel imprisonment from which he nearly died. The place is Oungpenla, or, as it is now spelled Aungbinle. The site of the death prison is now occupied by a Baptist mission school.

THE very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake, writes Rev. N. W. Brewster, in Gospel in All Lands. When the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people.

IN 1842 the Amoy mission of the Reformed (Dutch) Church was founded; in 1848 a house of worship was built—the first one in China; in 1856 a church was organized; by 1862 the work had developed into a presbytery; and in 1894 into a synod consisting of 19 churches, with 2141 members. And certainly this is an excellent record for fifty years.

A PATHETIC touch is given to the close of the career of Lobengula, the vanquished King of Matabeleland, by a recent English writer, who states that when Lobengula saw that war would certainly come, he sent a message to all the white people living in his country, including women and children, informing them that in the event of war he could not protect them, advising them to leave the country, and promising an escort beyond his boundaries. As the result, not one was harmed, and nothing belonging to them was lost or damaged.

THE statistics of the Irish Presbyterian Mission in Manchuria show that in addition to the five principal stations there are eleven out stations occupied by native agents, and street chapels at two others. The number of baptized members at the beginning of the year was 522, and at the end of the year is 855, of whom 325 are communicants. There are also 130 applicants for baptism. Thirty-three native Christian agents are employed in addition to the native assistants who work under the medical missionaries. Fourteen of these are evangelists, two are teachers, and nine are colporteurs.

Foreign Mission Committee, (Eastern.)

THIS Committee met in Truro. Word was received from Mr. Annand, giving news up to May 15th. The missionaries and their families were then well. The Mission Synod lately met at Aneityum and determined to establish an institution for the education of native teachers and pastors. They appointed Mr. Annand principal, with power to select a site for the institution, and to employ an assistant,—who is to be paid by funds to be raised by the synod. Mr. Annand expects to place the buildings on Tangoa, his present field of labour.

Rev. S. A. Fraser, having been previously invited by the committee to go to Trinidad, expressed his readiness to do so, subject to the will of the Presbytery of Pictou in releasing him from the charge of Hopewell. He was accordingly appointed; and the committee, while sympathizing deeply with the congregation in the prospect of losing their beloved pastor, requested the Presbytery to relieve him from his charge, and to designate

him to the work in Trinidad, in time for his sailing from Halifax about October 11th.

Miss Cecelia Sinclair, of Lochaber, having applied for the school in Princetown, to be vacated by Miss Archibald at the end of the year, and having presented certificates of health and qualification for the work, was appointed. Some members of the committee who know her well spoke of her as just the right person for the position.

The draft of a letter to be sent to the churches of Australasia and our missionaries in the New Hebrides, on the question of transferring the New Hebrides mission to the said churches, was adopted.

The booklet recently issued by the Rev. Robert Murray on the jubilee of our F. M. work was warmly commended to ministers and congregations, as well adapted to give information in brief form on the work of the past fifty years. It is to be hoped that it will have a very large sale, and that ministers and elders will use diligence to circulate it widely. The profits are to be given the F. M. Fund. Ten copies can be had for 50 cts. Orders should be sent to the *Witness* office, Halifax.

W. F. M. Society, (Eastern.)

THE fifth annual meeting of the St. John Presbyterial W. F. M. S. assembled at Woodstock. All the meetings were held in St. Paul's church, which was prettily decorated and fragrant with plants and flowers, and the twenty delegates present enjoyed the kind hospitality of Woodstock friends. As usual, the first half hour of each of the three sessions held for the transaction of business was spent in devotional exercises, after which the president, Miss Upton, of St. John, took the chair. The address of welcome was given by Mrs. James Ross, still a member of the Woodstock auxiliary, though now residing in St. John, and Mrs. R. D. Ross, of St. Stephen, gave the reply. The president's address and the reports of secretary, treasurer, and secretary of Young People's Work, each showed an increasing interest on the part of the members in the work. Four new auxiliaries, fifty members, twenty scattered helpers, and three life members have been added during the year. Four excellent papers were read at the different sessions; one on "Foreign Missions in China," showing the reflex influence of missions, was written by Miss McKee, of Fredericton, a graduate of the New Brunswick University, and by a unanimous vote of the society the secretary was instructed, with Miss McKee's permission, to request its publication in the "Message." A second paper on the "China Inland Mission and its Founder" was written by the Misses Barker, one of whom is shortly to start for Constantinople to labour there as a missionary. "Systematic Beneficence," by Mrs. Jas. McWha, of St. Stephen, contained many home truths which were readily endorsed by all the members present; and the fourth paper, "The True Missionary," by Miss Beasie Barker, of Florenceville, showed that it is not necessary to go to foreign lands in order to be a real missionary. A pleasing feature of one session was the resolution passed, by request of the president, making Mrs. Mackay, wife of our devoted missionary of Formosa, a life member of the St. John Presbyterial. The twenty-five dollars necessary for that purpose were at once cheerfully paid in by the members present. The certificate, which most opportunely arrived from Halifax that afternoon, and the resolution, were presented to Dr. Mackay, in behalf of his wife, at the evening meeting. Mrs. McCready, a member of the Woman's Home Mission Society of St. John, extended greetings and read an interesting paper on Home Mission work in the St. John Presbytery, which aroused an animated discussion, followed by a resolution that "each auxiliary be requested to contribute some portion of its funds to the work of Home Missions within its bounds—said contribution to be ever and above what is now given to Foreign Missions." A committee of three was appointed to meet the W. F. M. S. in St. John on the second Monday in July, and the secretary instructed to report the result of

the conference. The election of officers resulted as follows: President, Mrs. F. Rankin, Grafton; vice-president, Mrs. Fiske, Florenceville; 2nd vice-president, Mrs. Fotheringham, St. John; 3rd vice-president, Mrs. Robinson, Moncton; 4th vice-president, Mrs. McFarlane, Fredericton; secretary, Miss G. R. Stevens, St. Stephen; treasurer, Miss Lottie Upton, St. John; secretary Y. P. Work, Mrs. R. D. Ross, St. Stephen.

