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OVER LAND AND SEA.

A human life wholly without leisure will soon be broken, and in a little while be altogether spent, says the *Central Presbyterian*. Body, mind and spirit are all so "fearfully and wonderfully made," and so marvelously wrought into one, that rest is a natural necessity. God's ordinance of the day enforces on the most unwilling the leisure of evening and the rest of night. Wisely and compassionately it is fitted to the absolute and universal need. The one day in seven is a divine ordinance, not arbitrary, but natural, with its urgent reason, for "the life that now is, and for that which is to come."

Out of the noisy street and the care burdened office or home, some annual leasure seems a great need. A vacation which vacates the hands of toil and the mind of anxious thought, and brings more of healthy sleep, a new and fresher air of health, new things of nature's vast gallery to divert the eye, and new subjects for reflection, belong to God's law as well. The weary, half-sick man finds an unconscious tonic in everything he sees as the train sweeps him away to some mountain hiding-place.

In the early morning the click of the mower in the meadow below, the hum of the bees, the whistle of the quail, the tinkle of the distant sheep-bell greet his ear. And when he pushes open the blind there is the valley covered over with corn, the little meadow newly shorn and the hay stack in its midst, the shocks of wheat in the yellow field beyond, the cattle herd drifting across the sloping pastures, the green forest in its many shades far up the mountain sides, and the battlement of rocks against the clear, blue sky. He is in a new world, old things have passed away, weariness gives place to rest, content steals into his mind and peace into his heart, and restoration has begun its happy work.

It is not well to be too anxious for the uses of leisure. It will be perhaps most full of use when one yields to indolence and the day is idle, and we are willing to receive and not careful to give, taking impressions as they come and permitting thought to move slowly at its own sweet will. A genial companion ship tempts to leisurely exercises, the remembrance of home turns the steps to the post-office, the coming of a friend stirs into new animation, and the dinner bell is welcome as with surprise. It is valuable use indeed if leisure heal the wounds of past toil and strain, and knit up the ravelled sleeve of care. This it must do first.

Leisure has to us the sanction of our Lord Himself. The time was when the disciples were so pressed about by the needs of the people, hungry, ignorant, sinful, hopeless, "they had not leisure so much as to eat," much less for thought, for fellowship, for prayer. And even from such divine and blessed work He called them away. "Come ye yourselves apart into a desert place and rest awhile!" It was his own bidding. It

is His own prescription now. "The desert place," gives the healing of nature's balm. And with Him, who said not "Go," but "Come," our leisure days are authorized and sweetened, and made pledges of the long day of rest that has no evening!

In his "Camp Fire Musings" in the *Interior* of Aug. 1st, Dr. Gray discusses literature, ethics, science and nearly everything else, in a very interesting way. He closes his article with an exquisite little poem, introduced by a touching reference to his own home life. For the benefit of our readers we quote it in full:—

"Looking up from my paper, and out of the open door, I see that the air is sparkling. The opposite shore of the lake appears to have come half way to meet me. The leaves are fluttering in the crisp breeze and I am reminded that wife and I are to go to Bass Lake, fishing—and some way it appears to me that we will drift on its secluded and shaded waters for the last time. Many the day that we have together gazed down at the tangled forests of water ferns in its clear depths, watched the rise of the loons, listened to the birds on its shores and admired the wild deer which come down to drink. But once more

We will drift, as we have drifted, down the winding River Time,
From the spring lake of the morning till the ocean rolls sublime
Just beyond yon darkling forest. Hear its thunder in the breeze!
See its breakers through the vistas 'mid the branches of the trees!
Nay have cared we what should wait us, hidden by the river's bend,

Rocky rapids, or calm waters, or the winding journey's end;
For we know we two together would be happy while afloat,
And be merry at a portage while we lifted at our boat.

And we shall be, dearest, ever, when we pass you moaning sea,
We will find another river somewhere waiting you and me.
Where the valleys are enchanting and the mountains rise sublime
We will find a better river than the winding River Time."

In London there is a working men's Lord's Day rest association which is struggling to resist the constant increase of imposition of Sunday work on day laborers. A memorial asking for the prohibition of Sunday entertainments has been extensively signed by musical and theatrical performers. When Sunday ceases to be guarded as a day for religious worship it will cease to be a day of rest. Working men are coming to be alive to this fact and to see that what lessens the sacredness of Sunday increases the burdens that will fall on them on that day.

There is a story of a workingman of Faraday's. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. One said he could find it; another said there was no possibility of finding it. The great chemist came in and put some chemicals into the jar, and at once every particle of the silver was precipitated. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover that cup, how easy it ought to be for us to believe that God can restore our sleeping dust.

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Toronto, August 22, 1895.

National Perils.

THERE are many hopeful signs of the times which it is folly and ingratitude to depreciate as is sometimes done. Of these we do not now propose to speak although they deserve, and the world is made better, by giving them due consideration. Yet there are many who cannot be regarded as pessimistic, whose interest in humanity is profound, who have a sensitive ear for the ground-swell of society and who are deeply concerned as to the result. To the selfish who care not what is to be, after they have gone, who can basely sit at the feast of life and "try and slink away without paying the reckoning," these considerations may be of little account, but to the generous and thoughtful who feel the burdens of humanity it is manifest that there are explosive elements in society at the present time which are significant of unspeakable disaster which will surely come unless their destructive tendencies are counteracted or averted, by some greater power than seems to be at present operating. These influences are more distinctly discerned in older lands, but in our own sufficiently distinct to warn us of what the possibilities are. "When we see mighty nations armed to the teeth against each other, exhausting their resources, squandering their strength, swelling their national debts, in these costly and gigantic follies; when we read of these frightful inventions, explosives of unknown force, guns of infinite destructiveness, torpedoes which go far under sea to explode navies; when we see man's ingenuity exhausted in the elaboration of devilish enginery and international jealousy adding its dread quota to miseries caused by commercial rivalries; when we see in Europe at this moment at least twelve and a half millions of armed men doomed to lives of unproductive menace, amid groaning and tax-burdened populations, I ask you which seems most likely to happen in our days—the dawn of that millenium,

When the war drum throbs no longer and the battle flags are furled
In the parliament of men, the federation of the world,

or rather that dim awful Armageddon-battle of the last days when the hosts of evil shall concentrate all their wrath for one last and deadly struggle against the hosts of light. These are the eloquent words of no misanthrope, but of one of the seers of the age whom God has sent to utter the note of warning that man may give heed. And they are true words. The accumulation of wealth in a few hands, the fact that notwithstanding the enormous increase of national wealth, the millions of the masses are getting less and less able to provide the necessaries of life is of itself a question that demands the closest attention, connect that with the other fact that the rapid increase of population is from the lower and not from the well-to-do specimens of the race. In 1884, in the East End of London 59 per cent of men and 75 per cent of women

were married before twenty-one years of age, whilst in the better parts of the city only one per cent were so married. We are thus developing amongst ourselves the Huns and Vandals that will ship-wreck society. A multitude of men and women and children whom no man can number, with nothing to lose, whose lives are daily becoming more and more intolerable, who are under-clothed and under-fed, "whose only joy is drugged and poisonous drink," are preparing for such a social revolution as the world has never seen, unless the antidote is found. What is the antidote? It is and can only be the Gospel of Jesus Christ. The Church must be the principal agent in saving society, not the economist but the Christian, is the hope of the world to day. We have said that some more potent influence must operate than at present appears. We repeat, that the Church is not exercising an influence commensurate with the promises of the Gospel and the needs of the times. There is need of an awakening, that the Church should arise with new strength and justify her claims as being under the leadership of Him unto whom all power is committed and who promised His abiding presence, whilst the Church sleeps the hostile forces develop and the catastrophe may be upon us before the danger is fully realized.

After Vacation, What?

As August moves onward in its unhesitating and un-resting course, carrying home in its arms those whom it has rested and restored to healthy conditions, both clerical and lay, ministers and members of the Christian Churches of our land, it is not improper, but rather we regard it as very fitting, to ask this question, AFTER VACATION, WHAT?

Doubtless, in every gracious heart there will be desires to do more than ever before for the good of men and the glory of God; and in every Christian mind their will be plans and schemes in order to the accomplishment of these desires.

Work will be entered upon under the inspiration of faith. Love will give it sweetness and hope will crown it with glory. In the best conditions Christian work is not always encouraging. There is some cross to bear, some untoward difficulties with which to contend, some obstacles that need to be removed. And often those obstacles which we bring into existence ourselves, are the very hardest to deal with. And they are not few. But the chief one is this: we say "come," standing aloof from men, in a holier than thou fashion, while our commission runs, "Go ye into all the world etc." Get into living contact with the people. Touch them. Be one of them. Stand on their level, or even get below them to lift them up. Do not seek so much to start a mission as to be a missionary. How many missions have been started and the doors of cordial invitation thrown wide open, and the people have not entered in. The fact is that that is a plan without Divine sanction. It is the condescending, free and easy plan. It seldom accomplishes much. We have seen more than one that has not reached the class for whom they were intended. The "workers" and "sympathizers" have been the congregation. Why? Because the missionaries have been wanting. Brother-men and sister-women who would reach the firesides of the lapsed and by loving attentions lift them out of the pit into which they had fallen. No kind of Christian effort can take the place of personal effort for the salvation of the lost. We must go to individuals, and by the help God gives us, seek to bring them to Christ. We

must come into personal relation with them somehow. Never mind how. Anyhow, so long as contact is made. Let the zeal of God's house eat us up, and that will make us indifferent to the poor kinds of criticism that is dealt out to men intent on doing good. How often has the question been asked. How shall we reach the masses? Showing that the essential matter has been missed, which is, How shall we reach the individual?

We are tempted in this way, if we could accomplish it, which fortunately for us we cannot, to give the masses a ready reception and an easy shrift. But they will not come. They have a little self-respect left. They claim other treatment. They ask to be looked upon as individuals, each with his own peculiar trouble, and difficulty, and need.

They look for the light of a brother's eye, and the grip of a friendly hand, and the help of a sympathetic spirit. They want individual recognition. And no other method, into which enters in any measure of "aloofness" can meet the case. "Go ye" does not mean send some one—but simply, Go yourself. This is a call to the highest and most honorable service because it has to do with the Salvation of our fellow-men. Lifting them out of the pit of sin,—with or without its terrible defacements and degradations,—into the light of Divine reconciliation. Bringing them home from the far country and its beastiality—to the Father's houses of beauty and grace. That is a work of incomparable grandeur, transcending all other work than man may do. It stands through all eternity. Hence, either in the congregation or beyond its bounds, work must come down to true individual dealing. We get no rest from the urgency and pressure of our Lord's command, "Up Ye" till this is done. Our world in which our work lies is not far off, it is close by us, just at hand.

Among our friends and neighbors, among our servants in the home or the office or the factory, among our business acquaintance—the people we rub shoulders with almost everyday.

And when we go beyond that into a low quarter let us carry the brother's heart and the sister's hand that we may reach and rescue the lost. Do it tenderly. Don't suppose those you go to, are your own children, if you are a parent; your own brother or sister, if you are single; your own dearest friend, if you are a solitary child. Get your heart into sympathy with them and feel for them. An unfeeling heart in Christian work is a positive hinderance. It mars what may in every other respect be the best work. Come into touch with Christ's bowels of mercies and your lightest word will tell. Get rid of all mere mechanical and perfunctory service, and bend in the spirit of whole-soul endeavor and you will be used of God. *Long and pray and labor* to save some. Gather yourself together and throw yourself into the grandest work man ever touches. Do not have the shame resting on you of being outdone, by a boxer or a business man in thought and care and effort. We watch for souls as they who must give account.

Smoking Services. This criticism with which we entirely agree is found in *The Outlook* of New York. It insists on a principle which is far-reaching. "What next?" Are not new departures and novel devices almost exhausted when, after smoking concerts, we now behold "smoking services" initiated by the clergy themselves? In the early part of July this notice was widely circulated in Whitechapel: 'If you want a smoke free, come

next Sunday afternoon to Christ Church Hall. A free cup of tea if you like. Tobacco gratis.' Accordingly, the Rev. J. H. Scott, M.A., appeared at the time appointed with the unprecedented canonicals, in shape of a bag of tobacco and a short briar pipe. The latter he was himself puffing at, while he doled out the contents of the parcel to a congregation of the poorest people of East London. This enterprising cleric conducted services and preached to the congregation which he had first baptized in a cloud of narcotic vapor. The service was orderly, the prayer earnest, the sermon simple, and the singing of certain ladies on the platform excellent. A cup of tea was afterward given to each of the congregation. This incident which has already attracted the widespread attention of the press, will be productive of varied comment. The motive of the rector can be easily understood and may be commended. But most people will contemplate the proceeding with very mixed feelings, in which perhaps humiliation and shame will predominate. No tendency of the time which seems, not to uplift the Christ, but to drag Him through the mire, can be commended. While the Apostle Paul became "all things to all men" that he might "by all means save some," we cannot imagine him, for instance, conducting a smoking service. Smoking in clubs is one thing, at religious services quite another.

Rest. How is your pastor to give you the best of his energy and effort, if you puzzle his brains and perplex his life with the multitude of ill's that accompany an insufficient support? Pressing needs, accruing obligations and unpaid bills, place a minister's character and usefulness in jeopardy, and their inevitable worry leave little time or talent for his legitimate life-work.—*Lutheran Observer*.

A Song in the Pulpit. Dr. Alexander Andrew, the editor of the well known Drummond's Tract Depot, Stirling, is on a visit to London. On Sunday evening Aug. 4th, he conducted the communion service in Brockley Presbyterian Church. He graphically described a visit he had made some time ago to Palestine and delivered, as he himself confessed, a sermon on "Jesus in the midst," which he had preached on that occasion in an upper room of Jerusalem to a congregation of about forty persons—the Presbyterian Church of the ancient city. One novel thing Dr. Andrew did. In his post-communion address he referred to a verse of the hymn, "Go, work in My vineyard," and instead of merely reciting it, he sang it, to the manifest surprise and consternation of some of his hearers. It may be interesting to mention that the Depot at Stirling last year sent out more than nineteen million tracts and booklets.