The ladies of St. Paul's church generously entertained the delegates and other friends at tea in the vestry on Wednesday afternoon, where interchange of kindly greetings and renewals of old acquaintances took place and formed a very pleasing, and by no means unimportant, part of the programme. The public meeting on Wednesday evening was presided over by Rev. K. McKay, of Houlton, who introduced the speaker of the evening, Rev. Dr. Mackay, of Formosa, to the large audience which quite filled the church, and who listened for over two hours with rapt attention while Dr. Mackay told of the wonderful work in that island so dear to his heart, and among the people who have so entwined themselves around his affections, and where such marked success has crowned his untiring efforts. The collection taken up in the meeting was devoted to the Jubilee Fund. The usual votes of thanks were passed for kindness shown to delegates, for the bountiful tea, for the use of the church, etc. The contributions to the question box called forth a profitable discussion. Other business matters of a practical nature were arranged, and after singing and prayer the society adjourned to meet in St. Stephen on the 2nd July, at 3 p.m.

Two new auxiliaries were organized in St. John Presbytery by the Rev. James Ross, viz., Waweig and Bocabec. The officers at Waweig are: Pres., Mrs. J. B. Macdonald; vice-pres., Mrs. W. Bartlett; secretary, Mrs. S. H. Simpson; treasurer, Mrs. M. J. Greenlaw. Bocabec—Pres., Mrs. M. Kerr; vice-pres., E. E. Ervin; secretary, Miss M. Kerr; treasurer, Mrs. R. McCullough.

From Far-off Formosa.

CHATHAM, Ont., July 13th, 1894.

EDITOR PRESBYTERIAN REVIEW.

SIR,—I send you for publication translation of another private letter received four days ago from Rev. Giam, (of Formosa, China.) I know he has no objection to publishing, though I am sure he never thought of that when writing. I send most of his letter because the news is interesting. Yours, etc., ANNIE STRAITH JAMIESON.

TAMSCU, May 24th, 1884.

DEAR MRS. JAMIESON,—My greeting to you:

On the 23th April the constable at the British Consulate died. Through these long years past he was kind to Pastor Mackay and me and was always glad if the mission prospered. Often before his death he spoke with other foreigners of Pastor Mackay and his work, for Mr. Petersen knew well that if North Formosa church made progress it was only through hard toil. Now our old friend is gone gone from this world.

When Pastor Mackay was leaving us he told Pastor Gauld and me how to manage with the sixty stations so that all would be well. Pastor Gauld has heeded his words and I have tried to follow out arrangements just as Pastor Mackay advised. Up to this time there is peace throughout the whole field and no serious difficulty, the converts in all the sixty churches steadfastly going on their way. Join us in thanking our God.

Just now I am very busy every week visiting stations, so I cannot write many letters. When once the General Assembly is over some of you that are in Canada and near him must advise Pastor Mackay not to be doing work there, for it will be summer and the hot season and we are anxious he should rest.

We have not seen you for so long, I suppose you are quite strong by this time. May God keep you always. Amen.

GIAM CHENG HOA.

Church News.

Presbytery of Rock Lake.

THE Presbytery of Rock Lake held a regular meeting at Melita and within the Presbyterian church there, on Tuesday the 10th inst. at 8 p.m. Quite a number of ministers and elders present. Mr. Andrew, of Riverside, was appointed Moderator for the next twelve months. An extract minute of Assembly fixing the boundaries of the Presbytery of Rock Lake was read. Also an extract minute of Assembly granting leave to this Presbytery to take Mr. J. N. Guthrie on trial for license. Mr. Fisher having resigned the pastorate of St. Andrew's, Boissevain and leaving the matter in the hands of the Presbytery, it was decided not to accept the resignation. Arrangements were made to have ordinances dispensed in mission fields before the student missionaries return to their respective colleges in the fall. Mr. White reported having dispensed ordinances in the Antler's mission field. Home mission report considered and adopted. Auditors appointed to examine accounts of convener of Presbyterian Home Mission Committee and report at the next meeting. A motion was passed with reference to the brethren who leave this Presbytery to go into new Presbyteries formed by the Act of Assembly. The next regular meeting of Presbytery was appointed to be held at Pilot Mound and within Knox church there, on the second Wednesday of September at 2 p.m.—WM. CAVES, Clerk.

Presbytery of Pictou.