Some Modern Monks. Scandals, like misfortunes, never come singly. Only a few weeks ago German people were scandalized by the discovery that in the monastery at Mariaberg insane patients, and others though sane, incarcerated as lunatics, were not only inadequately tended but subjected to inhuman cruelties. Governmental inquiry in that case was instituted and the parties responsible for criminal neglect and brutality received the punishment they deserved. Now it is reported that a similar institution at Amelsburg, Westphalia, belonging to the same fraternity that had charge of the Mariaberg monastery, is as seriously compromised. Its officials and attendants were taken unawares. They received no prior hint that an inspection was to be made. An authorized person went to the gate and intimated that he had come to investigate matters in that seemingly quiet and pleasant retreat. The place was found to be in a disgracefully unsanitary condition. Hundreds of unhappy inmates were housed there without proper care and attention. Not one solitary skilled physician was found to attend to the wants of the unfortunate patients. In these instances the tender mercies of the monks were cruel.—*Interior*,

"Il Bacchanale del Redentore."

THE "BACCHANALIA" OF THE REDEEMER.

BY THE REV. ALEXANDER ROBERTSON, D.D. VENICE.

For the Review.

The words that head this paper must sound very strange, if not blasphemous, in Christian ears. They are not mine. I have copied them from a bill put up in Venice, which tells the people of the approach of a great Church festival, which is held each year on the third Sunday in July, or rather which culminates on that day, for it begins on the Saturday preceding, and runs over into the Monday and the Tuesday following. It is at its height now as I write. The origin of the festival is as follows. In the year 1576 one of those terrible plagues, that used to be the scourge of Europe, devastated Venice. Hundreds of people dropped dead in the streets, and tradition says that in a short time fifty thousand persons perished. The great painter Titian died of this plague, and that is the reason why, although he has a great marble monument to his memory in the Frari Church, no one knows where he was buried. His body was probably sunk in the sea, or thrown into a common trench. In their extremity the Venetians turned to Christ. Led by the Doge the afflicted city prayed the Redeemer to have pity on them, and to stay the sword of the destroyer. They did not pray in vain. The plague was stayed. Then they employed the most famous architect of the time, Palladio, to build a thanksgiving church. It was built on the Guidecca, an island on which is the south west quarter of Venice. As Christ was recognized as their Physician and healer the church was dedicated to Him, and named the Church of the Redeemer (La Chiesa del Redentore). A figure of Christ crowns the dome of the Church, and a fresco representing the Doge (not a priest) praying before Christ is painted in the tympanum of the door of the church. Then the city appointed the third Sunday in July as a day of thanksgiving and prayer, when special services should be held in the church to cause the people to recall the plague, and their deliverance, and so kindle afresh the thought of their dependance upon the Redeemer. The festival thus became a "law and a statute in Israel." To enable all to reach the church, bridges of boats were constructed across the Grand Canal and the Guidecca Canal. Venice was a christian city when this church was erected, and when this festival was ordained. And she was christian because she had not then fallen under the domination of the Papal Church. Thirty years after this, in the famous quarrel between the Republic and Paul V, when this Pope sought to gain the upper hand in Venice, Fra Paolo Sarpi told him, "In spiritual matters you are our head, but in civil matters we have no superior but God Almighty who has given us charge of the affairs of the Republic, and remember," he said again "you are not of the essence of the Church of Christ, the Church existed before you were created, and it will exist without you." But after Sarpi's death in 1623 the Pope did gain a footing in Venice, and the result was that which invariably follows his rule, decline and degradation, material, intellectual, moral and spiritual. The festival of the Redeemer was degraded. Pagan rites were associated with it. Then a rival giver of health, and a rival church and festival were set up. In 1639 the plague again came to Venice. Practically the church said: "never mind Christ let us go to Mary." And so prayers were offered to Mary and when the plague at last ceased, a thanksgiving church was given to her, the church of La Madonna della Salute (Our Lady of Health), which stands opposite the chief hotels at the entrance of the Grand Canal. Both festivals are still observed, but that of the Redeemer is by far the more popular to this day. Only as I have said it has been degraded and turned to pagan uses. The name applied to it is enough to show it, the "Bacchanalia," of the Redeemer. Bacchus and Christ are in these words associated. It is another proof of the fact that Popery is venerated paganism. I think it is worse. Thomas Carlyle speaks in one of his works of men having existed who served God very imperfectly, or who served the devil, but it was reserved for the Papal Church to teach man "that God could be served more perfectly by taking the devil into partnership." The Papacy affects to secure a compromise in this festival between Bacchus and Christ. And Bacchus is served, and served with a vengeance. Let me tell a little of what happens. Days before the festival arrives all the winesellers in the vicinity of the church are busily occupied enlarging their premises by erecting roughly made deal tables and benches in their courts and yards. In front of all the houses along the *fondamenta* or quays, on both sides of the Guidecca Canal, the broader spaces are marked off into squares and numbered. The space in front of the church, the steps in front of the church itself, and I may say even in the lobby of the church, are dealt with in the same way, the spaces are let to strolling hawkers who frequent such "holy fairs." On the Saturday before the festival all these spaces are occupied, and the orgies of Bacchus begin. Chief amongst the things sold are meats and drinks of all kinds. Here a dozen voices at once are recommending ices, then as many shout for customers for pastry cooked in oil, for nuts, fennel, and mulberries, which are universally eaten at this time. Here a man sells images, there a woman is telling fortunes, here is a wild-beast's show, yonder is a shooting saloon, now a man is passed who recommends cheap jewellery, and here is a juggler at his tricks. The church steps are thronged with sellers of wine and lemonade, fruits and flowers, images and pictures of saints. At the church door men almost force upon you "praying cards," which attribute the cessation of the plague to San Rocco, omitting all reference to the Redeemer. Entering the church, we ask ourselves, what is it? Is it a Christian Church, or a "house of merchandise," or "a den of thieves?" Men are selling in the lobby 'holy relics' and 'rosaries' blessed by the Pope. Inside the door of the church itself, a man sits at a table disposing of lottery tickets. Away at the far end the mass is being said. The people laugh and talk, and buy and sell, and gaze about, and only when the tingle of the bell tells them to disbelieve their God-given senses of sight, and touch, and taste, and

smell, and believe that at the magic word of a priest the bread and wine have been turned into the body and blood of our Lord do they bow their heads in silence for a moment. Jugglery inside and jugglery outside. Truly it has been well said "the rites of the Church of Rome are no more worthy of respect than those of the table-rapper."

I have only spoken of what I have seen on the quays and around and in the church. On the water the same Bacchanalian orgies are going on. The Guidecca canal, or rather arm of the sea, is covered with boats. Many of these are turned into bowers by means of branches of trees fastened round the boat and over it from which hang colored lanterns. The boats themselves are filled up with tables and chairs, and stocked with wine and food of all kinds. In this way families and parties eat and drink, and drink and eat, and sing and sleep on the water. About 9 o'clock in the morning these boats may be seen turning their prows towards the island of the Lido. On that island the Bacchanalian festival is continued, and then at sunrise thousands and thousands strip themselves and bathe in the Adriatic as the first rays of Bel illuminate the waters. Coming out of the water they have a dance on the sands and in ballrooms open to the air; they are relics of the old sun worship.

Such is the *Bacchanale del Redentore* in 1895. Such is the degradation to which the Church of Rome has reduced what was originally a Christian festival. Christ has been supplanted by Bacchus. Christian services have been displaced by pagan rites. What has taken place in Venice in this matter, is only a sample of what takes place everywhere in everything which is touched by the Papal Church. Christianity enobles, purifies, redeems, sanctifies all it touches. The redeeming work of our Lord redeems from sin, and sins blighting consequences man and nature. The very ground we tread on is redeemed. The curse of the fall removed, "The wilderness and the solitary places are made glad and the desert rejoices and blossoms as the rose." But the Church of Rome debases all it touches. Wherever it goes man declines, intellectually and morally. Commerce and industry fade away. "The fruitful field becomes a desert." The rich man becomes a pauper. The good man a criminal. The compromise between God and the devil, between the Redeemer and Bacchus, which it claims to effect, is repudiated by one partner, and the devil and the Church of Rome work their own sad and evil work.

The Choir and the Service of Praise.

REV. JOHN MAUCHLEN, IN MONTHLY MESSENGER.

If the Service of Praise in our Church, as a whole, is vastly inferior to the preaching, if it fails to reach and move the souls of the worshippers through the feelings as effectively as a sermon does through the mind and conscience, this is largely due to the fact that it has been greatly undervalued. Preaching is not everything; and as praise is almost the only opportunity congregations have of giving expression to their feelings, it is of the greatest importance that it should not offend cultivated tastes, and hinder the spirit of worship, by falling far below the musical standard everywhere aimed at outside the Church. It is true that God seeks the worship of the heart. But surely "Dundee," "Martyrs," and "Elgin" are not the only music compatible with true worship, and all else a mere ministering to the "tickled ear."

"The tickled ears no heartfelt raptures raise;
Nae unison hae they, with our Creator's praise."

Burns has done much for Scottish National Music; but he has inflicted injury on the praise of God, if these lines induce anyone to believe that the wail or "warbling" of the Metrical Psalms to the measures of the Scottish Psalmody is its best or only fit medium. The highest scholarship is rightly brought to bear upon the exposition of the "Glorious Gospel of the Blessed God." Let a like pains and skill be devoted to the "praise and glory of His Grace"! The first fruits of musical culture, like those of all else, should be given to God!

"Bring your sweetest, noblest lays;
Help to sing Our Jesus' merits,
Help to chant Immanuel's praise."

But our praise is not only an offering to God, it has a reflex influence upon ourselves! According to the attention bestowed upon ourselves! According to the attention bestowed upon it, it will assist or destroy the spirit of worship. Nothing so stirs holy emotion as praise, carefully selected and prepared. It uplifts the thoughts of the most earth-bound, and opens avenues for the entrance of the truth as nothing else can. But it may also be so conducted as to give no inspiration whatever to the worshipper, and to cause no one to say, "Praise is comely."

Perhaps the old suspicion of music—especially good music—as a mere worldly art that has "nae unison. . . with Our Creator's praise," no longer lingers in the minds of Sessions; but their too general failure to perceive the necessity of keeping the praise of the Church abreast of the musical culture of the times cannot be questioned. No other department of our Church work has had so little oversight and attention as the work of the choir. Choirs have not as a rule, been recognized as *Christian Workers* at all. Their office has not been looked upon as *spiritual* in the same degree, for instance, as the Sunday School teacher's. It has been associated with what is light, and almost secular! Is it wonderful that a duty which receives so little honor should fail to impress those engaged in it with a deep sense of its sacredness, or to attract to itself all the musical talent within our reach?

Nor has the choice of the music to be sung in public worship been always such as to maintain the interest of a good choir. The praise is too often confined to a poor and narrow selection of favorite hymns; and no opportunity is afforded to our sinners of "stirring up the gift that is in them," by the gradual and judicious introduction of new hymns and anthems, easily within the power of congregations to learn. To keep the their choirs together leads

of praise are compelled to practice music of their own choosing, which is never heard in church, but is reserved for some less sacred use. Our choirs to be efficient Christian organizations— attractive to those who are fitted to become members, and edifying public worship—must have their place in Christian service more fully recognized, and be allowed fuller scope for their gifts in the selection of the praise.

With two such books as those sanctioned by the Synod for use in our Church—"Church Praise" and "Selected Anthems and Psalms for Chanting"—there is abundance of material at hand, but it is one thing to have those books, and another thing to use them conscientiously: To ensure their proper use, and to obtain the necessary variety in the service of praise, the minister, in conjunction with the leader of praise, should select and print a monthly list of hymns and anthems. Then both the choir and the congregation will know what is to be sung at each service, and may "Bring an offering and come into His courts." "But the subject of the sermon cannot always be fixed so far in advance." Quite true; but the hymns need not, and indeed should not be made to hang on the sermon. Every service of praise should include permanent elements: a hymn of praise, a litany hymn (using the word to include hymns of penitence, aspiration, trust, etc.), an anthem, psalm or canticle, and at least at the morning worship, a children's hymn. The advantages of such a method are that you gradually add to the hymns in use; you overlook none; you get into no tiresome monotonous selection; and, in time, you work systematically through the whole book, and enjoy all its wealth. As indicating what is suggested, a list of hymns for this month may be given—

MORNING

EVENING

August 4th.	
Hymn 96.....St Saviour.	Hymn 10.....Auchincainn.
Hymn 347.....Sefton.	Hymn 274.....Trust.
To Deum 561....Hopkins in G.	Mag. 565.....Walmisley in C.
Hymn 423.....Dresden.	Anthem 17.....Gout. ed.
Hymn 15.....L. andec.	Met. Ps. 116....St. Matthew.
August 11th.	
Hymn 8.....Deerhurst.	Hymn 198.....Austria.
Hymn 336.....Maryton.	Hymn 311.....St. Cecilia.
To Deum 561....Barret in E flat.	Can. Dom. 571..Bunnett in F
Hymn 418.....Children's Voices.	Anthem S.....Attwood
Hymn 301.....St. Andrew.	Hymn 492.....Salvator
August 18th.	
Hymn 121.....Edina.	Hymn 217.....Moredun.
Hymn 351.....Arcadelt.	Mag. 565.....R. Hart E flat.
To Deum 561.....Smart in F.	Nunc Dim. 566
Hymn 437.....Leipzig.	Hymn 289....St. Chrysostom.
Hymn 413.....Blessed Home.	Hymn 159.....Vox Dilecti.
August 25th.	
Hymn 485.....Laudes Domini.	Hymn 14.....Westminster.
Hymn 77.....All Hallows.	Met. Ps. 116.....Palestrina.
To Deum 561.....Dykes in F.	Nunc Dim. 566 Walmisley C.
Hymn 424.....St. Theresa.	Anth. 4 (New Book)....Kent.
Hymn 379.....Armageddon.	Hymn 284.....Rest.

When this plan is adopted, and the monthly list printed on slips, or in the local supplement to the *Messenger*, and distributed among the congregation as well as among the choir, an enormous interest will be awakened in this part of the public worship.

Only one other requisite for the full recognition and encouragement of the Service of Praise! *The minister should make a point of attending the choir practice.* There are ministers who would as little think of forgetting this as the preparation of their sermon; and they are amply repaid by the inspiration they receive from the praise on the Sunday. It may be that the minister cannot sing. Let him show his sense of the value and importance of the work of the choir by his presence and sympathy. But if he has the gift of music, and "makes the voice of his praise to be heard," then it is needful that he also should prepare his offering of praise. It is a bad example when, as is often the case, he is heard singing the treble, or a "figton" tenor or bass, or with bad expression and faulty time.

These necessary conditions attended to, some counsels to choirs will not fall on deaf ears:—

(1) If God has given you the gift of song, offer yourself for this service under the same deep sense of its sacredness as a missionary feels when he hears the call of Christ and hastens to obey. Do not wait for anyone to ask you. Your gift is your call, and both are from Christ. There is no nobler sphere for the employment of your powers than the worship of Christ in His Church. From the very commencement let your one ambition be His glory. Seek to be imbued with the spirit of the Old Testament saints, whose love of Him made it their joy in His house to sing—

"Sing forth the glory of His name; and
Make His praise glorious."

(2) Make the choir practice a matter of conscience, remembering that in giving God your best, as He claims at your hand, you at the same time lift up other hearts and prepare the way for His own work. As in the war of Jehosaphat with Ammon, "they that should sing and praise the Lord in the beauty of holiness" went before the army, and, as in almost every divinely-ordered undertaking, "the singers went before" (Ps. lxxviii. 25), so to-day the Service of Praise has a foremost place. When the Lord puts a new song in the mouth, "many shall see it and fear, and trust in the Lord." Let the choir practice be to you as sacred a preparation as your study to understand and your effort to do the Divine will. You may know the hymn tunes, but you cannot sing them as they should be sung without study and practice. It is more difficult to sing a simple hymn well than a difficult anthem. Our most beautiful hymns are robbed of their meaning and effect by careless rendering. If your conductor is a devout and competent musician he will call your attention to marks of expression, to

punctuation, changes of time, and sometimes detain you long over a single line. The choir practice should be as sacred a duty as your daily preparation for life's or Jinary tasks.

(3) Come to your place in the choir on the Lord's Day under the solemn but joyful conviction that the Lord has called you into this duty, and that He "hath need of you." Never let your place be empty. For if you fill it at all worthily you will be missed. The praise will lack its full-toned harmony by the absence of your part, and perhaps some special sacrifice may be hindered by your absence. Feel that you are a help to the preacher in his delivery of his message, and to the congregation in their upward aspirations. Above all, believe that your song is an offering of a sweet odour unto Him who is "worthy to receive praise." So you will magnify your office, and "make the places at His feet glorious."

THOUGHTS BY THE WAY.

COMFORT TO MOURNERS.

The following lines were addressed to a friend by the late Mrs. Lowell after the death of her child:—

They in the valley's sheltering care,
Soon crop the meadow's tender prime;
And when the sod grows brown and bare,
The shepherd tries to make them climb.

To airy shelves of pasture green
That hang along the mountain's side;
Where grass and flowers together lean
And down through mists the sunbeams glide.

But nought can tempt the timid thing
The steep and rugged path to try,
Though sweet the shepherd calls and sings
And scared below the pastures lie.

Till in his arms he lambs he takes
Along the dizzy verge to go;
Then heedless of the rifts and breaks
They follow on o'er rock and snow.

And in those pastures lifted fair,
More dewy soft than lowland mead;
The shepherd drops his tender care,
And sheep and lambs together feed.

When thou utterest not a word thou hast laid thy hand upon it; when thou hast uttered it, it hath laid its hand on thee.

I do not understand how a man who thinks about himself, and yet knows and wishes to know nothing of God, can support his existence out of very weariness and *—*. If I were to live without God I would not know, in very truth, why I should not put away life like a soiled robe.

Be not anxious about to-morrow, do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful, for he rewardeth every man according to his work.

Let a Christian dwell upon the suggestions of Satan, either consciously or unconsciously, and his spiritual vision will soon be so clouded that he cannot tell noonday from midnight. The sunshine of God's presence and evidences of His love and power might be all around and he would not see them. This will explain why there are so many discouraged Christians. Keep your eyes on Jesus if you want light, life and power.

There is no legend, there is no fiction, there is no speculation, however wild, which I should not deem it rational to admit into my mind, rather than allow what I conceive to be one of the most degrading doctrines that can be propounded to civilized man—viz., that the Legislature has power to absolve a man from spiritual vows taken before God.

Trust thou thy joys in keeping of the Power,
who holds these changing shadows in His hand;
Believe and live, and know that hour by hour
Will ripple newer beauty to thy strand.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment, that at any rate for us, much of this earthly career has passed irrevocably—what are the interests, the thoughts, the books, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which is before; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights and sounds which will then burst upon us, for the period, be it long or short, of waiting and preparation; for the throne and the face of the eternal Judge. Looking back from the world, how shall we desire to have the most of our best gifts to it! How shall we grieve the hours we have wasted on any—be they thoughts, or books, or teachers—which belong to things of time.

CANADIAN PULPIT.

No. 69.

The following sermon from the pen of the Rev. W. Cleland, one of our retired ministers, now living in Toronto, will be read with interest

TEXT.—"I have waited for thy Salvation, O Lord"—Genesis, 49. 18. Few countries possess more interest for us than Egypt.



REV. W. CLELAND, TORONTO.

Its history is closely interwoven with many of the great occurrences of Bible story, and, to some extent, even with the life of Him who is the central and all-important figure in that story, imparting to it ever fresh and undying interest. Let us in imagination, go back to a distant past, and pay a short visit to this far off ancient land. Sweeping across the Atlantic, passing in between the pillars of Hercules, sailing up the Mediterranean, we speedily come to a port in the Delta of the Nile. Disembarking, and proceeding out into the country in a

south-easterly direction, we find ourselves standing ere long beside a tent which, from its larger size and more ornate appearance, seems to be the dwelling-place of the chief parsonage in the locality. A strange, mysterious, oppressive, silence surrounds us on all hands, broken only by the trembling accents of a voice which, once evidently strong, is now manifestly stricken with the feebleness of age. Moved by curiosity, we venture to look in at the tent door, and, as we cautiously draw the intervening curtain aside, a most impressive and solemnizing spectacle meets our eyes. Lying on a couch in a corner of the tent, we behold the venerable form of an aged patriarch, whose locks, white as the driven snow, tell of the many long years of his pilgrimage, for well nigh a century and a half have passed over him; whose rugged and wrinkled face evinces that all has not gone smoothly with him during his long journey, and whose placid countenance is eloquent of a sweet, serene, inward peace that has been all his life through his chiefest solace, and that now is evidently enjoyed in fuller measure than ever. A group of noble-looking men, in whose faces the lineaments of his own may be easily traced, surround the couch on which he lies. These men are all his sons, heads of those twelve tribes of Israel that are destined to play so important a part hereafter in the history of the world and of the Church. They are assembled to receive the last blessing of a dying father who, guided by the experience that the accumulated years of a long and eventful life could hardly fail to furnish, and yet more by the teaching of the Divine Spirit, conveys to each of them in turn in a few graphic sentences an outline of their future history, combined with such *living requests and solemn charges as were likely to fall only from the lips of a pious and affectionate father.* As we stand at the tent-door, riveted to the spot by the solemnity and grandeur of the scene, the dying patriarch, suddenly visited by an overpowering sense, a sweet and ravishing vision of the great Salvation of which long ago he had been made a partaker, and which was seen to be his with a fulness to which all his past enjoyment of it should be but as a drop to the ocean, turning aside for a moment from the solemn duty in which he is engaged, exclaims, "I have waited for thy salvation, O Lord—I have long been looking for it in its complete fulness and endless possession, and now it is at hand—the gates of glory are opening to my view, and I shall soon be within them to dwell in thy presence, O Lord, for ever and ever.

Few words in our language are more extensive in their signification than the word Salvation. It includes all that God does for his people from the moment when, in the exercise of faith in the Lord Jesus and repentance toward God, they turn to Him and enter into joyous communion with Him till the moment when they are ushered into His presence, and become partakers of the inheritance in glory He has provided for them, the paradise above, within which no tempter's voice is ever heard, and from which no

exile can ever take place. It includes thus all that God does for his people on this side the grave, and all that he does for them on the other side of the grave, even throughout an eternity of glory everlastingly brightening and of happiness everlastingly deepening. In its former signification, that is in its reference to all that God in His grace does for His people in time, it reminds us both of their justification and of their sanctification. On the ground of all that Christ did and suffered for them as their representative in the day of his flesh, he has pardoned them, and taken them into His favor, and enriched them with His fellowship. The pardon with which He has blessed them is irreversible, and lasting as eternity. It involves not merely the remission of their guilt, but the investiture of them with a title to Heaven and all its glory, a title in which even the jealous eye of a holy God cannot discover a flaw, for it rests on the all perfect and infinitely meritorious righteousness which is theirs as members of the mystical body of Him who, in His life, sufferings, and death, satisfied in their behalf all the claims of the inflexible justice and all the demands of the holy law of the supreme sovereign and judge. Pardoned once they are pardoned forever. There is no condemnation to them now, and there never will be condemnation to them. They are one with Christ and that position they shall never cease to occupy. The mountains may depart and the hills be removed but their union with Him shall never be dissolved. His now, they are His forever. When Christ, their Kinsman Redeemer, gave Himself for them, by that one offering He perfected them for ever—that is He did all that was absolutely necessary to be done to secure their full, perfect, eternal salvation. He not only secured for them pardon, acquittal from condemnation, acceptance with God as righteous in His sight, and entitled to all the high rewards of obedience, but also the renewal of the intercourse between God and them that sin had broken, and all the sacred, salutary, purifying influences that accompany or flow from it—in one word, the gift of the Holy Ghost, by whose gracious operations within them they are enabled to die daily unto sin, to live unto righteousness. To His sorrowing disciples, on the eve of His departure from them, He said, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to you, but if I go, I will send Him unto you." We speak of the Christian era as the age of the dispensation of the Spirit, and we speak truly, for, though the Spirit had been given from the time that the first promise of a Saviour was announced, He has been given more fully—in larger measure—from the time that in a miraculous manner he was poured out upon the disciples, assembled in an upper room in Jerusalem, qualifying them for the faithful and efficient execution of the commission given them by their Divine Master to go into all the world and preach the the Gospel to every creature, qualifying them to lay broad and deep the foundations of the Church that heavenly institution that is to gather into its fold from all tribes, and kindreds, and tongues, and peoples, till the number of the elect is completed, and the redeemed of all lands and ages are gathered around the eternal throne. From that moment, the Spirit has been at work in this world of ours, adding constantly to the Church such as should be saved; and, with the exception of the Apostolic age, never was His work more conspicuously manifest, more gloriously displayed—greater in its triumphs, more marvellous in its advancement—than in the times on which our lot has been cast. Assuredly, the progress the Gospel has made, the conquests it has won, the obstacles that have been removed from the path of its advancement, the doors that have been opened for the entrance of its missionaries, and the growing zeal and liberality of its friends, since the century now nearing to its close, warrant the unhesitating expectation, the assured confidence, that the time is fast drawing nigh when the world in its entirety shall be laid as a proud trophy at the feet of Immanuel. We are told in some quarters that this promised, looked for, and eagerly desired result will never be reached until the Saviour Himself shall come down again into this world, exchanging the throne of His glory for the throne of its sovereignty, reigning in the unchallenged authority of its rightful monarch, and bringing all nations and peoples into a state of happy captivity beneath His yoke. Such a view we regard as not only unscriptural, but as involving a serious and dishonoring disparagement of the Work of the Spirit, into whose hands has been intrusted the work of grace and Salvation, the foundation of which the Saviour Himself laid in the day that He offered Himself upon Calvary, and who is manifestly carrying on that work with a measure of success—if I may so speak of the work of Him who is wonderful in counsel, and excellent in working—of Him who is omnipotent to accomplish His every plan, to execute His every purpose—who is manifestly, I repeat, carrying on the work of grace and salvation with which he has been intrusted with such a measure of progressive

advancement as fully justifies the joyous expectation that the time is drawing nigh for the fulfilment of all those gracious and cheering promises which point to a world reclaimed from its apostasy, purged from its sinfulness, delivered from its wretchedness, and made resplendent with the beauty of holiness—a world, in a word, of men and women, emancipated from the servitude of sin and Satan, and consecrated to the service of Him whose claims to the undivided sovereignty of their hearts, and the ceaseless obedience of their lives he deep, but deepest of all in the price that he paid for them, for He bought them with His blood, when on Calvary he became a sin-offering for them that they might be made the righteousness of God in Him. The Saviour came down into our world, and, having fully accomplished the work for which He came, returned to His native heavens, to appear here no more till he shall come in the end of the ages to judge the quick and the dead. When He returned to His native heavens, in the fulfilment of His promise to His immediate followers, He poured out upon them the other Comforter, the paraclete, the counsellor, the adviser, the pleader, the remembrancer to whom He had committed the carrying on of the work, the foundations of which He Himself laid, and the consummation of which shall only have been reached, when the last of the countless myriads that have been given to Him of the Father, as the reward of His obedience unto death, shall have been gathered into His fold. The Divine Spirit, entrusted with this great work, cannot fail in its accomplishment. In His own time and way, He will assuredly bring it to the desired consummation, whether it is regarded in a more general way as the turning of multitudes to the love and obedience of the God of their Salvation through the preaching of the Gospel, or in a more limited aspect as the gradual and gracious emancipation of individual believers through the instrumentality of divinely instituted ordinances from the love and power of sin, and their gradual and progressive advancement in holiness, and their growing, ever increasing meekness for the heavenly inheritance. Jacob had been a partaker of the Salvation that is in Christ, as far as it is bestowed in time, and as we have just sought to explain it. We cannot doubt this. In the Old Testament there are frequent references to Him that assuredly imply as much; and in the New, we have the explicit statement of the Saviour Himself that He is in the Kingdom of Heaven. It is certain, therefore, that He had been pardoned, and brought into the Divine favor and fellowship, and gradually and graciously fitted for the home that awaited Him beyond the skies. He was far from being insensible to the value of those indescribably precious blessings, or from finding in them a never failing well-spring of joy; but great as they were beyond all comprehension, satisfying as they were beyond all expression, He knew that they were far from exhausting all that is meant by Salvation; nay, as if they constituted the mere foretaste of what lay in the future, he speaks of His Salvation as something yet to come. "I have waited for thy Salvation." I have had foretastes of blessedness, but the blessedness itself is yet to come. I have had glimpses of glory, but the glory itself has yet to be revealed. For them I have waited, and they are now at hand. Wherein, then, lay this blessedness, this glory—in other words, wherein lay the Salvation for which Jacob waited.