THE Presbytery of Pictou met in St. James church, New Glasgow, on Tuesday, 3rd inst. Messrs. W. Donald, R. McCunn, Professor Falconer and J. R. McLeod were present as corresponding members. Mr. Campbell was elected moderator, and the present clerk re-elected for the current year. There appeared before the Presbytery, Mr. R. McCunn, minister of St. George's church, River John, of the Synod of the Maritime Provinces in connection with the Church of Scotland, and Mr. John McKenzie and Dr. Murray applying for themselves and the congregation which they represent to be received into the Presbyterian Church in Canada. The commissioners stated that at a regularly called meeting of the congregation held on the 28th of June, it was decided to make application for admission in the Presbyterian Church in Canada. A Presbyterial certificate from the Presbytery of Pictou in connection with the Church of Scotland was tabled, certifying to the ministerial standing of Mr. McCunn. It was moved by Mr. Cumming, seconded by Mr. A. McLean, and cordially agreed that the prayer of the petition of St. George's church, River John, be granted and that Mr. McCunn and his congregation be unanimously received and are hereby received into this Presbytery in connection with the Presbyterian Church in Canada. The clerk stated that since last meeting of Presbytery he had received a call addressed to Mr. Robertson, New St. Andrew's, from St. John's, Windsor, signed by 194 communicants and 114 adherents, accompanied by the usual papers, that Mr. Carruthers had exchanged with Mr. Robertson and cited the congregation to appear in their own interests at this meeting. The commissioners were present from the Presbytery of Halifax, and from New St. Andrew's. Mr. Robertson was asked to state his mind when he intimated that he had decided to decline the call. Presbytery accordingly agreed to set aside the call and express sympathy with the congregation of St. John's, Windsor. Mr. D. M. Gordon, of Halifax, was nominated for the Professorship of Systematic Theology and Apologetics in the Halifax Presbyterian College. Leave was granted to Mr. S. A. Fraser to moderate in a call at Sunny Brae and St. Paul's, when the congregation is ready. Standing Committees were appointed as follows: State of Religion—Mr. Falconer, convener; Messrs. A. Bowman and D. Henderson, ministers; and Messrs. J. Stewart and Nathan Pushee, elders. Temperance—Mr. Rogers, convener; Messrs. Grant, McCunn, and J. A. Cairns, ministers; and Messrs. J. R. Cunningham and S. W. Fraser, elders. Sabbath Schools—

Dr. McLeod, convener; Messrs. Sinclair and G. S. Carson, ministers; and Messrs. James A. Fraser and John Ross, elders. Sabbath Observance—Mr. Robertson, convener; Messrs. Cumming and A. Campbell, ministers; and Messrs. Harvey Graham and James McKay, elders. Statistics—Mr. Carson, convener; Messrs. Falconer and Cairns, ministers; and Messrs. Daniel McDonald and J. D. McGregor, elders. Systematic Beneficence—Dr. Patterson, convener; Messrs. Morash and A. McLean, ministers; and Messrs. J. J. McLean and John Forbes, elders. Augmentation—Mr. Cumming, convener; Mr. Macfarlane, minister; and Messrs. Angus Cameron and R. McDougall, elders. Presbytery adjourned to meet in James church, New Glasgow, on the first Tuesday in September at 2.30 p.m.—J. R. MUNRO, Clerk.

Presbytery of Glengarry.

THIS Presbytery met at Alexandria on the 10th July inst., a large number of members present. The Rev. N. T. C. MacKay was elected moderator for the ensuing six months. A motion of sympathy with Rev. Mr. Cormack, retiring moderator, on account of prolonged illness in his person and family, from which he has but lately recovered, was unanimously passed. Deputations were appointed to conduct Presbyterial visitation and report at the December meeting. Commissioners to the General Assembly reported diligent attendance. Standing committees for the ensuing year were appointed. In order to give time for due consideration of reports it was resolved to call for the reports on the State of Religion, Temperance, and Systematic Beneficence at the December meeting. A committee consisting of Messrs. McLaren, Hastie, and J. MacLeod, with power to add, was appointed to arrange for missionary meetings and report at next regular meeting. It was resolved to instruct the committee on Systematic Beneficence to prepare and issue a tabulated statement of the amounts expected from congregations towards the various schemes for the current year. With respect to the deficit in augmentation returns it was resolved to make good the loss to the brethren, members of this Presbytery on the fund, and Mr. Givan was authorized to solicit contributions from the congregations. A call from Woodlands in favour of Mr. N. A. MacLeod, licentiate, was sustained. Mr. MacLeod being present, accepted the call, and will be ordained and inducted on 9th August. Rev. J. A. G. Calder resigned the charge of Knox church, Lancaster, for good and sufficient reasons the resignation was considered at once. It was resolved to accept the same, and that the pastoral tie dissolve on the 1st of August next. Rev. J. W. McLeod resigned the charge of Finch and Crysler, for certain difficulties. Resignation lies on the table till next regular meeting and a deputation appointed to visit Finch and report at next regular meeting. After other routine business Presbytery adjourned to meet again at Woodlands on the 9th day of August next, at 1 p.m. The next regular meeting was appointed to take place at Lancaster, on the second Tuesday in September next, at 11 a.m.—N. MACLENNAN, Clerk.

Presbytery of London.

THIS Presbytery met in Knox Church, St. Thomas, on the July 10th, Rev. W. J. Clark, moderator. There was a fair attendance of members both lay and clerical. After reading the minutes of former and special meetings, the order of business was arranged. The following are some of the items of business transacted. Mr. Little reported that South Caradoc congregation had increased their contributions for stipend to the amount requested by the Presbytery. Messrs. J. Currie and E. H. Sawers were appointed a standing committee for the examination of students labouring and residing within the bounds. Leave was granted the respective moderator's of London South, Vanneck, Wardville and Newbury, to moderate in calls in these congregations if need be before the next meeting of Presbytery. Messrs. Henderson and Miller were appointed a deputation to visit Newbury, and if they find matters in their judgment satisfactory,

give the congregation leave to proceed with the manse building. The moderator of Presbytery and clerk, were appointed to prescribe subjects to students residing within the bounds. The committee on examination of students reported that they had examined Messrs. W. Wilson and John Johnstone, feel satisfied with their attainments, and recommend that they be certified to the Senate of Knox College. The clerk read an extract minute from the clerk of Toronto Presbytery stating that Toronto Presbytery had obtained leave from the Synod of Toronto and Kingston to take Mr. T. A. Mustard on trial for license, and transferring him at his own request to London Presbytery. Mr. Mustard's trials were heard at the evening sederunt; and he was duly licensed to preach the Gospel. Mr. Henderson reported that he had received over \$100 for augmentation from congregations within the bounds to meet the deficit in grants to augmented charges. The report was received, and Mr. Henderson authorized to pay \$25 to each of the brethren concerned, and allocate the balance when received to the parties entitled to the same. The Presbytery received in due form, Mr. Robert Aylward, formerly a minister of the Congregational Church—as a minister of the Presbyterian Church in Canada, leave having been obtained from the General Assembly. Messrs. Sawers, Miller, Sutherland, Stewart and Dr. Proudfoot, commissioners to the last General Assembly reported their diligence in attending that Court. The clerk, on behalf of Mr. J. A. Younge, read the regulations of Presbytery guiding it in appointing commissioners to the General Assembly. Notice of motion in connection with this matter, was given in by Mr. J. Currie. Mr. Goforth, missionary from Honan, being present was asked to address the Presbytery, and did so, dwelling on the difficulties and encouragements of the work. A cordial vote of thanks was tendered Mr. Goforth for his address. The Presbytery adjourned. The next meeting is to be held in First Presbyterian church, London, on second Tuesday of September, at 1 p.m. The Presbytery closed with the benediction.—GEORGE SUTHERLAND, Clerk.

Presbytery of Brandon.

BRANDON Presbytery met in Portage la Prairie on Tuesday, 10th inst. An application made by High Bluff congregation for a loan of \$250 from Church and Manse Building Fund, was considered and recommended. Messrs. Carawell and Douglas were appointed to audit the accounts of Home Mission committee and of the Presbytery's treasurer. The clerk was instructed to select texts for discourses from the students in mission fields. A deputation was appointed to visit Carberry congregation in the interests of the work there. It was agreed that Messrs. Wright, Urquhart and Fraser form a committee to make an equitable apportionment of Home Mission funds among the Presbyteries affected by changes about to be made in Brandon Presbytery. On account of the new arrangement of Presbyteries, to take effect shortly, the standing committees were re-appointed for the present and the allocation for the schemes of the Church deferred till next meeting. Presbytery then adjourned to meet in Brandon on August 21st, at an hour to be arranged by the clerk.—T. R. SHEARER, Clerk.

Presbytery of Sydney.

THE Presbytery of Sydney, met July 4th in St. Andrew's church, Sydney. Rev. J. F. Forbes was chosen moderator and Dr. Murray continued clerk. Rev. J. A. Forbes was appointed to dispense the Lord's supper at Leitch's Creek on July 22nd, and Rev. W. Grant the same ordinance at Louisburg on the first Sabbath of August. Standing committees were appointed; we give the names of the conveners. Temperance, J. F. Forbes; Sabbath Schools, J. A. Forbes; Systematic Beneficence, D. McMillan; State of Religion, E. B. Rankin; Sabbath Observance, W. R. Calder; Augmentation, W. Grant. It was found necessary to change

the day of Mr. Malcolm McLeod's induction from July 20th to July 24th, and Rev. J. A. McDonald was appointed to visit Pleasant Bay the week previous, and hold meetings there, with a view of securing entire unanimity in support of Gospel ordinances in Cape North congregation. A matter of order and another of discipline were disposed of. Next meeting of Presbytery was appointed to be held at Loch Lomond on Wednesday, the first day of August, at 11 a.m.

Presbytery of Chatham.

CHATHAM Presbytery met in St. Andrew's church, Chatham, on July 10th, at 10 a.m., the Rev. R. J. Hunter, B.A., moderator, in the chair. A petition from Knox church for severance from Dresden, and union with Dover, etc., was read, and Dr. Battisby and Messrs. Davidson, D. Currie, Law and Stone were appointed to visit the fields, confer with the people and report at an adjourned meeting to be held in this church on Tuesday, 31st inst., at 10.30 a.m. Mr. Morrison again resigned his charge of Dawn, etc., and it was agreed to cite the congregation to appear for its interests at the adjourned meeting named above. The session records of Dawn, etc.; Bothwell, etc., and Leamington were examined and ordered to be attested. The supply of the pulpits of Leamington, Dresden, etc., and Hotsay etc., was left in the hands of their respective sessions till the September meeting. Mr. Alex. Bartlett of Windsor, commissioner to Assembly, gave, by letter, a very full report of the meeting at St. John, for which Presbytery agreed to thank him. The next regular meeting will be held in First church, Chatham, on Sept. 11th, at 10 a.m.—W. M. FLEMING, Clerk.

Presbytery of Hamilton.

THIS Presbytery met on the 17th and 18th of July. A resolution was adopted disapproving of the street car service in Hamilton and the running of excursion trains on the Lord's day. Four students appeared asking to be recognized as students intending the ministry; they were conferred with, but final action is postponed till September. A call from Hagarville to Rev. And. McNab was sustained. Mr. McNab asked time to consider. The commissioners to the General Assembly gave a favorable report of diligence. Extract minutes from Assembly minutes were submitted, showing: 1. That in the application of Mr. McKnight which had been referred for advice, the Assembly decided that Mr. McKnight is not a minister of the Church, and empowered the Presbytery to issue the application it again made. 2. That Rev. P. A. Tinkham may be received after he has attended one of the Colleges for a session. 3. That leave was granted to Mr. J. G. Murray to retire and that he is not an annuitant on the Agel and Infirm Ministers' Fund. The congregation of Smithville was separated from St. Ann's and united with Muir's Settlement; and Muir's Settlement was separated from Grimby. Mr. Crurkabank resigned the charge of Smithville. Wollandsport was united with St. Ann's. Leave was granted to Port Dalhousie to mortgage the church for a sum not exceeding \$2,000. Arrangements were made for trying to raise the Augmentation deficit. The resignation of St. John's church, Hamilton, by Hon. Mr. Macdonald was accepted. Mr. McKnight applied again to be received as a minister, but after spending a whole day on the matter, the Presbytery resolved to postpone further consideration, upon which Mr. McKnight withdrew his application.—JOHN LAINC, Clerk.