This salvation lay, in the first place, in entering into the Divine presence, seeing God in open vision, and in enjoying uninterrupted intercourse with Him for ever. In Paradise, and during his primeval innocense, man was privileged to see God, to talk with Him, to hold close confiding fellowship with Him. And herein consisted largely the pure, perfect, unmixed, unbroken happiness of his early days—those days of bright, unclouded sunshine that came to him ere sin threw its darkening shadow across his path—those days of placid, untroubled, satisfying enjoyment that followed each other in happy succession ere sin brought them to an abrupt and bitter termination. But when the fall came, the scene underwent a sudden and melancholy change. Man was driven out of Paradise, to see God in open vision no more, to walk with Him in visible fellowship no longer, listening to the accents of His voice, and cheered by the light of His countenance. And this would have been his ceaseless doom—the breach that the fall had made between man and his Maker never would have been healed—the pure, holy, confiding fellowship between man and his Maker that the fall had interrupted never would have been restored, had not Jehovah Jesus, a Saviour God, moved by a love the magnitude of which no arithmetic can calculate, no language express, thrown Himself into the breach, and renewed the intercourse between God and man that sin had broken by that sacrifice of Himself that He made upon the cross, in virtue of which the offended Sovereign, whose law had been broken and whose wrath had been incurred, can now approach man in a way of mercy and reconciliation, take him back into His favor, make him glad with the light of His countenance, enrich him with the comforts of His fellowship. It is true that man restored to the favor and fellowship of God through the mediation of His Divine Redeemer is permitted to see God here, but it is only darkly, through the glass of ordinances. Not shall he see Him in open vision, face to face, and without a cloud between, walk with Him and talk with Him in pure, holy, joyous fellowship, as in Para-

dise of old, till, translated to the Paradise above, he beholds the King in His beauty, and is privileged to dwell in His presence for ever. In this glorious translation he finds not only a fulness of joy, but a fulness of salvation also,—a salvation that carries him far beyond the rich experiences and the happy privileges of earth and time—a salvation that ushers him into the presence of his adorable Redeemer, to see His face, to gaze upon His countenance to listen to His voice, to enjoy His fellowship. Who of us has not longed to see the face of Jesus, as we have read of Him again and again in the gospels that contain the record of His life? Who of us has not felt rising up in our bosoms at times the secret wish that we had lived in the days of His flesh, seen His face, and heard His voice. The patriarch Jacob longed for such a holy vision. At different times and in various places He had been favored with the closest and most confiding fellowship with the God of His Salvation. At Peniel and at Bethel especially, He had been permitted to see His face, and to talk with Him. But these happy hours had soon passed away, leaving behind them a growing desire for the arrival of the hour when, with the loved ones who had gone before, he should sit down in the Kingdom of Heaven, to enjoy its felicities for ever, seeing the face of His Lord, and holding such blissful intercourse with Him as should know no interruption and no termination. His longing desire has been long since fully gratified, and, at this moment, amid the full blaze of heaven's inexpressible glory, he beholds in unshrouded brightness the face a glimpse of which he obtained at Peniel when he wrestled with God and prevailed. Myriads since have had the same longing desire, and their desire too has been gratified. We also may feel in our hearts the kindlings of the same holy desire, and ere long our desire shall be fulfilled. We shall see Him,—see Jesus, hear His voice, bask in the sunshine of His smile, dwell in His immediate presence, be perfectly like Him and uninterruptedly with him for ever. Won't that be Salvation completed, won't that be heaven indeed?

Again, the Salvation for which Jacob waited lay in entire freedom from the presence and the power of the tempter, in full emancipation from the pollution and prevalence of sin, and incomplete and inalienable possession of unspotted holiness. As long as we are here, and, wherever we are during our earthly sojourn, we are subject to the power of the tempter, an enemy of appalling subtlety and strength, filled with the most unrelenting hatred towards us, and plotting with increasing vigilance against us—an enemy far stronger and mightier than we—so powerful indeed as to be called in scripture the god of this world. As long as we are here we are subject to an incessant struggle between the flesh and the Spirit, our old and our renewed nature; for though we delight in the law of God after the inward man, we see a different law in our members warring against the law of our minds, and bringing us into captivity under the law which is in our members, inasmuch that we are often, in the fierceness and agony of the struggle, led to cry out, "O wretched that we are, who shall deliver us from the body of this death?" As long as we are here, the holiness to which we aspire is still far beyond our reach. Sin clings to us, clouding our heavenward views, clogging our heavenward aspirations, mingling defilement with our holiest desires and services, and polluting even our prayers and praise. But Salvation awaits us. On the other side the Jordan, we shall be free forever from the tempter's presence, and never hear even the slightest whispering of his voice. We shall be emancipated from sin's pollution and power; we shall be holy as God is holy, and pure as God is pure. Our nature will be a happy reflection of the Divine nature, efflorescent with the beauty of holiness, and bright with the sunshine of Heaven. The sorrow as well as the sins of time will be gone forever. Sorrow and sighing shall flee away; God shall wipe away every tear from every eye. Paradise will be more than regained; God and man shall dwell together in joyous fellowship and unbroken harmony throughout endless ages.

But Salvation has not even yet reached the full measure of its complete accomplishment. The body is in the grave, but it will not be always there. It too has been redeemed. The Saviour has bought it as well as the soul, and though in the grave, mouldering in dust, it is the object of His care. His eye watches over, His arm guards it, and on the morning of the resurrection He will raise it up in grandeur and in glory, re-establish the old and long-lost union between it and the soul, and receive both, renovated, redeemed, purified, into His presence, to be with Himself for ever and ever. Salvation is now completed—Heaven, with all its joys and pleasure, rewards and triumphs, has become the happy and endless habitation of the redeemed. And to God, they shall owe it all. Salvation is His. It is He that has made His people what they are, that has brought them to where they are, and placed them there in endless possession of the home that has received them. To Him they are ever ready to ascribe the glory. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and nation, and people, is the constant burden of their exalting song.

A word in conclusion. Death had no terrors for Jacob, for he saw behind it a full Salvation. For this he had waited in longing expectation, mingling with his hopes and aspirations the constant use of the appointed means of its attainment. And now that death is at hand, to close up a long pilgrimage, he rejoices in the contemplation of its approach, for he sees in its advent the door of admission into the glory that lies beyond. Death will come to all of us. Nothing is more certain, but if we are partakers of the Salvation that is in Christ, it will have no terrors for us, as it had none for Jacob. A short struggle—and then we shall find ourselves on Mount Zion, in the city of the living God, the New Jerusalem, mingling in joyous freedom with an innumerable company of angels, and the General Assembly and Church of the first-born which are written in Heaven, and the spirits of just men made perfect: in the delighted realization of our most cherished desires holding fellowship with God the Judge of all and beholding in undimmed vision, and with exulting joy Jesus the Mediator of the New Covenant.

FOR THE SABBATH SCHOOL

International S. Lesson.

LESSON IX.—THE FALL OF JERICHO.—SEPT. 1.

(Josh. vi. 8-20.)

GOLDEN TEXT.—“By faith the walls of Jericho fell down, after they were compassed about seven days.”—Heb. xi. 30.

CENTRAL TRUTH.—Faith's Victory.

ANALYSIS:—**FAITH TRIUMPHANT**, v. 8-14.

TIME AND PLACE.—April B.C. 1451, three weeks after last lesson. The Israelites were encamped at Gilgal, some three miles from Jericho.

INTRODUCTORY.—Jericho was a strongly fortified city beautifully situated at the foot of a lofty limestone range, surrounded by numerous sparkling fountains, that trickle in little streams through the neighboring groves of luxuriant foliage. The city is about six miles west of the Jordan, and seven miles north of the Dead Sea.

FAITH TESTED, v. 8-14.—At last the children of Israel were within the borders of the Promised Land, and immediately confronting them lay a mighty city destined to be the scene of their first conflict, and, as faith alone could foresee, their first triumph. It was a strange warfare they were to wage against this great stronghold. It was pre-eminently a fight of faith. For six days they were to compass the city, once each day, and on the seventh seven times were they to make the circuit of it. During the accomplishment of the first twelve of these strange processions, all were to march in absolute silence except the priests whose loud resounding horns heralded the progress of the ark. We of the Occident who are naturally silent when much in earnest, and facing danger, cannot understand the self-restraint imposed by these Orientalists who are the louder in their noise, the more determined their purpose. But God had conditioned victory upon their absolute silence until His own good time had come for shouting; and in faith they obeyed. This solemn ceremony must have seemed very purposeless and fantastic to the people of Jericho; and the ridicule heaped upon the slowly circling army from wall and battlement intensifies the faith side of the wondrous siege. How those Israelitish warriors, with their bows at their sides, and their quivers filled with arrows, must have longed to resent with a well directed dart the jeers of the enemy. But it was a fight of faith and victory was sure; though not in that way.

FAITH TRIUMPHANT, v. 15-20.—The seventh day had dawned, and with the dawn the army of the Lord had risen and begun its seven time circuit of the city. From the rising of the sun six times they had compassed the city, and now the sun was nigh to setting, and there yet remained the seventh circle to be made, the circle of victory, the circle of faith triumphant. The seventh march was begun; the horns of the priests resounded loudly, and Joshua cried unto the people “Shout, for the Lord hath given you the city.” Then went up from that besieging host a shout that represented the pent up energies of a week of intense restraint. And the walls and battlements of the city quaked, tottered, and fell flat upon the ground, so that the people went up every man straight before him, and they took the city. Faith was triumphant.

The city was devoted to destruction. Naught of its wealth was to be taken for their own use, lest they brought upon themselves the curse. One only among its inhabitants was to be spared. She was Rahab, the harlot, the social outcast, the woman despised. But the crimson cord hung from her window, an evidence of her faith in the God of Israel's promise, a type of a coming atonement. Her's also was a triumph of faith.

Application and Illustration.

A SCIENTIFIC SIDE-LIGHT.

TAKE THE KEY NOTE FROM GOD.—What means God used for overthrowing the walls of Jericho no one can know. If an earthquake, the forces had been silently preparing for a long time. Others have suggested that “God knew the keynote of that wall; it was struck, and it fell.” This does not seem probable, as no one ever yet has overthrown a city wall in this manner, and

probably never will, but their are some very interesting illustrations of such a power. Not many weeks ago, says *Harper's Young People*, while a young lady was singing, the glass shade on a gas burner broke, frightening the singer nearly out of her wits, and, though the chandelier contained nine glass shades, the one immediately in front of where the lady stood was the only one broken. Her voice, which was loud and strong, had shattered the glass. This seems strange, but it is not less strange than true. I know a person who can break a small tumbler of thin glass by holding it before his mouth, and making a peculiar trilling noise. While away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tied up the bells of their mules, and was told that the protracted combined tinkling would start an avalanche.

“All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord.” Whether this be the cause of Jericho's overthrow or not, we can learn this lesson. God knows the keynote of all our difficulties, and if we would sing the triumph song, we must take it from Him.

CHRISTIAN ENDEAVOR.

Enthusiasm.

First Day—Shout!—Josh. vi. 12-20.

Second Day—Shine!—Isa. lx. 1-11.

Third Day—Fight!—1 Tim. vi. 11-16.

Fourth Day—Preach!—2 Tim. iv. 1-8.

Fifth Day—Teach!—Ps. li. 13-19.

Sixth Day—Trust!—Ps. xlv. 1-8.

PRAYER MEETING TOPIC, SEPT. 1.—“ENTHUSIASM, AND WHAT IT WILL ACCOMPLISH, 2 CHRON. xxix. 1-11; xxxi. 20-21.

There is much false enthusiasm in the world. There is the kind that rushes around all day in its shirt sleeves, and does nothing but get in people's way; and there is the kind that shouts itself hoarse over a glorious theory, but has no energy left when it comes to a glorious practice; and a certain species of enthusiasm works itself into a white heat over prohibition before the election and then goes and votes for a party depending on the liquor interest for power, on polling day; and yet another kind is ablaze with high purpose until it meets a difficulty, or is called upon to make some sacrifice, when it flickers meanly out.

Such was not the brand of enthusiasm possessed by Hezekiah. When he came to the throne in the prime of his manhood he found the religion and consequently the morality of the country in a woeful condition. But Hezekiah recognized that wealth, and power do not alone uplift a people; he saw that “Righteousness exalteth a nation,” and he set bravely to work to cultivate true religion in his kingdom. Let us see what elements went to make up Hezekiah's enthusiasm. First, he sought his God (xxx. 21.); the sham enthusiasms of which we have spoken, originate from outside a man; they are produced by an external excitation of the emotions. But this of Hezekiah's had its source within him; it resulted from spiritual contact with God. Environment or circumstances might augment but could not depress it. Second, he had a noble cause; true enthusiasm in any other is impossible. Third, he put his whole heart into its accomplishment; thus every nerve and fibre of his being was brought to bear upon his work, and “he prospered.” No wonder. Would we possess such enthusiasm in the work of Christ? We need not attend an International Convention, we may never find it there. Let us do as Hezekiah did. Let us seek God in the quiet of our room, and let us touch our spirit to His Spirit, nay, let us have our spirits filled with His Spirit; then indeed will we be aflame with a true enthusiasm, and “prosper.” Apart from this the thrill that tingles through our beings in the presence of a mighty gathering, the glowing ardor that quickens the pulse as ten thousand voices sing a triumph song is a mere tickling of the emotions, a soulless, fleshly excitement which removed from the immediate cause will cease, leaving behind disappointment and dismay. Enthusiasm *must* begin in the spirit if it is to be permanent and effectual.

MISSION FIELD.

Notes.

"A Christianity without a dying, atoning Christ, is a dying Christianity"

Can a Southern Presbyterian, asks *The Missionary*, who is lukewarm on the subject of Foreign Missions, be loyal to his Church when on her banner, from the day of her organization, she has affirmed that preaching the Gospel to every creature is *the great end of her organization?*

ANCESTRAL WORSHIP.—Graveyards shown by the lantern opened their eyes. They have an idea that we bury our ancestors like dogs and remember them no more for ever. While this picture was still on the screen, one of my students asked leave to speak. After praising the great English buildings they had seen, he went on to say that if that was a picture of an English graveyard, how could the foreigner be accused of neglecting the tomb of his ancestors? The student was thinking of a common painful experience. Christians are often laughed at for their want of reverence for the dead. It is difficult to show that the charge is groundless: the least demonstration at a Christian grave might be supposed to mean ancestral worship. We have a small Christian graveyard here. If we were to make it pretty with flowers, the flowers would be destroyed. Even the Christians would perhaps be suspicious. I think myself that the fear the Christians have of countenancing ancestral worship is possibly exaggerated.

A sound body, a trained mind, linguistic talent, and common sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work.

"Living men should study living books," says a Chinese Christian minister in Fochow. The books of Confucius are good, but should not be put in the place of the Bible.

THE HOSPITAL.—More patients are coming to the Hospital than ever before, and little companies of men club together to come from distant villages to visit the foreign hospital as they would visit a popular temple. People are beginning to know what diseases can be healed, and come with an unwavering faith. The malarial poison plays dreadful havoc among the poor, far more than cholera, or anything else which sounds more terrible to the ear. Cholera makes a rash which heals up; malaria is an open running sore, and is constantly draining a large percentage of the strength of the poor peasant class. A man run down with repeated attacks of this fever, gradually becomes weak and unable for work. In many cases this means that he is unable to procure necessary nourishment for himself, and perhaps a family. Then he dies of what may safely be called sheer starvation.

Sound judgment, fine discrimination, ability to organize and perfect a system, power of supremacy over adverse conditions, in short, a high order of the faculty known as common sense—this is the qualification for entrance upon missionary work mentioned by *The Red Man*.

"Reserve the cots for the two most interesting babies," writes Miss Helen Gould, when sending each year a check for the support of two beds in the Babies' Shelter in New York.

RAILWAYS FOR CHINA.—Mr. Sandeman showed them a small model railway train, which became the subject of quite an interesting talk about the possibility of opening up railways in this region. The first difficulty started was the mountains, which stand like a wall around our valley. Modern tunnelling was explained. The next difficulty was the question of money. Their country is so poor; oh, so poor! Little do they know the wealth of their own Fatherland. At the top of this valley is a hill packed with iron, and a region a little further up is probably a rich coal-field.

There is only one sure, safe road to national prosperity, and that is the road of righteousness. Nowhere does the Bible affirm that wealth, or politics, or commerce, or certain governmental principles shall render a nation safe and prosperous; but the Bible does affirm that "righteousness exalted a nation."

The most useful missions, in the opinion of Captain Lugard, are the medical and the industrial. A combination of the two is an ideal mission. Throughout Africa, since the idea of the cure of body and soul are closely allied, the medical missionary begins work with every advantage. As the skill of the European in

medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity.

"The character of Christ is the wealth of God, born into the soul of humanity, that it might be rich like God."

Says the *Church Missionary Intelligencer*, in its notice of Dr. Thompson's Protestant Missions: "America is providing for us almost all the books that treat of the principles, objects, and history of missions on anything like a reasonable scale. We are far behind our brethren in the United States in the systematic study of the subject."

Miss Kato Marsden estimates that there are 1,300,000 lepers in the world. The essential cause of the disease is unknown, but it is generally found among people who live on the seacoast and live largely on fish (often putrid) and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers.

The attempt to abolish the ideal home and keep the ideal woman is a predestined failure, says James C. Fernald in his book "The New Womanhood." The author contends that woman is the home maker. Not that she can do nothing else, but that she can do this as no others can. If she does not make home, home cannot be made.

The Indian students of Carlisle Industrial School have between \$11,000 and \$12,000 in bank toward a start in life when they leave school.

It is absurd to talk as if there could be religion, least of all the Christian religion, without creed. We cannot say, "I trust," without saying "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, and the whole body of the General Creeds of the Church universal." The intelligent Christian will have the warm trust in his heart, and the clear creed in his head.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.

The Nation says of Griffis's "Religions of Japan": "The treatment of Confucianism in Japan affords a rare insight into the mainsprings of the everyday life of the Japanese; for the, to us exceedingly strange mutual toleration and even reciprocity of the three Japanese religions assigned secular morality to the charge of Confucianism, while the future world was provided for by Buddhism, and the past world cosmologically explained by Shinto."

The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world.

Employment, as the basis of relief, is the cardinal maxim of enlightened charity. This rule, writes an officer of the Charity Organization Society of Charleston, S. C., has an economic advantage, but is of greater value as a moral force.

The political changes in Korea since August, 1894, are so extraordinary and revolutionary in their character that it is difficult to realize them. In connection with the supremacy of Japanese influence, a deliberate role of reforms almost romantic in their character has been instituted. The king has solemnly and formally committed himself and his newly formed cabinet to the faithful carrying out of this astonishing programme, which is almost Utopian in its scope. Some of the very first men of the nation have been placed in the new cabinet, and twenty sweeping articles of reform have been adopted as the platform of national reconstruction. The average Korean official must have been mystified and dazed as he perused this new political Magna Charta. Perhaps he even imagined himself to be dreaming, and it must have been no little tax upon his political intelligence to even comprehend the meaning of some of its provisions. The document seems to throttle the whole corrupt and dastardly system of bribery, plunder, and cruelty which has passed under the name of government in the Old Korea. The King is a man of gentle and generous nature, and seems truly to desire the good of his subjects, but he has been surrounded by intriguing officials, whose only idea of government is to use authority for purposes of private gain. The new regime will have to contend with bitter hostility on the part of the old conservative ring, and there may be many embarrassments and surprises to dim the present brilliant outlook.

Rev. Dr. Wardrope's Golden Jubilee.

An interesting and decidedly unusual celebration was held in Chalmers' Church, Guelph, on Tuesday, Aug. 13th. It was the golden jubilee, the fiftieth anniversary of Rev. Dr. Wardrope's ordination to the ministry of the Presbyterian Church. It was a



REV. THOMAS WARDROPE, D.D.

memorable occasion, not only in the life of the worthy minister of God, but in the annals of Presbyterianism in Guelph.

Were Dr. Wardrope an ordinary man the event would have been regarded as important. But Dr. Wardrope is no ordinary man, and so, added to the enthusiastic admiration for the venerable and devoted father of the Church, was the deeply abiding reverence and affection for the humble and kindly man whose life, adorned by many noble virtues, had been to his people as an open book. Everywhere and by everyone, Dr. Wardrope is beloved and esteemed. The cause of his popularity lies largely in his humility and greatness of heart. No distinction did he ever make in his heaven-directed ministrations among the people. The poor and unfortunate, cheered and consoled by his kindly words, know him better and love him more dearly than do those whose lives are lived in the sunshine of prosperity. No wonder then that from all over the country there came messages of congratulation to the good doctor on the celebration of the fiftieth anniversary of that day when in the valley of the Ottawa he took on the armour of the Lord and went forth to preach the gospel of peace and salvation.

SKETCH OF HIS LIFE.

Dr. Wardrope was born in Ladykirk, Berwickshire, Scotland, in 1819. His father was master of the parish school and a licentiate of the Presbyterian Church. He frequently did ministerial work, but was never regularly settled as a pastor. In 1834 the family moved to Canada, and settled near Guelph, subsequently removing to Freeilton. Dr. Wardrope was a member of the first class of students who attended Queen's College, Kingston, and it is interesting to note that when he first went to Kingston to commence his studies his father drove him from Freeilton in a waggon. During his collegiate course Dr. Wardrope was engaged as a teacher and student missionary. Before he graduated the disruption in the Church took place and Dr. Wardrope completed his theological studies under the supervision of the Free Church, and was the first minister ordained in that Church in Canada. This was on Aug. 13th, 1845, just 50 years ago, and from that time until two years ago he was actively engaged in ministerial work. Previous to his ordination he had been head-master of the High School at Bytown, and the congregation of the Daly street church waited until his ordination in order that he might assume the pastorate of their church. In this capacity his success was very great, and with all classes and creeds he became very popular. After a pastorate of 24 years, Dr. Wardrope, in 1869, accepted a call to Chalmers' Church, Guelph, then in its infancy, and of this he was, until two years ago, the beloved and honored pastor. To every member of the congregation he stood in the relation of a friend, as well as that of a spiritual guide and counsellor; by every member of the community he is looked up to as an absolutely good and true man. Two years ago, feeling the effects of advancing age, Dr. Wardrope resigned his pastorate to the unqualified regret of the congregation, then grown, largely through his efforts, into one of the strongest and most influential in the city. Though he retired from the active pastorate of the church, the congregation insisted on making him a liberal allowance and he is still connected with the church, very materially contributing to its welfare by conducting cottage meetings and generally aiding in the pastoral work.

THE SERVICE.

The jubilee services commenced in Chalmers' Church at 4 o'clock Tuesday afternoon in the presence of a large congregation. Rev. Dr. Rae, Actor, Moderator of the Presbytery, presided, and there was a number of visiting clergymen of the Presbyterian Church in other cities, and of other churches in Guelph, among them being Revs. Dr. McLaren and R. P. MacKay, of Toronto; Dr. Smith of Port Hope; Dr. Bennett of Ottawa; Ven. Archdeacon Dixon, Dr. Henderson, J. Perry, Mr. Savage and J. Hough, of Guelph. After the formal constitution of the Presbytery and the report of the Committee on Arrangements, Rev. Dr. Torrance preached a forcible sermon on the text, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Dr. Torrance, though his remarks were necessarily brief, outlined the character and life of an ideal minister of the Gospel, and

when his word picture was completed, those who know Dr. Wardrope felt that though Dr. Torrance's picture was purely an ideal one, its points of resemblance to the life and character of the revered clergyman whose jubilee was being celebrated, were striking and significant. Dr. Torrance in closing his sermon, appropriately quoted the verses from Timothy:—"For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

Rev. Mr. Rae, in delivering his Moderator's address, referred to the special fitness of Rev. Dr. Torrance to deliver the jubilee sermon, owing to the long and close friendship between him and Dr. Wardrope. He pointed out how exactly the graces and abilities mentioned in Dr. Torrance's sermon, as being requisite in the perfect minister of the Gospel, coincided with those of Dr. Wardrope. Dr. Wardrope, he said, ever wielded a shining sword, polished and jewelled at the hilt. Even in his ordinary conversation his words were ever seasoned with grace and gave evidence of perfect familiarity with the Word of God. "Why," he said, "it was pleasant to be reproved by Dr. Wardrope." His generosity, his power of attracting others to him, his pure and high life giving forth an effluence to rather than exerting an influence over others, leading them to a higher spiritual life. These were some of the qualities which had led to the wonderful success of Dr. Wardrope's ministry. The doctor's life will be described as one of the most beautiful manifestations of Christian character.

Lindsay's New Pastor.

At 8 o'clock on the morning of Aug. 8th, a number of friends assembled to say farewell to Rev. J. W. Macmillan, B.A., and wish him Godspeed and happiness in his new home in the far east. He will go by way of San Francisco, stopping at places of interest, and expects to arrive in about three weeks at Lindsay, Ont., where he has been called to take charge of the large Presbyterian church. His departure causes our minds to revert to a period, which viewed by a Vancouverite, seems a long time, nearly four years ago, when a stranger arrived in this city. He was young, tall, robust, and energetic; he had a genial laugh, a winning manner, and an almost exhaustless store of anecdotes through which his witticisms sparkled; he was benevolent, charitable, and full of faith; a man of strong convictions, an earnest Christian, spoke with impressive eloquence, and was withal pleasantly unconscious of these and many other of his good qualities. He went to Mount Pleasant. A feeble mission was struggling in embryonic infancy and those who were watching it feared its existence would soon cease. The stranger imbued it with his zeal. It thrived, increased with a rapidity marvellous even to a Vancouverite. Mount Pleasant Presbyterian mission became a self-supporting church. A place of worship was erected. This building was soon inadequate. An addition was made and now stands free of debt with a membership roll of nearly 200, a Sunday school second to none in Vancouver, an enthusiastic prayer meeting, and six or more societies working in conjunction with the church. It is not needful to name that stranger. But Mr. Macmillan is no longer a stranger. His more than ordinary ability, his companionable disposition, and his manly character have made him friends wherever he went. Whether hunting in the interior, climbing the peaks of the coast range, or breaking records by throwing the shoulder weight in Alberni; whether delivering a lecture for some order, or preaching in a neighboring pulpit, he was admired and respected, while at home in his own Church on Mount Pleasant he was loved. This was shown by the crowds who flocked to hear



REV. J. W. MACMILLAN, VANCOUVER, B.C.

him preach; by the whole heartedness with which all his congregation worked with him during these four years harmoniously; by their private conversations, and by their earnest pleadings before the Presbytery to persuade him to remain when the question of his call to Lindsay was discussed. It is not to be wondered that Mr. Macmillan hesitated, hoping to see it his duty to remain with friends to whom he had become so greatly attached and we admire the character that could say he would because it was his duty, despite the fact that he was leaving friends for strangers, and loving looks for critical stares. We wish him the success he deserves and, though

Vancouver loses for a time one whom she is proud to have been benefitted by, she hopes that he may some day return in the by no means distant future and remain. Success and happiness to him in the meantime and forever!—Vancouver World.

Church News.

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

In Canada

REV. G. B. MACLEOD has accepted a call to Newcastle and Newtonville.

REV. ANDREW MURRAY, the well-known author, will be in Toronto Sept. 3rd, 4th and 5th.

REV. W. J. MACDOWELL, the first Presbyterian minister in Kemptville, died recently in Plainfield, New Jersey, at the age of 57.

WARDSVILLE Presbyterians are worshipping in the English church. Their own edifice will be opened on Aug. 25th.

THE Glogarry Union Christian Endeavor Convention will be held at Maxville, on Sept. 3rd and 4th, and promises to be very interesting. An excellent programme has been prepared, and those who attend will find it profitable and entertaining.

REV. L. C. EMES was inducted into the pastoral charge of McGregor, Man., on the 8th inst., Rev. Mr. White, of McDonald, preaching, Rev. Mr. McRae, of Burnside, addressing the minister, and Rev. Mr. Wright, of Portage la Prairie, the people.

A SPECIAL meeting of the Presbytery of Hamilton to consider the application of Mr. R. McKnight, to be received as a minister will be held in Knox church, Hamilton, on Tuesday, September 10th, at 9.30 a.m. The stated meeting will be held in First church, St. Catharines, on the third Tuesday of September, the 17th, at 10.30 a.m.