The Presbyterians of Janetville are building a church, which will be completed in a short time.

The garden party given by the Presbyterians of Norval, on the grounds of Mr. Robt. Noble, on Friday evening, was a huge success. The gate receipts alone were \$150, the total from all sources about \$170.

The Parkdale church picnic took place last week to Wilson Park, N.Y., and is reported to have been the most successful ever held by the church, over one thousand having taken advantage of the trip, and the arrangements having been all that could be desired.

The vacant charge of Morewood and Chester Hill has candidate supply arranged for up till end of October.

The garden party at the residence of Mrs. Cox, Colborne, was well attended and thoroughly enjoyed by those present. The proceeds—\$30—were handed over to the church.

THERE was a large attendance at the Wednesday night prayer-meeting at St. Andrew's church, Lindsay, it being the evening of the fifth anniversary of Rev. R. Johnston's advent as pastor of the church. The pastor was very earnest in his remarks. During the last five years the church has had encouraging spiritual growth, as well as being very ably assisted financially. At the close of the prayer-meeting the audience was entertained for a few minutes through the kindness of the ladies of the congregation; cake and lemonade was served, all having a chance to shake hands and speak to one another before leaving.

The ordination and induction of Rev. T. C. Tough, at Hornby, was the occasion of an interesting meeting of the congregation. Rev. R. Haddow, Milton, acted as moderator of the Presbytery. Rev. Mr. Craig, Oakville, addressed the newly-inducted minister, and Mr. Haddow addressed the congregation. Rev. James Argo, Norval; Rev. Mr. Tibb, Streetsville; Rev. Mr. Tibb, Parkdale; and Mr. T. Watson, Knox College student, Woodbridge, were present during the afternoon. After the services were ended refreshments were served by the ladies of the church on the main grounds and a very pleasant and social time was spent.

A LARGE congregation assembled on Thursday evening last, in the East church, Toronto, to witness the ceremony of inducting the new pastor, Rev. J. A. Morrison, into his new charge. The induction service commenced at eight o'clock, and, after a short prayer, Rev. Clarke addressed the congregation, preaching from the text, "Wist ye not that I must be about my Father's business!" and "It is finished." He went shortly through the history of the life of Christ, pointing out its purity and perfection. He pointed out that the fact of God's taking time was no excuse for procrastination on the part of His people; that God had eternity to perfect His works, but that the span of human life was too short to admit of putting off the day of repentance, or of doing the work allotted. Two thousand souls are daily passing into eternity, and if efforts to save them are not put forth to-day, to-morrow may be too late. He dealt with the problem of the moral responsibility of the insane, quoting several examples of those intending to repent, but struck down before they put their intentions into execution, and quoted, in conclusion the dying words of General Wolfe, who returned thanks that he had been permitted to finish his work. The ceremony of inducting the new pastor was performed by Rev. D. H. McDonald, the moderator. After recapitulating the events which had led to the call to Rev. J. A. Morrison, and stating the regular forms of procedure which had been gone through according to the constitution of the Presbyterian Church, the moderator asked the customary questions of the new incumbent, and then declared him duly inducted, after which the members of the presbytery advanced, and bestowed their congratulations and good wishes. Rev. Dr. Carmichael, of King, addressed the new pastor. He impressed on him the necessity of regarding the office to which he had just been inducted as fraught with grave responsibilities, and exhorted him to regard not his own but the dignity of his office. He reminded him that there was no higher position than that of one engaged in promulgating the teachings of Christ, and advised him to live always in sympathy with his Master. He warned him not to be discouraged under difficulties arising from meeting possible coldness and indifference, and concluded with words of encouragement and exhortation to be true to his responsibilities and to strive ever for success. Rev. J. McP. Scott addressed the congregation, reminding them that it lay with them, as well as with their new pastor, that the mutual intercourse about to begin should be productive of beneficial results, and exhorted them to be mindful of their responsibilities.

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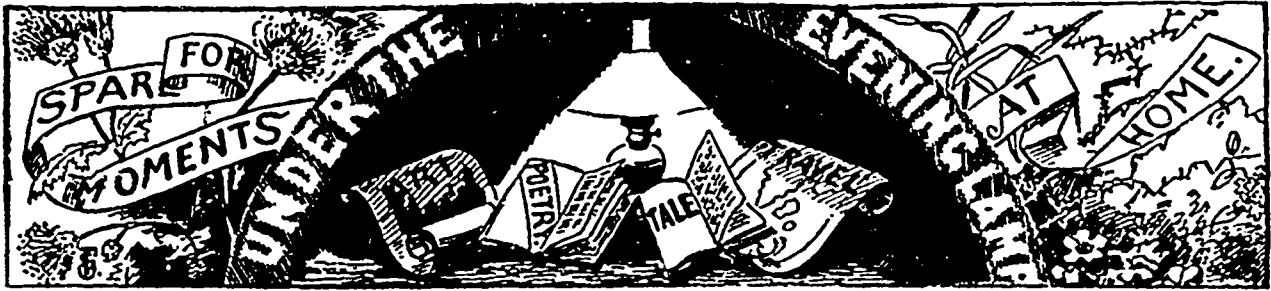
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FROM PRAYER TO PRAISE.

THE speaker was a little shrunken old man, well known to every body, and not generally supposed to be remarkable for amiable qualities of temper, and certainly *frank* had not been his frequent occupation. As he rose, therefore, no little interest and curiosity was excited to hear what Timothy Crump could possibly have to say.

"Friends," began the old man, in a weak cracked voice. "Friends, I didn't expect that to see myself standing up here with you to-day, and it's only because I'd be a downright traitor if I held my tongue to-night, that I ask you to listen to me a minute or two.

"When our leader there said what he did last week about our *sermons of grace*, I will me think. I went in to the crowd for prayer just then, and all I were much too hurried and nervous. All on you know my Tim a lovely old man, and more too well off, and now my Tim—where I've lived forty years old, wasn't it to be any longer. Since the new edition's printed it's worth more. I spoke, and Genes wouldn't let me have it without I agreed to a rest I couldn't ever afford. Course I'd joyed about it, prayed a bit; had down a plan, all plan and square how the Almighty were to help me, but I were careless and at the thought of how I'd have, perhaps, for the after all, for the days went by, and Genes didn't change his mind, and no unexpected bit of money came to me all on a sudden, like the raven to Eliah. Certainly it didn't seem at all a time for praying, and when the 31st Psalm come for my evening reading, it didn't seem the right one at all. How could I bless the Lord of all times? and as for *frank* being occasionally in my mouth, it was out of the question; occasional might be, or nervous supplication, but not *frank*. But that were haunted me. 'At all times—in all things,' came to me over and over again. The Lord sang it, and the words caught it, till I began to think that possibly Timothy Crump, church member for nigh fifty years, might be making a terrible mistake. And so he was, *frank*, and he would it, and he went down on his knees and gave thanks to God, because all that was-a-gone to happen was just right, though he, maybe, couldn't see it, for it was, come what will, that 'they that seek the Lord shall not want any good thing.'"

"Mr. Crump opened a moment; then he went on slowly, and in a lower voice: "Maybe some of you is a-singing," said he, "as how the Lord have answered Timothy Crump's prayer by now, and he ain't a-gone to leave his old home. Nay, friends, but I am going, and, more me that, the day I moves out from under the old roof—and it's to-morrow—that'll be the happiest day I've known this many a long and year. My boy, and the old man a voice trembled—"my boy what rained away twenty year ago, and jerry high broke my heart, he come back again when I'd long given him up for dead. And nothing will do but his old father must come and live with him, and be treated like a prince, most of a poor old shaver, and end his days in comfort and joy."

Here Timothy Crump came diagonally next to me, leaning down altogether; but, by an effort, he mastered his voice and faltered, "So, friends, I feel as if I could do nothing but give thanks the rest of my life; not just now and then when I kneel in prayer, but seven times a day do I praise Thee because of Thy righteousness-judgments." "O surely the Lord with me, and let an oxen lift its name together."

As the little old man sat down, it was evident that his

simple but heartfelt testimony had made a profound impression on the meeting, and even Deacon Rust suddenly fumbled in an odd manner for his handkerchief; hearts touched with sympathetic emotion soon protracted ready lips to a genuine song of praise, and Deacon Dayley thought he had never heard "Children of the Heavenly King" sung with so much fervor, or had himself caught so quickly its cheerful spirit of thanksgiving and hope.—(From *Deacon Dayley's Fruit-Meeting*. S. W. Partridge and Co., 1d)

THE TOILERS ON THE DEEP.

BY J. M. HOLLAND.

"Tiptoe's the carrier, Jen."
"Whither away?"
"Starboard bow."

And true enough, in the early dawn, a rush of rockets cut the dusky sky with a blaze of light—the signal that the steamer had arrived.

The birds on the wing, the fishing fleet gathers around the new comer, and as the light grows, stout row-boats put forth from the various smacks to ferry the fish to the carrier.

It is a ticklish business. The big waves heave and toss, and the fish carrier swings up and down like a lightome cork, while the men in the boats have to put aboard heavy trunks of fish. Now her iron sides boom high aloft, now they sink low beneath, and anon they yaw far away. In this tempestuous sea there seems no moment favorable for hoisting the boxes aboard.

But the men manage it wonderfully well. Posing a box on his hands, one will stand on a thwart and watch the waves. Now there is one coming; but before it comes, the steamer's side sinks low.

In with box! Now is the time! The man has swung it on the carrier, and when the wave swirls along the next second or so, and lifts the steamer high, or swells the boat away, the transfer has been made, and the steamer carrier has the heavy box of fish safe and sound.

In such risky swinging business the men must seize the very nick of time, and be most bolder himself well, lest he get an ugly fall, a sickening bruise, or a plunge in the foaming water.

Weather varies of course in the North Sea; there are pleasant days of sun, and there are the fierce snow-storms and blizzards of winter; but, indeed, the wind seems always in the east or north, and the sea has generally a jolting heave roll, as many landmen know to their cost when they venture too far on its tossing waters. In winter everything on deck gets frozen, the sea spray freezes as it blows aboard, the ropes become icy and hard as iron, and the blocks must be thawed by pouring hot water on them before the ropes will run. The fish just aboard the carrier, the various boat's deck; the steamer turns her head for home, and the fishing, which is usually by trawling, is resumed.