THE new church at Brookfield, N.S., was opened on Sabbath, Aug. 4th, by the Rev. D. Sutherland, assisted by the Rev. G. M. Campbell, Rev. Roderick Maclean, and Rev. Warfield, of Brocton, Mass. The new church is one of the finest and most commodious country churches in the province.

THE Mackenzie and Macgregor Bursaries, intended for students preparing for the ministry of the Presbyterian Church in Canada, will be awarded at the meeting of the Presbytery of Pictou, Sept. 3rd. Applicants will please address the clerk of Presbytery, Rev. J. R. Munro, Antigonish.

THE congregations of Douglas and Bromley are now hearing candidates preparatory to a call. This is one of the most desirable of the smaller congregations in the Church, being compact and very conveniently situated. Parties desiring a hearing should communicate with Rev. John Sharp, Mc-Dougall P.O., Ont., who is Moderator p. t.

WORK has commenced on the new Presbyterian church, Blenheim, and is being pushed rapidly ahead. The corner-stone will be laid about the first week in September. It is a handsome building, and when completed, will, with the annex Sabbath school opening into the auditorium to the right of the pulpit, accommodate from 500 to 600 people. Rev. J. M. McLaren, B.A., is pastor.

THE Rev. J. L. Campbell, of Cheltenham, was home for a few days after spending a month at a sanitarium in Danville, N.Y. All were pleased to know that his health was much improved. He returned to N.Y., where he intends remaining for a few weeks, thence to Halifax, after which he will take a trip across the ocean, and it is hoped to see him return about the latter part of October restored to health and strength.

THE anniversary services in connection with the settlement of Rev. J. R. Bell over the congregations of Laurel and Black's Corners were recently conducted by the Rev. J. Little of Dornoch. Three years ago it was a struggling mission station, there being ten members at Laurel and forty at Black's. Now 160 members have been added, and the field has become almost self-sustaining.

REV. ALEX. SCHEERLAND, Ripley, Ontario, recently visited P. E. Island, where he took part in the jubilee services of Strathalbyn congregation. More recently he assisted Rev. Mr. Macrae in the dispensation of the Lord's Supper at West Branch River John. An unusually large congregation assembled day after day during the services, and especially on the Lord's Day. All the services, English and Gaelic, were deeply impressive. Mr. Sutherland's visit will be long and gratefully remembered by hosts of friends.

THE Rev. John Campbell, who recently arrived in this country from Scotland with a commission from the Colonial Committee of the Free Church of Scotland, preached in Gaelic and English in Burns Presbyterian church, Moss, last Sabbath, with much acceptance. Mr. Campbell's discourses were of the rich experimental kind which characterized the preaching of Scotland in her palmiest preaching period. Mr and Mrs. Campbell go to Glensandfield for a few weeks.

THE services in Melville church on Sabbath last were of an unusually interesting character, this being the sixth anniversary of the induction of the present pastor, Rev. R. M. Craig. The Rev. Dr. Parson, of Toronto, conducted the services morning and evening, at the former service the text being Eph. iii. 3 and at the latter II. Cor., v. 20. A few Sabbaths ago the pastor asked the congregation for a collection on Sabbath last of \$50, to meet the indebtedness on the man-o-war building. The congregation responded most heartily, and placed on the collection plate about \$550.

THERE was a large audience in Melville church on Monday evening, 5th inst., to listen to the address of the popular pastor, Rev. R. M. Craig. Mr. Craig gave a graphic and most interesting account of New Mexico and its people—the enchanting beauty of the mountain scenery, the depth and richness of the soil, the indolent habits of the people, their hospitality and usual modes of life, the urgent need for an improved educational system, the crying necessity for the preached Gospel, and many other points of interest. The chair was occupied by Rev. Dr. Wardrope, of Guelph.

THE Rev. Hugh McLean resigned his charge of Richmond congregation in May last, to take effect on October 1st. When the resignation was considered in June 3rd, a petition from the congregation signed by 173 members and adherents was presented to the Presbytery of Ottawa, asking Mr. McLean to withdraw his resignation. When asked by the moderator his mind on the matter, time was given for consideration. A conference was proposed, but Rev. Mr. McLean decided to abide by his resignation. Another petition from Richmond congregation was presented to the Ottawa Presbytery on August 6th, signed by 167 members and adherents, asking the reverend court not to finally accept Mr. McLean's resignation until Presbytery had secured for their pastor an appointment on the mission field. As Presbytery had accepted Rev. Mr. McLean's resignation on June 3rd, and had promised to use diligence to get him an appointment, their answer to the petition of August 6th was, that the fact that the resignation was already accepted prevented further action in granting the desire of the petitioners that their pastor should remain with them after October 1st. The moderator said that the petitioners' way out of the difficulty was to give Rev. Mr. McLean a call after the congregation was declared vacant.

A VERY pleasing event took place at 'The Manse,' Burlington, on the evening of Monday, Aug. 12th, it being the fifteenth anniversary of Mr. and Mrs. Abraham's marriage. The occasion was improved by the friends giving a practical manifestation of the esteem in which Dr. Abraham and his wife are held by the congregation with which they have been identified for the past fifteen years. The celebration took the form of an old-fashioned surprise party. Early in the evening the manse was taken possession of by the committee of ladies who proceeded to put the house in order for the coming event. When they had finished their work the handsome grounds around the manse looked very beautiful indeed, being brilliantly illuminated with Chinese lanterns and many colored lights. The congregation turned out en masse to do honor to their beloved pastor and his wife. A splendid programme of music, instrumental and vocal, was rendered. Refreshments were served by the ladies. Altogether a most enjoyable evening was spent. Dr. Abraham made a very feeling reply to the many kind words spoken, expressing his very great appreciation of the kindness of the congregation manifested to himself and wife not only on this occasion but upon many former occasions during his pastorate. About fifty handsome presents remain at the manse to remind the Dr. and his wife of the kindly feelings and hearty

good wishes of their people. It must have been most gratifying to the rev. gentleman and his wife to receive such a manifestation of esteem and regard as that which was given by his people on that occasion.

FEW pastorates have terminated so pleasantly and successfully as that existing between the Rev. J. G. Cameron and the congregation of Souris, Bay Fortune and Annandale. The relationship existed for over twenty-two years, and when the resignation was tendered to Presbytery, owing to the extended field, there was a unanimous request from each of the three sections of the congregation that he should remain, but Mr. Cameron adhering to the resignation, the relationship ceased on the 30th of July. Among many other evidences of the attachment existing, the Souris congregation waited on Mr. Cameron on the evening of the 31st of July and presented him with a very valuable gold watch and an address which was presented by A. Currie, Esq., on behalf of the congregation.

French Evangelization.

FOR the past two or three years the Board of French Evangelization have issued circulars periodically to the societies of Christian Endeavor connected with our Church. As a result many of these societies not only contribute to the ordinary French Fund, but several of them annually support a pupil at the Pointe-aux-Trembles Mission Schools. All societies supporting pupils receive communications not only from the Principal of these schools but also from the particular pupil.

The following is the last circular issued by the Board. It gives a good summary of the work:—

THE MISSION FIELDS in which French Evangelization was carried on during the past year are within the bounds of the Presbyteries from whose reports the following extracts are taken:

Barrie.—A colporteur labored with good results. "Some who called me all kinds of names last year are the first to invite me into their houses."

Glogarry.—"The missionary was ordained and settled at Cornwall, as headquarters, where a Mission Station has been organized. Seventeen have united with the Church, eleven being just recent converts from Rome. The Presbytery has agreed to become responsible for full support of missionary after 1st July in addition to ordinary contributions to the work."

Harou.—There is a French Mission connected with the English congregation at Grand Beud. "The moral and spiritual state of our people is certainly advancing. Three French families belong to the Church, and thirty attend its services. There are fifty French scholars in the Bible class and Sabbath school, of whom ten are Roman Catholic. All learn the Shorter Catechism."

Algoma.—"The Chelmsford and Cartier field has made progress. We feel the need of a school. The public school is practically a Roman Catholic school. Taxes are mainly obtained from the Protestant ratepayers. We have from fifteen to twenty French Protestant children in the place who are of school age."

Ottawa.—"During the year our missionaries have been quietly scattering the good seed, and many encouraging reports have been received. . . . In the schools important work is done. In some of these quite a number of Roman children are found. . . . Many are asking for the Gospel. Let us push on, and 'go in and possess the land,' doing heartily the work which the Lord has given us to do."

Montreal.—"It is the time of sowing, which we must not forget, and we must await with faith and patience the harvest. . . . In every place where missionary, or colporteur, or teacher goes, they are always more or less ready to hear the Word, and read for themselves. . . . Though the Church of Rome has the influence and prestige which tradition, wealth and magnificent churches give, yet she is morally and spiritually weak, and our hope is in the Word of God: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

Quebec.—"The work has been carried on during the year with earnestness and faithfulness, and with an encouraging degree of success. Never was the outlook more hopeful, and never was the need for earnest effort greater than at the present time."

St. John.—"An ordained missionary labors

in the district lying between Grand Falls and the Province of Quebec."

Miramichi.—An ordained missionary was appointed to labor on the Islands of Misou and Shippegan.

Colportage.—Last year seven colporteurs were employed, five being only for six months. They distributed 600 copies and portions of the Scriptures, and about 8,000 tracts and papers. Believing the work of the missionary colporteur to be fundamental, the Board has resolved to train a class of men as evangelists at Pointe-aux-Trembles.

Mission Schools.—These are primarily established for the children of converts from Romanism, who would otherwise be deprived of an education, or forced to leave the neighborhood or country. At the same time they have been a boon to scattered English Protestants. The ordinary branches of an elementary school are taught, and Biblical instruction given daily. Twenty of these schools and five night schools were carried on last year. Six hundred scholars were enrolled, of whom over forty per cent. came from Roman Catholic homes. These figures do not include the attendance at several schools now regularly organized which were begun as Mission Schools nor at Pointe-aux-Trembles.

Less than sixty-four per cent. of the population of Quebec can read and write as against ninety per cent. in Ontario. Intelligent men are beginning to charge upon the clergy who have practically absolute control of educational matters, the ignorance and illiteracy of the mass of the people. This is one of the signs of better things, and an explanation of the number of Roman Catholic scholars in our schools.

POINTE-AUX-TREMABLES SCHOOLS.—These Central Mission Schools are well known. Last session was one of great encouragement. Principal Poirgoin in his annual report says:—

"In the end of April we closed the forty-ninth session of our schools, a session which has carried with it its full share of encouragement and success, but also of difficulties inherent to the pursuit of all missionary enterprise.

"During the past winter we have enjoyed several seasons of spiritual refreshing, and the Holy Spirit has opened the hearts of twenty-eight of our young people to the saving grace of the Lord Jesus Christ, while many others have rejected the errors of Rome and accepted the Bible as the only rule of their faith and of their life.

"One hundred and seventy-three pupils were received in our schools during the past winter, 108 were boys and sixty-five were girls. Among them there were no less than ninety-four belonging to parents who are still Roman Catholics.

"This large number of Roman Catholics in our schools, the rapid change which takes place in their views and dispositions, their influence among their people when they return home seem to excite more and more the clergy against us, and they spare nothing to prevent young people from coming to Pointe-aux-Trembles."

No pupils are received gratuitously except Roman Catholics whose parents are not able or willing to pay. All others pay according to their ability. Last year they paid \$1,008. Most of this was the earnings of the pupils during the summer. After deducting these fees, the average cost of each pupil is fifty dollars per session. The Board is anxious that the schools should be supported by means of scholarships of fifty dollars each, guaranteed by Sabbath schools, C.E. Societies and friends. A particular pupil is assigned to the donor of a scholarship, to whom reports of progress may be forwarded.

STATISTICS.—Twenty-five pastors, ordained missionaries and licentiates, ten student missionaries, seven colporteurs, and twenty-three teachers were employed. There were thirty-six mission fields with ninety-three preaching stations; connected with which were 755 families. 918 pupils attended Sabbath School. 1,309 copies and portions of the Scriptures and about 16,000 religious tracts and illustrated papers were distributed. 203 were added to the Church (fifty of these were English), making a membership of 1,105. Two French students graduated in theology last spring and have since been settled. Six hundred scholars, over forty per cent. of whom came from Roman Catholic homes, were enrolled in the twenty Mission Day and Five Night Schools, with an average attendance of 425. 173 pupils attended the Pointe-

aux-Trembles Schools, of whom ninety-four belonged to Roman Catholic families. The contributions from fields were \$5,611 (exclusive of school fees). The total receipts were in excess of \$64,000.

The EVANGELIZING AGENCIES in the field according to reports of 1894, were:—

	Mission Fields.	Workers.	Expenditure.
Grand Ligne Mission (Bap.)	15	31	\$20,423 28
Methodist	7	13	11,578 54
Sabrevois Mission (Epla.)	5	13	12,342 32
Presbyterian	26	93	34,500 00

L'Aurore, a weekly paper, is published by a Joint Stock Company, representing the several Evangelical denominations.

The population of Quebec is 1,500,000, of whom 1,200,000 are Roman Catholics of French origin.

The Board is persuaded that the time is opportune, and the conditions were never so favorable for bringing the Gospel of Jesus Christ in its purity, its sweetness and power to the people. That is what they need, and all they need—a gospel of Christ proclaimed, trusted, loved and lived, and "to Him shall the gathering of the people be."

In presenting this short synopsis of the last report, which will be gladly forwarded to any address on application, we would sincerely thank the congregations, Sabbath schools, C. E. Societies and friends for their generous support and liberality in the past, and confidently ask for increased support and liberality, so that the work may be carried into new districts whose doors are open. \$36,000 are needed for the current year, for the Ordinary French Evangelization Fund and \$13,000 for the Ordinary Pointe-aux-Trembles Fund.

Will you kindly submit this to the next meeting of your C. E. Society with a view to special prayer on behalf of our work.

For the Board,
D. H. MACTAVIS, D.D., LL.D., Chairman.
S. J. TAYLOR, Secretary.

Montreal, August, 1895.
All contributions should be addressed to the Treasurer, REV. ROBT. H. WARREN, D.D., box 1169, Post Office, Montreal.

Correspondence.

Christ's Work on the Sabbath.