There are in the North Sea a number of fishing fleets, varying from about twelve to about twenty, and cruising hither and thither to catch their fishery. They haul from such ports as Yarmouth, Grimsby, and Widdow, and rejoice in such names as the "Short Blue" fleet, "Red Crew," "Great Northern," "Durman," etc. Each fleet has an "admiral," who exercises a general control over its movements.

A fishing smack cruises for night work as it does, returning at the end of that period for a week's rest ashore. She usually fishes by means of the trawler, hence the name, "trawler" generally applied to these craft. The trawler is fitted with a big beam, at each end of which is an iron "rubber," like the runner of a sledge, and which lift the beam a yard or so off the ground.

The net itself is like a big bag of mesh work, as long as the beam in front, but narrowing behind. The upper part of its mouth is fastened firmly to the beam—which, it will be remembered, is kept about a yard above the sea bottom by means of the runners—while the lower lip of the net is linked to a strong rope or chain with lead.

Then the trawler is fitted with a gaping mouth, perhaps a yard open, and several yards in width, and as it is dragged over the ocean bed it sweeps up all kinds of fish as its wide entrance. All is fish and all that comes to the net.

When the smack has returned, she goes Grimsby to her fishing ground and repairs its net as it is about. The vessel soon feels the drag of the net, and as it is reduced to about one-half. Moreover, it runs from side to side, and the hoppers swing from left to right, and right to left constantly. The net has to be worked for a couple of days, as it does over the uneven surface of the sea-floor, it is liable to encounter unknown difficulties. The net may even have to be stopped if the net catch something, such as a rock or wreck, which holds it firmly otherwise the vessel might lose its trawl altogether.

gether. The depth to which the net sinks is some thirty or forty fathoms off the Dogger Bank—that is, from 150 to 250 feet.

"Keeve up, there!" "Up trawl, ah!" sings out the watch in the early morning, when the time has come to haul the net. The tired men turn out of their berths to bear their part in pulling up the great net. On many vessels this is now accomplished by steam power; otherwise by the men turning steadily at the capstan as they tramp around it.

At last, up comes the beam, and the net lag floats on the surface of the water. What is the catch? Poor or plentiful? It is a moment of some excitement even for the oldest hand, as the men bend down and pull and haul the net aboard. It is quickly unladen, and the fish fall out, wriggling and jumping about the deck.

Many kinds are here—flat fish in plenty, cod with their innards, starb, haddock, skate, ling and herring. Sometimes a shark appears, or his cousin the dogfish, kind of fisherman, and not without cause, on account of its voracity among food fishes and the injury it works to lines and nets. Occasionally a big halibut may appear, and occasionally, also, a salmon.

But whatever the catch, over goes the net again, when the fish are taken out and the various kinds are sorted according to sizes and classes, and packed in the boxes ready for the steam carrier. Then the vessel forges ahead, and the trawl line swings from side to side, while some of the crew snatch a little sleep and rest, and the wind and wave boom aloft with their wild melody and roar.

Steam has invaded the fishing province, as it has so many other industries, and steam trawlers have made their appearance on the rough North Sea. The General Steam Fishing Company, Limited, owns a fleet of nice steam trawlers, boats of about a hundred tons, shaped and built to stand rough weather, and of strong steaming power.

Another change, and one greatly for the better, is the appearance of the hospital ships of the Mission to Deep Sea Fishermen. It is easy to see that in the exercise of such a calling, accidents and injuries are likely to be sadly frequent; and yet in these populous floating villages, established altogether by perhaps some 20,000 men, there was no one to attend to such hurts except the men themselves. Then there are sea-sickness, or seasickness produced by the chafing of the cold-air caps, or poisoned fingers caused by injuries from boxes when preparing the fish for conveyance as the boxes to the steam carrier. In short, there was an ample need for medical work. And so, ever since the Mission was established, about 1872, the captains of the Mission vessels have always endeavored to render medical assistance. They have carried drugs and surgical appliances, and have been instructed by a physician in their elementary use. But later on, special hospital ships were put afloat, with sick berths aboard, and several of the Mission vessels, of which there are now eleven, have hospital accommodations and a qualified surgeon. The size of the vessels varies from 60 tons to 125.

The North Sea surgeon finds that he has to work under considerable difficulties. A man breaks a limb or injures his skull in rough weather. Farth goes the boat for the doctor. Then comes his first difficulty—how to reach his mortal "bosom." There is no sailing boat and careful coachman. The long-boat is the rowing boat which has come to fetch him, and it is tossed furiously up and down by the pitching waves. The hospital ship itself rolls terribly. How is he to keep from one to the other? Unless he secure the exact moment, he may be seriously hurt himself.

But getting aboard safely and the rough passage made, the surgeon may have to tend a broken leg or arm to a dingy little cabin, which rocks and bounces about worse than the machinery on the sea top. One fisherman may grip the surgeon hard by the waist to hold him steady, and another—two or three more—will grasp the patient for the same purpose. And then he may have to be pulled into a kind of cradle berth, or stretcher, to convey him aboard the hospital ship, or to send him home by the steam carrier. Some patients are even brought round to the London Hospital.

The men generally bear pain with the most brave fortitude—perhaps because they have only too frequent opportunities of practicing that great virtue—and they are very obedient to the doctor. The Mission supports the doctor, that is, it allows them the use of a room and grants them a small fee, which they do not take, and it appears that sometimes they attend over 2,000 patients yearly. These Mission vessels, which arrive as early as a hospital ship do not engage in fishing, but on the other hand, the Mission vessels do not, although having hospital accommodations on board, and the proceeds of the crew's services sold, amounting to about £2,500 a year, must in defraying the £21,000 annual cost of the Mission.