Editor PRESBYTERIAN REVIEW.

SIR,—It is often objected to a strict observance of the Sabbath that Christ did not teach it either by precept or example—that He introduced a dispensation of freedom from anything like bondage in any department of life—that it is a matter left to every one's discretion whether he shall keep any day holy. The facts of the life of Jesus do not bear out any such theories. As all the influence of the teachers among the Jews was in favor of a strict outward observance of the Sabbath, and the rulers enforced the law of the Sabbath even without regard to the demands of mercy in many instances, it is evident that under parental training Jesus was taught that strict outward observance of the Sabbath that commonly prevailed among the Jews. As a divine teacher, however, who was perfectly familiar with the spirit as well as the letter of the law, He freed the Sabbath from those human features that had been attached to it by the traditions of the Jews, and presented it in its true intent, as made for the temporal and eternal interests of our race. He declared it to be a merciful as well as a holy institution. An act of mercy such as healing the woman bowed down with an eighteen years' infirmity was not a suspension of the Sabbath law in any sense, but was entirely agreeable to it. It was the very spirit of it. A rest was given to the woman on that day which she had not enjoyed for eighteen years—a bodily rest such as the Sabbath was intended for. Christ gave no relaxation to any moral law—"Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil." The law of the Sabbath so far as its spirit is concerned is not abated a jot or a tittle. The Shorter Catechism defines the manner in which it is to be kept. No one can carefully ponder the words of the law of the Sabbath without seeing the fact that it is to be remembered as a holy day, as the Lord's Day, a day of spiritual duty. God has given us the example not only of the cessation of the work of creation on that day, but of sanctifying it or setting it apart from other

days and making it holy for all ages. It is a holy rest which can only be in spiritual activity. It is impossible therefore properly to think of Christ as holy, harmless, undefiled and separate from sinners, and yet detracting from a chief precept of a divine law; declaring that a jot or tittle shall in no wise pass from the law, and yet Himself breaking it down; pressing upon men the necessity that every precept of the law in all points must be fulfilled, and professing to be an example of this fact in His life and yet presenting an example that would virtually abolish the whole law, for if He relaxed one precept He relaxed the whole law. The Jews made void the law by their tractions. They had lost sight of the spirit of the Sabbath and were continually magnifying the letter. They made the righteousness of the law consist in form without the right spirit. It was practical oppression. They would allow one to suffer torture rather than be healed on the Sabbath. They would allow men to starve rather than pluck the ears of corn on the Sabbath to appease their hunger. It was this binding of heavy burdens with regard to the Sabbath that made it a weary labor instead of a rest that was rebuked by Christ. They were kinder to their beasts on that day than they were to their fellow men. But our Lord's rebukes for this perversion did not set aside the great fact that the Sabbath was designed for strict and holy resting. There is another sense in which Christ represents Himself as constantly working. He did nothing on the Sabbath that was in any way inconsistent with His great mission of redemption. His declaration to the Jews who persecuted Him for healing the impotent man on the Sabbath day, "My Father worketh hitherto and I work," was made as a proof of His divinity. As God he was equal with the Father, He was Lord of the Sabbath, not that He dispensed with it, but that He directed the use of it to the great end for which it was given. He as the law-giver knew the intent of His own law, and could so expound it as to show that in its faithful observance it would be a blessing for mankind in every condition of life.

But when He finished the work of creation and rested on the seventh, He did not cease to carry on those other works in which He was engaged. He was working in His providence to control and direct on the seventh day the works which He had set in operation during the six days. All His work of grace, all that He accomplished in the advancement of His truth and kingdom, the multitude of the doings of His hands, the innumerable blessings that He is bestowing upon His creatures every day and every hour are included in the application of the expression, "My Father worketh hitherto." Christ affirmed Himself to be one with the Father by the expression "And I work." All the work of the Father is excellent and in accordance with the sanctity of the Sabbath. Christ as God cannot violate the Sabbath for it is His own law. Let no one therefore suppose that Christ was not a strict and close observer of the Sabbath. He only corrected mistakes about works of necessity and mercy, the apostles and the early Christians having in view and following His example showing us how we should keep holy that day, the first day of the week, which after His resurrection was of Christ as the Sabbath or the Lord's day for Christians to the end of time.

ROBT. WALLACE.

Gaelic Missionary Wanted.

Editor PRESBYTERIAN REVIEW:

SIR,—There is a Gaelic-speaking missionary needed for the Bellafield mission in South-western Manitoba, to begin work in October next. There are settled a number of Crofters who came from Scotland some years ago, and who are making a good start. There is also a considerable number of English-speaking settlers in the district, giving in all, according to the last report, fifty-six Presbyterian families and ten single persons not connected with them. We wish to license a respectable student to take charge of this field for six months; and then, if he wishes, he can take the college session in the summer of 1896, and thereafter join his class in the autumn; or he can remain for a year. The salary is \$7.00 per Sabbath for the winter and board and travelling expenses.

J. ROBERTSON.



A Satin and Lace Tidy

Tidies are regarded as nuisances by most gentlemen, nevertheless, a large chair without one presents a naked appearance, which none will notice sooner than those who profess to despise tidies of all kinds. Tidies should always be securely fastened to the chair, so as not to be carried off on the backs of callers. A pretty and easily made tidy is here illustrated. It is made of light blue satin and white lace. A piece of satin, and one of satin or silk, of the same color, eight inches square, are cut in two diagonally, the satin pieces are lined with silk by turning in the edges and over-casting them together. These two pieces are joined with insertion, or two pieces of lace caught together on the points, to form an insertion. If made of lace, it can be sewed underneath the satin to make it the required width—three across half inches. The tidy has lace all around the border, two and a half, or three inches wide. If the material to make the tidy is to be purchased, there will be needed: a quarter of a yard of satin, a half a yard of insertion, or three-quarters of a yard of lace, and a yard and a quarter to go around the edges. The turquoise lace is the prettiest—antique is more desirable. A spray of flowers painted on the satin will enhance its beauty, but these are not essential.

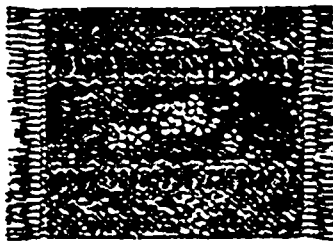


A PRETTY AND EASILY MADE TIDY

toned to the chair, so as not to be carried off on the backs of callers. A pretty and easily made tidy is here illustrated. It is made of light blue satin and white lace. A piece of satin, and one of satin or silk, of the same color, eight inches square, are cut in two diagonally, the satin pieces are lined with silk by turning in the edges and over-casting them together. These two pieces are joined with insertion, or two pieces of lace caught together on the points, to form an insertion. If made of lace, it can be sewed underneath the satin to make it the required width—three across half inches. The tidy has lace all around the border, two and a half, or three inches wide. If the material to make the tidy is to be purchased, there will be needed: a quarter of a yard of satin, a half a yard of insertion, or three-quarters of a yard of lace, and a yard and a quarter to go around the edges. The turquoise lace is the prettiest—antique is more desirable. A spray of flowers painted on the satin will enhance its beauty, but these are not essential.

An Afghan for the Baby.

The handsomest Afghan for a baby's carriage that has come to our notice, is made of light-pink color-down flannel. It was two thirds covered with cream white lace. The edges of the lace, that is, the embroidered edges, were placed toward the center, leaving a space there to be embroidered. The lace was caught down on the flannel, with silks of shades of pink and olive-green, the most prominent parts of the lace being worked over with the silks, giving it a most beautiful effect. A spray of



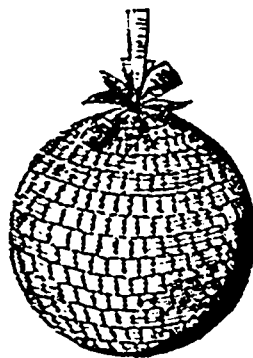
AFGHAN FOR A BABY'S CARRIAGE.

flowers was embroidered in the space in the middle. The fringe on the ends was made of pink worsted wool. Such flannel as that of which this was made, can be purchased for one dollar and twenty cents a yard, and it takes three-quarters of

a yard for one Afghan. The lace of the width used, can be bought for fifty cents a yard. It is not such an expensive affair as one might suppose it to be.

A Cover for a Ball of Twine.

How much can be accomplished at odd moments, if one feels so inclined. To have several kinds of fancy work commenced is a good plan, and keep them in a bag, where they can be had at a moment's notice. There is some work that demands all one's attention, but many others that can be done while chatting with a friend. A great many young ladies who have adopted this plan, find it adds much to the pleasure of entertaining their young gentlemen friends, and sets all round at ease. It has a cozy, home-like look, and we doubt if their friends think any the less of them for their industry. At this time of year, there is a demand for useful little articles in preparation for the fairs, which are so popular, and of which there are so many about strawberry time. The crocheted cover for a ball of twine is the work of only an hour or so, and is very pretty and salable on such occasions. At first, crochet a chain of five stitches, then widen to fit the ball; when the largest part of it is reached, crochet it of that width, until there is enough to cover the ball. Draw the twine from the center of the ball through the hole in the bottom, run a string through the top of the cover, and draw it together; tie it in a bow-knot, so that a new ball can be slipped in when needed. A bow of ribbon is tucked over this, with a long loop to hang it up by. A pair of small scissors attached to another piece of ribbon, will be found very useful. The cover can be made of silk or worsted. At the fair we have



CROCHETED COVER FOR A BALL OF TWINE.

seen them sell at one dollar each, with the small scissors, which are worth a quarter of a dollar.

Tray Cloths for the Table.

The devices called "tray cloths," take the place of a tray upon the table, and are useful, as they save a long table cloth many a washing, besides which, they greatly enhance the beauty of the table service. The tea tray cloth is made of pure white "Mosaic cloth," half a yard wide. It takes a yard for one tray cloth; a very nice quality of the material can be bought for forty cents a yard. Plain white linen can be used if preferred. The material is fringed out on each end, for three and a half inches. A row of drawn work is above the fringe on each end. The designs in the corners and center, can be found among the transfer patterns at one cent each, they are applied with a warm iron, and worked in outline-stitch with red or blue working cotton. In sewing for the patterns, be sure to ask for blue ones if they are to be used on white, and red patterns, if for dark colors. The Carver's cloth is fringed all around, the designs are worked on in the way already described. This cloth can be made of plain linen, or Mosaic cloth, the latter is now in favor for the Tray-cloth, as it is somewhat thicker than the plain linen, and therefore affords better protection to the table-cloth than those made of thinner material.

Sweet Homes.

LUCY RANDOLPH FLEMING, GREENSBORO, N. C.

Something more than well arranged rooms and a well filled pantry is necessary, in order to secure a literally "sweet" home. The housewife with an untiring vigilance, which needs to be, must keep watch from garret to cellar, lest disagreeable odors invade and take possession of the house—a domestic evil far too common among us. Says a bright, sensible writer: "There are homes to which I might be taken blindfold, and I should be able to tell where I was, by the perennial, seemingly inseparable odor." Many housekeepers would not be a

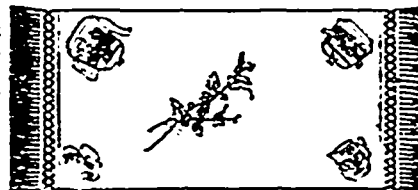


FIG. 1—A TEA TRAY CLOTH

little embarrassed if they knew how often the nostrils of visitors are taking silent, and unexpressed inventory of the fried meats, boiled vegetables, burnt fat, soapy silt-dried flowers, and even the steaming contents of the wash-bowls, all the varied scents from which thoroughly pervade the house, and too often the garments of the household. The kitchen is in a large measure responsible for the odors that creep into halls, chambers, and closets, finding lodgment in carpets and curtains, in bed and other clothing, and even among books and bric-a-brac. But it is not the kitchen alone which creates the unsavory atmosphere too common in many homes. The stale odors of past meals may not only hang about the folds of one's dress, and even in the clustering curls of a child, but the smell of un-washed, not too well washed clothing, of close, ill-ventilated rooms, and bedding which rarely sees the sunlight, will certainly bring a "perennial" odor, rendering the home anything but sweet. Tangible dirt that which may be seen, is in the main easy to get rid of, but that invisible, impalpable surrounding we call atmosphere, can hold and scatter so many germs of what may work us good or ill, that the housewife has need to look well to the ways of her household, and see whether these ways tend to a pure, or ill-smelling home. Bad odors will arise in the performance of much domestic work. True, but there must be scrupulous care taken that these odors do not permanently remain. The timely opening of windows and shutting of doors, the quick removal of certain refuse from the fire, a never ceasing warfare against the accumulation of greasy, dirty rags in the kitchen. These pots and jars of foul-smelling refuse, of which the cook is always going to make some mysterious use, but better done, should be disposed of. Thoroughly air all clothing, letting it breathe and frequent draughts of fresh air, will certainly help to keep down all sorts of disagreeable odors, and expel them from your house. The writer has spoken before of the ill-odorous custom of making beds too soon after they have been vacated.

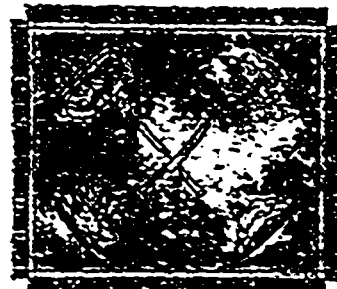


FIG. 2—A CARVER'S TRAY CLOTH

Beneficial Insects.

MARY TREAT.

We need all the helps we can get in destroying noxious insects, and only those who have studied insect life are aware of the important part the carnivorous insects take in keeping the vegetable feeding ones in check. And if with the aid of illustrations and descriptions we can make the more common ones plain enough to be recognized by the observing farmer and gardener, they will soon

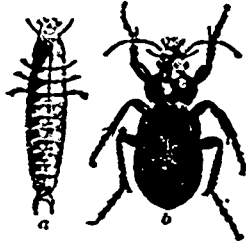


Fig. 1.—LION-BEETLE—*a*, LARVA, *b*, BEETLE.

learn to know all friends from foes, so that they may protect and encourage these helpers in the work of destroying the pests of the farm and garden.

BEETLES.