Crew of the Mission Smack

Another object of this Deep Sea Mission was to fight the *Cofey*. Who was he? As might be supposed from his ornithian name, he was a foreigner. He used to sail from Continental ports with large quantities of tobacco on board, which he could sell cheap because it paid no duty to the British Government, and he also sold abominably bad spirits—containing, apparently, much fuel oil—which drove the men to madness. Unutterably bad prints and books also seem to have formed parts of his cargo.

The ruin wrought by the fearfully bad liquor of the *Cofey* was terrible. It offered some excitement to the men, but soon made them demoralized drunk. Many a one, it is said, while returning from the *Cofey* has leaped into the sea and been drowned. Further, the temptations of the *Cofey* led to the stealing of fishing gear to provide funds for the fiery drink.

But the *Cofey* is now nearly vanquished. After some little difficulty the vessels of the Mission have been permitted by the Board of Customs to sell good tobacco at fourteen pence a pound, and the *Cofey's* vices have thus been rendered unnecessary. Drinking has very greatly decreased and better sanitary and social conditions altogether prevail. Dr. Huley, a local officer at the port of Yarmouth, has given an important testimony to the value of these vessels as preventing "sea-borne sickness" from contaminating the shore, and asserts that the vessels "are doing a national sanitary service."

Further, the Mission ships supply books and periodicals in plenty for the fishermen, while the vessels are also used as Sunday churches and evangelistic stations. The skipper, or captain of each is able to act as a missionary and he is frequently assisted by visiting clergymen, evangelists, or suitable laymen. The men assemble, sometimes to the number of 150, and it is no sectarian doctrine that they hear. The Mission does not seek to make the men members of this or that section of the church, but we are told "the traveler's creed is in the main strictly evangelical, and less spiritual nature is assumed and sustained upon the same doctrines which animated and rendered noteworthy the ardent spirit of Puritan England."

Indications of the methods of work may be gained from the reports of the skippers of the Mission vessels themselves. Here is an extract from a report of the skipper of the hospital ship *Cherry Island*, which was with the Great Northern Fleet. We have held two good meetings during the week and given away numerous bundles of clothing. Our doctor has been very busy most days. For the week he has treated sixty-one out-patients, and taken two in-hospital, one with a very bad poisoned hand and the other with a large swelling under his tongue. I was taking this afternoon to one of the

patients, who is master of a vessel, and he was saying, "What ever should I have done without the Mission? I should have had to go home or to London, and lost my voyage. Praise God for the M. P. S. F. Yesterday it blew very heavy with us, there were four boats captured."

And the skipper of the *Edward Birdbeck* wrote that "in less than three weeks" they had treated about 124 cases, and received three on board, who had been kept as in-patients. "One, the skipper of the *Tyrant*, who unfortunately got his feet



Winter on the Dogger Bank - Boarding the Fish

on the flywheel of the engine, after some ten days rest and treatment was able to return to his ship. Another case was that of a man who had hurt his back, he was sent home after a few days, for he was sixty-five years of age. Yet a third was a boy who had severely scalded his feet.

The skipper of the *Miss Fuller*, a hospital ship, with the "Short Blue" fleet, reported that "for the week about fifty boats" had come for tobacco, wool, less, etc., and a doctor had treated twenty-five patients and taken twelve

on board. Seven services had also been held during the week, with an attendance of fifty-nine, and one smack had been visited. And a sad light is thrown on the casualties with which the fishermen have to contend, when we learn that a smack had run over a boat with two hands aboard, and that only one was saved.

The woolsens referred to are no doubt the mittens, mufflers, cuffs and stockings knitted by sympathetic ladies ashore and distributed by the Mission ships. These goods are most useful as a protection against the excessive cold and the sores produced by the oilskins rubbing the wrists and aggravated by the sea water. The painful sea-blisters seldom appear, it is said, when woolen mittens or cuffs are worn, and for the long stockings worn within the sea-boots the demand is greater than the supply during a large part of the year.

An extension of operations was witnessed last year—that is, in 1892—when the Mission sent one of its vessels, the *Albert*, to the stormy shores of Labrador. Some twenty thousand fishermen migrate from Newfoundland every year for three or four months to reap at Labrador the harvest of the sea. Many of the men are accompanied by wife and children.

Dr. Grenfell, on his trip north in the *Albert*, visited the chief fishing settlements, treated such patients as applied for assistance, distributed clothing to the most necessitous, and rendered what other aid he could. During his voyage of seventy-eight days the doctor attended no fewer than 900 patients, more than a third of whom proved serious cases, and altogether visited fifty fishing settlements and hamlets.

The fish caught is the cod, and the catching and curing of this valuable food appears to form the chief industry of Newfoundland. The fish is cured somewhere about the 1st of July and closes early in October. Sometimes the men and women sail in schooners, cruising about until they have a good cargo, others dwell in settlements ashore, the men fishing during the day, and the women remaining on shore engaging in household work, and assisting also in curing the catch.

Dr. Grenfell formed a high opinion of the Newfoundland fishermen. He thinks them better in physique on an average than others, and unsurpassed in courage and skill.

The Government—that is, we apprehend, the Newfoundland Government—appreciated his efforts so much that they are prepared to build two hospitals and give a proportionate grant of money while the Newfoundland merchants will fund over a large house at Little Harbour, and also make money grants and provide for a doctor at a place called Smoky Run.

Spring and autumn, summer and winter, the Mission's boats are at their work, while the carriers steam forth amid blinding snow or bright sunshine to bring home the busy harvest from the Tinklers on the Deep.



Bringing a Patient into Hospital on the Mission Stretcher