The Cut-worms are among the most grievous annoyances that the gardener has to contend with, and from their habit of burrowing in the ground during the day they often escape the parasitic *Hymanoptera* that fly in the day-time. But they cannot escape the ferocious Lion-beetle (*Coleosoma collicidum*), whose main business in life is to hunt and devour them; *a*, in figure 1, shows the larva; *b*, the perfect beetle. This beautiful beetle is about an inch in length, and glossy black, with three rows of gold-colored indented dots running along the entire length of the wing-cases. These beetles hunt mostly in the night when the Cut-worms have come forth to feed on the tender vegetation, so we most often see our gold-spangled Lion on damp, cloudy days or just at twilight. The larva is a dark-colored, nearly black, ferocious-looking creature, and when full grown nearly two inches in length. When she is not gorged with food she runs rapidly over the ground, but I have often found her in such a condition that she could scarcely move from the excess of her gluttony. Her favorite food is cut-worms, and, like her parents, she hunts mostly at night, hiding away from the direct rays of the sun under rubbish, and sometimes burrowing in the earth. Her mode of attacking a Cut-worm is always by seizing the throat, and she never lets go her hold until she has extracted the juices of her writhing victim, when she leaves its limp, dead body and goes in pursuit of another.

Coleosoma strigator (figure 2) is another Lion-beetle which is more noticeable and fiercer looking than the

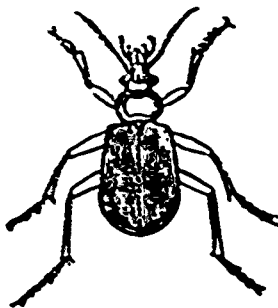


Fig. 2.—LION-BEETLE.

first mentioned. The wing-cases are a bright golden-red, and the rest of the body is marked with gold, violet-blue and green. He is somewhat larger and has longer legs than his darker relative. He does not shun the light, but seems to enjoy the bright sunshine, so, if aware that his respondent

colors were shown with dazzling effect by the sun's rays. He kills and eats all soft-bodied larvae apparently with equal relish. In New Jersey he has learned that he can find good prey by hunting in the corn-fields. He mounts a stalk of corn and runs over the ear, now and then standing perfectly still as if listening. If a worm is in the ear he soon finds it, pulls it out and devours it. The larva of this fine beetle looks much like the other; it is equally rapacious and will ascend trees in pursuit of prey, or burrow in the earth after Cut-worms.

The Elongated Ground-beetle, *Pezomachus elongatus*, (figure 3) is another of our handsome carnivorous beetles. Its color is shining black, bordered with deep blue. It is often met with in our gardens, and preys indiscriminately upon all soft-bodied larvae—especially upon the larvae of the Colorado Potato-beetle.

Several other large predaceous beetles are common in gardens and cultivated grounds, but most of them are plain black or dark brown, and can be easily recognized by their powerful sickle-shaped jaws, and by their quick, active movements.

Carinellide is a family of beetles whose popular name—Tiger-beetles—is very appropriate and significant. They are somewhat less in size than the above mentioned, and their haunts are mostly confined to sandy soils. These beetles are very alert and swift on the wing, and they pounce down upon an unsuspecting victim with lightning-like rapidity. Under a magnifying lens their colors are indescribably beautiful; the eyes fairly dazzled with their brilliant hues of metallic luster. But the young Tigers are the oddest looking creatures imaginable—as ugly as their parents are beautiful. They are of a dusky whitish color, with broad, flat heads, and strong curved jaws. They live in burrows or tunnels from eighteen to twenty inches in depth, and their bodies are furnished with a pair of hooks, by which they can latch themselves up and rest at the top of their burrows while waiting for prey. When an unsuspecting insect comes within reach of this ferocious creature it seizes and escapes, for the concealed watcher springs upon it and takes it to the bottom of his tunnel, where he can enjoy his meal at his leisure.



Fig. 3.—ELONGATED GROUND-BEETLE.

The most widely known and justly appreciated beneficial beetles are the pretty little Lady-birds. Their shining, rounded elytra, or wing-cases, and bright colors make them conspicuous objects. The ones most commonly noticed are red, spotted with black, but there are others of a black color spotted with red, one especially—a great benefactor—with two light red spots on the shoulders, called the Twice-stabbed Lady-bird. And still others that are yellow, spotted and barred with black, but these colors are not always the same in different individuals of the same species—we can scarcely find any two marked precisely alike—but the general resemblances are the same.

We do not know, nor can we scarcely comprehend, the great value of these Lady-birds to the agriculturist. Quietly and stealthily they perform the work of extermination before our eyes, often unheeded, their worth and value entirely unnoticed or ignored. Last summer the leaves of a fine plum tree were almost covered with Plant-lice (*Aphids*). We gave it up as lost for that year, saying no fruit would ripen, but shortly afterwards we rejoiced to see myriads of Lady-birds on the tree, some of the twigs were fairly red with the little creatures, their numbers were almost past belief, and in a few days the *Aphids* disappeared, and the tree yielded a good crop of plums. This species was the Nine-spotted Lady-bird (*Carinella 9-notata*). The young Ladies were more voracious than their parents, and they were not at all shy or ashamed of their immense capacity for eating, but devoured victims after victims before our eyes with the utmost gusto.

They did not at all resemble their mothers, but looked more like bright-colored little lizards than they did like their respected parents. They were dressed in blended colors of red, yellow and black, and after they had eaten untold numbers of *Aphids*, and had come to their full growth, they hung themselves fast to the under side of twigs and leaves, where they assumed the pupa state within their old, cast-off dresses, all wrinkled as they were.



Fig. 4.—TIGER-BEETLE AND LARVA.

and split open in the backs; but we suppose they served as a sort of protection to the little chrysalids.

While the Lady-birds were clearing the plum tree we noticed a small shrub of English Hawthorn with curled leaves, and beneath each leaf were immense numbers of *Aphids* doing their best to pump out all of the sap. So we transferred a dozen or more of the young Ladies, together with their parents, from the plum tree to the Hawthorn, and in less than twenty-four hours they cleared the shrub. These Lady-birds are not only enemies to Plant-lice, but they devour several other kinds of noxious insects. Five or six species are known to prey upon the Colorado Potato-beetle. The eggs of the Lady-bird very much resemble those of the Potato-beetle, the clusters are less in size, but the eggs are of the same color, and only a little smaller; so if we would preserve one of our benefactors, it is necessary to look close when destroying eggs of the Potato-beetle, and not mistake a friend for an enemy.

Early Vegetables.

If one has any means for forwarding his vegetable plants, he can do much to hasten his crops. Not many farm-gardeners make use of hot-beds or cold frames, yet these, by starting their plants in window boxes, can gain some weeks earliness over those who sow their seeds in the open air. Vegetable seeds are hardy and tender. Those of the hardy class may be sown this month, while the tender kinds cannot be safely sown until the time to plant Indian corn. The vegetables belonging to the hardy class, usually cultivated in family gardens, are: beet, carrot, cabbage, lettuce, onions, parsley, parsnip, peas, radish, turnip and spinach. The seeds of any of these may be sown in the open garden as soon as the soil is dry enough to be worked. Of course some of these, especially cab-



Fig. 5.—*a*, LADY-BIRD; *b*, LARVA; *c*, PUPA.

bage and lettuce, are had much earlier by raising the plants under glass and setting out the young plants at the time that seeds are sown in the open ground. By the use of window boxes, one can raise all the plants usually needed in the family garden. Such plants may be purchased, but raising them is cheaper. One who takes pride in his garden will avail himself of whatever means that will allow him to be a little ahead of his neighbors.



THE CHURCH ABROAD.

Rev. Andrew M. Smith, M.A., Sunderland, has accepted the call to Darlington-place, Ayr.

Glasgow Town Council has decided to re-seat St. Knoch's Church, a building the presbytery want removed.

By the will of the late Miss Cowper, Buccleuch-place, Edinburgh, £2,000 has left to Rose-street church free of conditions.

A three days bazaar was held last week at Strone in aid of Kilmun manse building fund. £880 was realized in two days.

Kilwinning congregation has now in hand for the erection of an organ about £412. As £1,000 is required a bazaar is proposed.

Rev. Hugh M. Jamieson of Monzie is about to erect a stained glass window in the church there as a memorial of his late wife.

Rev. John McNeill is to remain in Oban for another month. During August he will conduct the services in the United Presbyterian Church.

A stained-glass window has been erected in Greenhead Church, Glasgow, by Messrs. Tallis of Bridgeton as a memorial of their father and mother.

The Free Church sustentation fund for the two months ending 10th ult. shows an increase of £380. Associations are down £477, but donations up £857.

Dr. David Landsborough, a son of Rev. David Landsborough of Kilmarnock, is going to Formosa as a medical missionary of the English Presbyterian Church.

The late Duke of Hamilton has left £500 to HAMILTON kirk-session for behoof of the poor, and the same sum to Brodick kirk-session for behoof of the poor of Arran.

The *National Review* has been advocating the endowment of a Roman Catholic university in Ireland, and it is rumored that the Government is considering the matter.

The large workhouse at Nanterre, France, accommodates 3,600 inmates, but there is no place of worship. The reformatory at Montesson for 400 boys has no religious services.

The late Miss Laffley of Murrington has left £100 to the deacons' court of Craig, Dumfries, Dumfriesshire, and the late Mrs. Austin of Dumfries £25 to the poor of Maxwelltown church.

Rev. Jacob Primmer was mobbed when holding a meeting in Dumfries first week in August and but for the protection of some young men would have been severely injured. A young woman hit him in the face.

The Presbyterian Church of New Zealand at its General Assembly in Auckland, reported 84 ministers, 15 students, 10,436 communicants, 200 Sabbath Schools, and 14,437 scholars. Its contributions to foreign missions amounted to about £900.

Mr. Ben Oriel, who has appealed in vain to a good many of the Presbyterian Churches to help him in maintaining a mission in Jerusalem, has applied to be received by the American Baptist Missionary Union. It is said, however, that this society is in financial straits, and is not likely to venture into a new field.

Rev. Daniel Edward, M.A., Braslau, who was ordained the first missionary of the Church of Scotland to the Jews, and began his work in Jassy in 1841, now feels constrained, on account of the failure of his own health, and that of his two daughters, who have been his devoted helpers in the mission, to send in his resignation to the Jewish Mission Committee.

The possibility that the next Pope may be an American is being discussed somewhat in Roman Catholic circles, and it has been suggested that Cardinal Gibbons may be elected. Probably when the college of cardinals meets after the death of Pope Leo the Italian influence will continue to prevail. Cardinal Gibbons would make a good Pope but the future of Roman Catholicism might become very different if any other than an Italian Pope were to be chosen.

Ian Maclaren on "Individuality."

In an article which he has contributed to the Young Man for August, Rev. John Watson, M.A., says: "With some men individuality has been so crushed that they have no moral right to say 'I.' They are as like their neighbors as one brick to another in a smooth, featureless wall. One loses patience with certain inoffensive people, and is tempted to do them mischief because of their contented nonentity. They were intended to be numerals of some value, and they have reduced themselves to ciphers. If they say anything, it is an echo. If they do anything, it is as a lay figure pulled by strings. If they declare their opinions, you hear the leader of a morning paper. One longs for the day when this man will assert that the earth is square, or that *Queen Elizabeth wrote Shakespeare's plays*; it would be the first assurance that he had an independent mental existence. When once he has started for himself, anything is possible. There are grown-up men who would be justified in raising an action for damages against some person for having defrauded them of individuality. A father may be so absolutely satisfied with himself—his own career, views, habits—that he considers the greatest blessing for the world would be a replica of himself, and he crushes out any originality in his son with iron hand. He works a double wrong, first to the world which hungers for variety, next to the son who ought to have been unfettered. When the church passed from her function as the foster-mother of religious life, to become a dictator of dogma to the conscience, she did immense mischief, and changed Christ's freemen into slaves. Society is also apt to play the tyrant, forcing her customs, manners, ideas on people, till everyone becomes the mere repetition of his neighbour, and character has free play only in remote places. We are born with at least one object, to fulfil ourselves as God made us, and if anyone tries to take this end from us he is guilty of injustice and tyranny."

Literary Notes.

THE ETUDE. Theodore Presser, 1708 Chestnut St., Chicago.

In the August number, after the items, a succession of splendid signed articles are given of which the best mention could be some of their titles: "How to listen to music; Letters to teachers," by W. S. B. Mathews; "Mendelssohn as a teacher and infant musical prodigium." This is not half the subjects, but we wish to also notice the sheet music which contains 4 piano pieces of moderate difficulty, two being a Polonaise Brillante, by H. Stiehl, and a charming cradle song, Op. 81, No. 13, by N. Wilm.

CHRIST IN ISAIAH. By F. B. Meyer, B. A. Published by F. H. Revell Co., Toronto and New York. 90 cents.

Mr. Meyer is one of the most acceptable and trustworthy religious writers our day. He is emphatically an instructive writer and the present volume is another evidence of his strength in the printed page as well as in the pulpit.

"Christ in Isaiah" is a series of expositions from chapters 10 to 55 bringing prominently forward the scenes by which our redemption was secured. Christ is preached fully, tenderly, lovingly. The volume might well have been called *Voices to the Heart from the Gospel of Isaiah*. Every chapter has some word of comfort and encouragement, and every one sheds light on the prophetic presentation of the "Servant of Jehorah." To the preacher this is a very suggestive volume as it starts trains of thought well calculated to aid in a popular presentation of the story of Jesus. We can heartily recommend this book; to preachers as giving fine models of exposition and to devout readers and burdened souls as bearing comforting messages from "God our burden bearer."

A Beautiful Trip.

The summer so far has been unusually pleasant for the steamer trips on Lake Ontario and for the people at the few resorts along the north shore specially. The steamer Greyhound, being the fastest for its size is a favorite and makes delightful daily trips to Oakville, which has many attractions such as the town itself, the very fine beach, the long wharf, the river, and many other things

of interest. It is 50 miles to Oakville and return and costs but 25c. and 15c. for children, besides being on the lake the best time of the day, going at 10 a. m. and starting back at 3 p. m. The Grand Trunk charges \$1.10 for the same.

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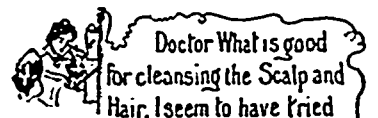
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Makes hearts feel light as air.

Though Ophir's wealth were wholly mine,
All jewels rich and rare,
For love of friends I yet would pine,
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